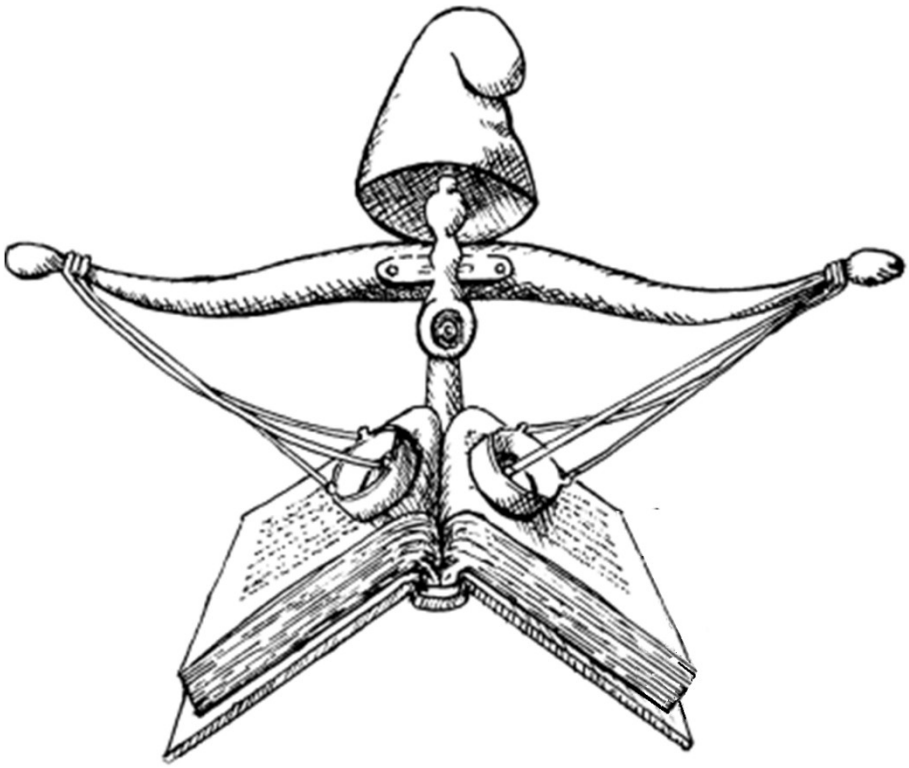
The Book of Mutualism

An Encyclopedic, Natural Moral History
with Philosophical Interjections
and Appendices



William Schnack

Along with new content, this book contains my previous book, *Heretics, Radicals, & MUTUALISM*, as well as portions from both volumes of *The Evolution of Consent: Collected Essays*, all of which are now out of print. This book serves as an update to these others.

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PREFACE

Is This Book for You?

This book has both a general and a specific focus.

The general focus provides a cross-disciplinary natural history that will be of interest to a wide range of readers, with a rich, comprehensive model of Nature. But be warned: This work is not just a simple repeat of mainstream college discourse. It's pure heresy. It's absolutely radical. This is a book for revolutionaries. It takes a fresh new look at the pre-history and history of the Universe, going from the beginning up to today, giving an alternative outlook on cosmology, geology, evolutionary biology, and the human races, providing for a rich and cohesive new outlook, a "philosophy of everything" that will make your professors squirm and your pastor, boss, landlord, banker, and politicians with them. If you have an interest in cosmology, evolutionary biology, or anthropology, the first section or two of the book will be of special interest to you. There, I explore such concepts as an oscillating Universe, an expanding Earth, and convergent evolution, the context within which the mutualism of the human races is explored.

The specific focus is on the moral importance of both loving Nature and engaging with one another mutually, and particularly on those who have historically embraced such things. This part focuses a little more on details of social evolution and history, and in particular the development of economic, religious, and political authority and most especially those who came to oppose it. In this respect, it is as much a work of moral philosophy as it is a natural history. It provides light-handed philosophical guidance and moral insight through the lens of history.

Many themes or elements of interest to the reader have made their way into the text, including:

Natural Philosophy and Science
Cyclical Cosmology and Growing Earth
Syntropy and Convergent Evolution
Extinct Humans and Cryptids
Prehistory and Extrabiblical History
Race, Ethnicity, and Culture
Anglo-Saxons, Jats, and Jews
Rational Mysticism and Green Magic
Freemasonry, Illuminati, and Secret Societies
Primitive Christianity and Religious Dissenters
Pantheism and Free thought
Islamic Golden Age and the Coexistence
Renaissance, Reformation, and Enlightenment
Rational Egoism and Enlightened Self-Interest
Classical Republicanism, Federalism, and Anarchism
Unions, Cooperatives, and Mutuals
Modernism and Postmodernism
Communism, Fascism, and Synarchism
and much more…

It is fair to say that this book will catch the attention of anyone interested in history, religion, science, or philosophy, those with an interest in heretical and radical views, as well as those who are into conspiracy theory and "fringe" ideas or "outside of the box" thinking in general.

This book has been written for scholarly, educational, moral, ethical, and social evolutionary purposes, to provide substance for contemplation, study, and further research, and to inspire introspection, good deeds, and conscientious progress. It has been my civil duty and my moral and ethical obligation, as a still-free man in a decadent society, to engage in this study of mutualism and the context within which it exists, as well as to share my understanding with you so that you too may heed the word of reciprocity and appreciate Nature's blessings. It has been my honor to fill the gap left by the myriad of those "better suited" to write this work, the so-called "experts."

This book is not written with a high regard for academics, CEOs, presidents, priests, or anyone with a accredited degree, license, or title of authority. At least, not for those who are not willing to do some learning and introspection. All authority such as that, all dominance and exploitation, is on a dead-end path, teleologically-speaking. As such, it is morally and spiritually wrong, and so wrong by Nature. This is owed to its essence, which is performative, theatric, and virtual, propped up by ignorance and stupidity, and which is not at all real except as a convention.

This book is written, instead, for the common people, those who knew in their gut that college was not for them, that the economy as it exists is robbery, that government is organized violence, and that religion too often takes one further from God, or Nature. It was written by a common person who, miraculously, still has a soul left.

The idea of "speaking truth to power," as if power has a soul for caring, is generally laughable. I do not speak truth to power; I speak truth to the people so that they may take power for themselves and so effectively abolish power.

My duty as a philosopher is to render discerning judgement upon facts and testimonies, and to relay my deductions, abductions, and analogies for your secondary consideration, for you to rule on. Even a philosopher is not a substitute for your own discerning judgement, that is, but merely drafts a resolution for your approval or disapproval. You must ultimately be your own philosopher. I ask, this being the case, that you not treat my words as those of authority, but those of a peer. Look into my claims and compare them with what you know to be true of the world. See if there is anything complementary to what you already know to be so. Throw out the bad and keep the good.

If you decide for yourself what to believe, you just may be, like me, a *heretic*. If you look to the root for your beliefs, you are most assuredly a *radical*. And if upon looking to the root you discover mutuality, you must be a *Mutualist*. This book is for you.

EXTENDED PREFACE

Method and Motive

My method, while not detailed, has been that of free thought. It has been to become learned in consensus views, both real and imagined by the institutions, but then to challenge these otherwise consensus views from any known angle, to see if they stand up to scrutiny. Where they do not stand up to scrutiny, I replace the otherwise consensus views with new working hypotheses that I believe to be more coherent. Free thought suggests that popular acceptance is not a good qualifier for truth, but that, to the contrary, the truth of a matter is often unpopular or even publicly demonized, while folly is often praised.

Epistemologically, or in terms of know-how, I am not completely dismissive of testimony, but, instead, and quite the contrary, consider all communicated information to be testimony, including that of beloved authors and inspirants of other sorts. Testimony that correlates with natural facts— especially those popularly observable, and particularly those observed by myself, secondarily those of my economic class— is given priority over that which does not correlate with evidence. However, where the natural facts do not significantly contradict testimony, and particularly where testimony has explanatory power that is not yet discovered in nature, and when it coheres with it, historical and even religious, mythical, or legendary testimony is given priority over the lack of belief, though never as a rigid dogma unable to be challenged by natural fact.

I have taken up an interest in the physical sciences chiefly for the purpose of engaging social philosophy within the context of physical reality and natural history. My interest in special areas of physical science is generally limited to those moral and practical takeaways that I find to represent important influences on the social sciences. I am not a specialist, but, as a social philosopher, I have become keenly aware of the corruption of the sciences by human efforts.[1] And, while I am not a physical scientist, as a social philosopher, I have found it my responsibility to pursue the true physical sciences as a *generalist*, one who looks at all of the factors without limit, so that I can honestly engage in my field in social philosophy with more confident specialism.

I generally accept claims until they fail under scrutiny. Being a generalist means knowing which of the claims by specialists to take into consideration. It does not necessitate full comprehension of all of the details under consideration by the specialists, but it does entail considering the outcomes of the specialists' efforts. The General does not know all that occurs under his command, nor all of the circumstances being faced by his personnel. Rather, the General knows about general matters, the big picture. He references specialists, but is not accountable to them or under their authority. He is free to disagree, to pick and choose between the specialists, having heard their varying opinions, including areas of incongruity. These areas of incongruity is where the General must act, often in absence of certitude, by way of pure logical abduction, sometimes even by gut feeling. When it comes down to it, science can tell us a lot about what has already happened, and can even predict a great deal about mechanical results of the future, but it cannot replace the human management of the uncertain nor human capacity for discerning judgement. Living life means making decisions without certainty. A General is simply one who is well-aware of this fact.

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[1] This is not to say that science itself is corrupt. Science is a method. Rather, the practitioners of the method are not adhering properly to that method. Social, economic, and political influences have all come to influence the direction that science would take. Most importantly, complex and long-term studies require institutional support, including funding and recognition of the findings. Without this institutional support, good science can be pushed under the rug and ignored, or kept to a select group of knowers. This is unfortunately all-too-often the case.

As a generalist, I have taken an interest in the claims of specialists from the various fields of knowledge. Having taken to a cross-disciplinary approach, I am especially interested in coherence between fields. Where there is incoherence between fields of specialty, such as between physics and biology, or economics and sociology, or even within a given field, I see a philosophical problem. I treat these problems in one of two ways: I reject one position in favor of another where there is a clear failure on the part of one of the positions, or, where both positions are cogent or sound, I accept both notions dialectically or antinomally, though at times, where a clear resolution is not possible, preferring to remain agnostic. I am especially agnostic on dating claims, as I believe it to be fallacious to try to place an exact time. Rather, I am interested in chronology of events, and have so presented the information here. I am also more agnostic toward claims regarding the microscopic, the very distant (time or location), the future, and other areas outside of the range of common sense observation. If anything I come across goes against more foundational beliefs, I reassess those beliefs. If those beliefs cannot be replaced with something better, I do not use the contradictory information, at least as it comes, in my working hypothesis.

While there are some statements dependent upon fanciful and technocratic matters, such as DNA, I privilege objective, common sense observations over those dependent upon instruments unavailable to non-specialists. My reason for doing this is that I do not intend to forfeit mine or others' best judgements to interpretations of phenomena observed in instruments under the control of the ruling class. Again, my reasons for my lack of confidence in the human practice of science come from my comprehensions of the history of the philosophy of science and the sociology of science. While science itself and scientific outcomes are not a problem, there is an issue of user-error, dishonesty, corruption, and even conspiracy influencing the perceived results of the science. This being so, I privilege observations that can be made by the common person, directly, without an intermediary in a lab coat. You might think of this, though not religiously, as analogous to a Protestant approach to science and a rejection of scientific priestcraft.

I cite valued third parties, but respect no human or machine as an expert with final authority on any matter whatsoever.

I am doing this completely independently. I have no sponsors or employers or anything of that nature. I am not beholden to anyone for student loans, a salary, inheritance, trust schemes, or anything else. The conclusions within this work are my own, unless otherwise stated or unless considered to be common knowledge within the fields of which I am acquainted. This book is written primarily for scholarly, educational, moral, and ethical purposes. Due to certain areas of contention, there may be some asymmetries in the focus on certain topics. Because it has not been edited by specialists in the various fields, and neither has it been proof-read or copy-edited by another pair of eyes, there are likely to be colloquialisms, grammatical errors, spelling mistakes, typos, blunders of style, and issues relating to concision. Also, there may be occasions of weak language such as "possibly," "probably," "maybe," "perhaps," and so on where it is not at all necessary, though often it is due to the nature of certain claims' foundations in testimony or gaps in my own knowledge. Also, there is possibility of overcorrection, particularly as it relates to digital corrections. For instance, on at least one occasion I have caught myself using the "replace all" function in the program so as to correct for grammatical errors but accidentally changing web addresses in the process. Other such instances of overcorrection due to the conveniences of technology may not have been caught in this round of editing, though I have taken special care so as not to affect addresses. While the footnotes can be largely read over, they are of use to those wishing for clarification in certain areas, for citations, and for further discussion, but they are the least edited of all. Finally, I have had to make compromises in formatting due to the word processor re-arranging text when placed in more optimal positions, and this has left me less than

contented in some cases with the aesthetics of the pages. For these reasons and more, I do ask the reader to proceed with due empathy regarding these areas, as this work has nonetheless required a monumental undertaking of much effort, including a great amount of cross-disciplinary study, introspection, writing, editing, and formatting to achieve the actual substance, which is well worth reading past the blunders. I also ask the reader to do one's own thinking and to use one's own moral compass. Afterall, if a Mutualist society is to be pursued further, as is hoped for in this book, one will have to start getting used to reading the works of one's imperfect and often unsupported peers, as a free society is one in which we hear each other out, imperfections intact, so as not to let a small number of institutionalists control society as a priesthood of knowledge.

This is a living text. I will update it as I feel spiritually compelled to.

Dethroning Einstein *Et Al.*

The worldviews of esteemed scientists such as Albert Einstein, Werner Heisenberg, Alfred Wegener, Charles Darwin, and their ilk, are incoherent with what is known of Nature. This does not mean that they are not rational or logical when taken unto themselves—in a vacuum, and internally, they are logically consistent—, but that they do not cohere with the rest of reality, and so are not sound or cogent. They don't fit the world.

These efforts represent attempts to attack the Western Art of Memory, which is founded in coherence as a successor of such things as Buddhist-style koans or wisdom sayings, the likes of which are often mutually contradictory and not systematic when taken as a whole. By interrupting the learning process with incoherent information, the elites can disrupt one's *sapience*, one's level of learning and morality. This disruption to one's sapience can be fought by becoming aware of what is happening and by taking action to seek out alternative perspectives with which to contrast the information. With a wide enough array of even contradicting sources, one can begin to sift out the coherent from the incoherent information, and thereby put together for oneself a better worldview. To do so is an act of radicalism and heresy, of free thinking and truth-seeking.

Rebellion begins with *suspended judgement*, the foregoing of judgement to understand an idea as a whole first, so as not to be prejudiced in a state of unlearnedness. Then comes *active listening*, learning with the intention of knowing the material so well it can be repeated back in summary. Only after suspended judegment and active listening should one engage in *discernment* or *critical thought*, rejection of wrong beliefs and adoption or retention of correct beliefs. We know beliefs are wrong or right according to how well they cohere with the other things that we know. This process is guided by our intentions or conscience, but is met by material limitations. Our goal is to steer through the material limitations so as to achieve the ends of our intentions, by using our conscience. By informing our conscience, so that it may better perform its duties, we become more sapient, or wise. This method involves common people testing their own ideas with other inquiring minds by putting them out into the world to be challenged, even disproven, by others, such that wrong beliefs can be let go of and ideas that can stand are held onto, and so favors freedom of speech to allow for conversations between common people to spread information widely for public consideration and rejection or adoption.

The free thinking and truth-seeking approaches run directly counter to the postmodern approach to science, which has become an effort to place polarizing labels such as *pseudoscience* on ideas that are either simply wrong, or that are otherwise philosophies improperly labeled *science*; or that mix science with religion, but that might nonetheless contain interesting concepts worthy of investigation, as might be the case with some of the quantum mystics, like Amit Goswami. To some extent, however, being

called a *pseudoscientist* might work to the elites' advantage,[2] as they can hide behind a veil keeping their ideas relatively secret simply by being unheard of, while non-elite investigators and fringe scientists who receive the label do not maintain the fraternal support to maintain a following counter to the systemic repression of "pseudoscience."

As with other things, the label *pseudoscience* is not necessarily wrong, especially when considered in a vacuum. Some views are indeed unscientific, or do indeed claim to be scientific when they mean philosophic. But these views can be just as simply labeled *wrong* or *mistaken*. The job that *pseudoscience* does is not to provide any more useful information, but to provide information that is damaging for the user and the society that the user is a part of—a "sin" or "vice," a sort of self-harm—, by causing polarization. Nobody wants to be wrong or mistaken, but science allows one to come back from that, as science even expects strong minds to be wrong from time to time, and good scientists often work to disprove their ideas, as with the "null hypothesis" approach. When one is accused of pseudoscience, however, this is not something that one can as easily bounce back from, because it is a polarizing label. One is not simply wrong or mistaken, is the idea, but malintentioned or misaligned too. Most importantly, and perhaps more recently resulting from the slippery slope this has caused, pseudoscience involves a misalignment with the standard or institutional model, that which is essentially "canon," or acceptable. In other words, a pseudoscientist is, in our day and age, equivalent to a heretic.

For the above reasons and more, being myself an avid heretic, radical, free thinker, and truth-seeker, I have sought out alternatives to the Einsteinian-Heisenbergian-Wegnerian-Darwinian worldview, beginning with an investigation of those who they are claimed to have deposed, such as Ernst Mach, Paul Dirac, John Joly, and Herbert Spencer. Doing so has led me to a completely different worldview, perhaps conservative in some respects, despite my own radicalism, reflecting a time before the infiltration of science by *synarchist* interests, those of secret government. This worldview is one of eternalism, neutral monism, an expanding Earth, and teleological evolution. I believe the Universe to be eternal, entropy to be counterbalanced by syntropy, the Earth to go through periods of growth and stasis, and evolution to reach toward perfection.

Heretics, Radicals, and Mutualism

The value of this work does not stop at its being a compiled effort of natural history and moral philosophy. In our postmodern society, criticism, dismissal, and critique are rampant, while such things as agreement, acceptance, and faith are in quick decline. You can find criticisms of just about anyone these days, of all of their ideas, belitting them and breaking them down in some way, "deconstructing" them and their efforts. But who is coming through with solutions? Who, instead of breaking everything down, is putting on a constructive effort? In specific, this is a work about heretics, radicals, and especially Mutualism. It has a specific focus on *mutualism*, or reciprocity, particularly as it relates to humanity, and especially as engaged consciously by humans. When mutualism is gone about consciously, with intention and know-how, it is called *Mutualism* with the big *M*.[3] That's my solution, and it is what you can find in this philosophical natural history, whatever its imperfections.

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[2] Goswami perhaps representing such a case

[3] The big *M* denotes a self-aware social movement that consciously supports mutualism of the small-m sort, Mutualism's biological basis. This book, then, gives a Big History of mutualism, especially as it developed from cosmological and biological processes into the thought and practice of the heretics and radicals who would come to embrace *conscious mutualism* (something like *conscious evolution*), which gets a big *M*. Small-*m mutualism* is reciprocal, beneficial relations, but *conscious* mutualism, or *Mutualism*, is about the conscious pursuit of mutual benefit in relationships, especially as an expression of enlightened self-interest, rational egoism, and justice.

Mutualism is addressed in both the capitalized form, as *Mutualism*, and in the lower case, as *mutualism*. This is because mutualism is a generalized theme, while Mutualism is more of a special focus. With a small *m*, *mutualism* refers to any relation between organisms that is beneficial, including those between humans of all classes. With a big *M*, *Mutualism* refers specifically to a particular social movement promoting the conscious practice of mutualism between humans.

Mutualism is addressed in a wide sense, as a general tendency in living things and especially humankind, and in a narrowed-down sense, as a particular philosophy and course of working class action. Heresy and radicalism find themselves as the backdrop for the deep history in which mutualism was expressed and from which Mutualism has developed, providing clues to the orientation of Mutualism that are often left unconsidered in a narrower focus alone.

Mutualism, in both the small *m* and big *M* senses, comes from *mutuality*, as in jointly beneficial, and describes the relationship and/or ideology of reciprocity. It may have etymological relation to the Roman *mutuum*, a loan for consumption.

In the wider sense used in this book, mutualism, with a small *m*, is used to refer to any reciprocal or mutually-beneficial behavior, explicit or not, conscious or not. This is much as it is used in the context of biology, but is here perhaps more anthropological. Any kind of behavior that can be considered to be mutual between a given set of participants *is* mutualistic to the degree that it is in fact *mutual*. Any human person, regardless of their socio-economic or political position, can participate in such a mutualism. As such, we will find interest in the succession of mutuality, the displacement of older by newer forms of mutualism. An example of an older expression of mutualism is the fealty between the nobles of medieval Europe, and an example of displacement is the removal of that noble control by the mutualism of the burghers and merchants who established republican government in place of aristocracies and royal families. This wider sense of mutualism necessarily does not have the somewhat puritanical flavor that the narrower sense of Mutualism, discussed later, oftentimes and— in the hands of Leftist anarchists, especially— unfortunately does.[4] Rather, it simply describes human aspirations and endeavors in the *anacyclosis*, or "political cycle."

Heresy is a word originally meaning "choice," referring to a lifestyle in which one analyzed different religious beliefs and chose for oneself what to believe. Later on, a similar concept would be found in "free thought." Sources for heresy included native or traditional folk pagan beliefs, rogue scholars or preachers, and mystics of various sorts, but also atheists and materialists. They would often promote

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Conscious mutualism is like conscious evolution, because the evolution of social animals has been driven by unconscious mutualism, and human evolution has required increasing degrees of conscious mutualism. This big-*M Mutualism* is a modern socioeconomic philosophy that favors freedom, equality, and fraternity over authoritarian control of any kind. This differentiates Mutualism from capitalism, communism, and nationalism or fascism, all of which require political authority while Mutualism does not.

[4]There is a toxic tendency in the contemporary Left for one to dissociate from and "deplatform" anyone who doesn't think in very similar ways to oneself. This has kept many Mutualists (largely under the influence of anarcho-communists, but also Left market libertarians) from working with common people who do not share their more particular cultural views. This tendency runs contrary to the original milieu of radicalism and free thought from which mutualism has, time and again, convergently evolved.

Mutualism in human societies shows itself strongest when diversity of ideas are appreciated and knowledge is seen as a comparative and multidisciplinary affair. Knowledge should involve eclecticism, syncretism, integralism, compatibilism, dialectics, or something similar in approach that combines insights from competing perspectives. Nonetheless, for eclectic views to do anything concrete, they must be solidified into traditions. A plurality of traditions, surrounding the ultimate Truth, but in competition with one another as to its interpretation, has been described by the antiquarian scholars as the *perennial philosophy* or the *prisca theologia*, and was found among Gnostics and Essenes and other truth-seekers of the day.

doctrines such as pantheism, neo-Platonism, and gnosticism of various sorts, as well as secular views from sources such as the Ancient Greeks, and Christian beliefs in unitarianism, univeralism, or millenarianism. Heretics would often be anti-clerical— opposing the ecclesiastical authority of the Church—, and often overlapped with and fueled political radicalism, such as opposition to the feudal authority of nobles and monarchs. They would, at the time, form communities, convents, and secret brotherhoods in which their esoteric knowledge would be passed along.[5] Heresy would become grounds for religious persecution under the authority of the Church, pressing many heretics underground.

Radical is a word that means "root," and refers to an approach that gets to the root of an issue. Naturally, this involves "critical thinking," the act of discerning truth or making judgements, particularly in relationship to their consistency with more foundational or fundamental principles. Radicals look to the foundations of ideas, and disregard constructions that are not logically consistent with those foundations. Radicals tend to be critical of authority, certainly of monarchical government, but often of representative government as well, commonly preferring direct to representative governance. They are sometimes considered to represent the "Left" wing of republican or classical liberal thought, and contain diverging views consistent with *laissez-faire* libertarianism and democratic socialism. Radicals—liberals and socialists among them— often supported universal suffrage, public education, the rights of small business, and the fairer distribution and security of property. Radicalism grew out of heretical religious beliefs.

Heretics and radicals alike reject the notion that truth emanates from, or has its source in, authority, which is to be respected and obeyed at all times. Heretics and radicals are free and critical thinkers, sometimes having magical views like Giordano Bruno, but often depending upon empirical, rational, or otherwise reasonable or demonstrable explanations for their beliefs. Religious and political authority is not self-justifying, but is a social convention, and heretics and radicals question the extent to which this convention serves its intended purposes, and whether or not those purposes are respectable.

Mutualism, in the narrower sense, with a big *M*, refers to a specific socio-economic philosophy which was informed by a longstanding practice passed down by pantheists and other heretics of the working classes—particularly, but not exclusively, among the textile industry—, and by lay preachers and lower clergy. Mutualists of this sort endorse reciprocity as a value of fundamental importance, and this value reflects in their social and economic tendencies toward federalism, mutual aid, and cooperation, and often displays itself even in their cosmologies.

Will You Face Your Fear?

You are in danger, but unaware of it. You find out about the danger. Now, all of a sudden, you have fear that you did not otherwise have. You are terrified. This is horrible.

Without knowing, you would be in the same danger. But you would not know that you are in danger, and so you would be even more available to it. But, you would not fear, either. The fear itself is uncomfortable. Can't you just feel normal again?

But, without the fear, you might actually get harmed. It is the fear that protects you.

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[5] The tradition of passing along secret knowledge through secret societies or cults goes, historically, at least as far back as Pythagoras, and is also found by archaeologists and anthropologists among the cults of technologically primitive peoples.

Yet, so many people are afraid to know the truth because to know the truth is concerning.People, so it seems, enjoy their fantasy-existence that has apparently been enhanced by religion, fiction, and other manners of lies. With their blinders on, and threatened by anyone who might recommend to remove those blinders, people tread forward to the slaughter reading their bibles, watching movies, and playing games, not paying attention to their fleecing along the way. The fear of fear is enough to keep the blinders on.

The truth is that religions, governments, and power brokers, who so dominate, slaughter, and fleece us all, depend upon this behavior. If you were to face your fears, you would become a challenge to that which threatens you. You would also learn better how to secure yourself from its encroachments. You wouldn't want to do that, would you?

This book has much that is scary about it. It has a new outlook on Nature that will almost certainly challenge your present worldview, no matter whether that worldview is grounded in the natural or living sciences, philosophy, history, or religion. Christians, Jews, Hindus, Buddhists, atheists, Republicans, Libertarians, Communists, Socialists, and anarchists alike will feel threatened from time-to-time by this work revering and exploring the magical mundane, the unseen, and the deeply philosophical. At the same time, this work embraces the natural and moral wisdom of the ages.

Words like *heretics* and *radicals* may be considered to be negative, particularly to the conservative reader. To such a reader, a *heretic* is someone who goes against the Biblical teachings of the Church. A *radical*, to the conservative, might likewise suggest that one holds onto extreme beliefs. But there are a few things to consider.

It is important to remember that, unless one is the most traditional Catholic, most of the teachings of modern Christianity would have been, or in fact historically had been considered, heretical. All of Protestantism was, at one time, heresy. Anabaptist, Protestant, and even modern Catholic teachings of today would fall under this category for the Catholic Church of old (who most famously persecuted the heretics, particularly during the Inquisition, and not much differently from the Roman persecutions of the early Christians). Many, if not most Christians, of today, would be persecutable by the Church as heretics. So don't be afraid of that word, *heretic*.

Today, it is increasingly the case that political conservatism is considered to be an extremist belief, particularly paleoconservative beliefs rooted in personal or common law, classical republicanism, British Israelism, neo-patriotism, and the like. These beliefs are often associated with the *radical* Right because they seek to address *fundamental* issues, and a *radical* is someone who gets "back to basics" by engaging the fundamentals. Are you starting to see the trend here? If you are a conservative, don't let that *radical* word scare you off. In some ways, though probably not all, *you* are a radical too.

Liberal and Left-leaning readers should not be put off by this appeal to the populist Right, either. While Mutualism certainly has affinities with the common law tradition, radical republicanism, and other ideas associated today with the Right, Mutualism has historically been considered to be a part of the Left, particularly the Old Left, and for some good reason. Mutualism is a *socialist* ideology, in the small-*s*, pre-Marxist, sense of the word, meaning the desire to disperse wealth and power rather than to have it concentrated.

Don't get confused, conservatives, I have no desire to take away your freedoms! Before Marxism, socialism was basically anarchism, such that the distinction between *libertarian* socialism (like Mutualism) and *authoritarian* socialism (like Marxism) was largely unnecessary. This distinction didn't exist at all until the rise of Marxism. The pre-Marxist, libertarian socialism was itself an outgrowth of

the classical liberal and radical republican tradition that many of the populist Right folks, who are into common law, sovereignty, federalism, and all of that stuff, are often drawing upon. So Mutualism is by no means a conservative ideology itself, though neither is it a New Left one. Mutualism is classically liberal, classically socialist, and classically republican.

You must understand the word-games that have been played throughout history. Words have changed meanings, and this has occurred through new uses of those words that have been popularized by elites and their influence on the arts, humanities, and education. Words like *socialism*, *anarchism*, *privilege*, *profit*, and so much more have been completely distorted from their original meanings. Today, *socialism* is not, as it originally meant, an economy free from concentrated power, but instead means government control. *Anarchism* is no longer a philosophy of self-government established upon personal responsibility, but instead means chaos and disruption to society. *Privilege* no longer means government favoritism to monopolies through law and licensing, but instead refers to the color of a person's skin or the shape of their genitalia. *Profit* no longer means "unearned income," as it still does in proper economics, but has come to mean "earnings." The reason that these words, and so many more, have been distorted from their original definitions and uses, as used by Enlightenment and modernist philosophers long past, is so that you will reject what I have to say before I say it, so that you will reject what has been said out of *cognitive dissonance*, disagreement with your preconceived notions. To make matters worse, these preconceived notions have been deeply instilled in you, though indirectly, by those who fleece and slaughter you.

The above being the case, I employ a certain amount of what has been called *horseshoe theory*, that when one goes far enough Left or Right in the political spectrum, one finds certain undeniable affinities between the Left and the Right. The reason for this may be that the far Right and the far Left have been largely teased away from one another in an effort of "divide and conquer." As such, rather than presenting an alliance of Mutualism with the Left— as is fashionable to do under the banner of "Left Unity," to much satisfaction of the Marxists—, Mutualism is here presented as a Center ideology, from which both Right and Left-wing readers can gain much insight. This is not to say that Mutualists are "Moderates" in the contemporary sense (though moderation is not a value Mutualists oppose), but that Mutualists, however still radical or even reactionary at times, are *dialectical* in their approach, taking value from opposition in order to arrive at a balanced conclusion. Because of this, it may take a thick skin, from readers of both sides, in order to tolerate the opinions explored in this text. But for readers who are used to considering all of the angles, it will be a pleasure to read a Big History from the perspective of Mutualism. The insights gained, and the big picture offered, are well worth the difficulties.

Intellectually exploring extremes allows one to calibrate a more complete mental picture. It is like experimenting, wherefrom one can learn by way of trial-and-error. By thoroughly considering what communism or fascism might be like, particularly when considering both, and by way of (long enough) pure introspection from one's own observations, one can come to the conclusion on one's own that such extremes are undesirable and that something in-between would be best, something better-rounded. There are some, it is true, who are prone to cling to extremes as vices, and in such cases the expiriments can be performed before our very eyes.

It is up to you whether you want to know about the world you inhabit or not.

You can continue to play video games, go to work, go to school, go to Church on Sunday, and etc. You can continue to be forced into stupidity, tenancy, debt, and employment by others, paying taxes that are spent on hush funds so that politicians can molest women and children and to fund unjust wars and civil unrest and tyranny at home. You are being force-injected, genetically-modified, and exploited, all

while blaming your peers for your problems instead of the real culprits, not knowing this makes you the biggest culprit of all. You blame white people, black people, Jews, men, women, Bush supporters, Clinton supporters, Obama supporters, Trump supporters, Bernie supporters, Biden supporters. You blame anyone but your preferred politicians, bankers, landlords, and bosses, who are all too happy to fleece and kill you slowly, and who come in all shapes, forms, and colors. You will certainly have less fear if you continue in this way, in your wicked fantasies and delusions. If your goal is to avoid fear, then you probably do not want to read this book. You want to keep going to church, watching television, reading fiction, and playing games. You want to keep voting, campaigning, and hoping that others will save you while you do nothing to develop yourself. This book is not for you.

But if your goal is to think for yourself and explore unknown ideas and new ways to see the world, if your goal is to live a real life and to embrace its challenges as part of the epic story you are part of, to challenge those who would fleece and slaughter you, *this* book, in particular, is a great start. I think it's better than you will find elsewhere.

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THE AGE
OF
COSMOLOGICAL & BIOLOGICAL MUTUALISM

Touching upon the fundamental basis of mutualism's existence in cosmology, biology, and in primitive society

Truth and Falsity

Epistemology refers to the study of knowing and how one knows the truth or not. It is one of the most ancient pursuits of philosophy, extending beyond the reaches of wise observations and deep into the realm of *causality*, of the causes of things. In popularly known history, epistemology was a strong focus among Indo-Europeans such as the Greeks and the Hindus of India. In both cases, epistemology was essential to answering questions regarding *ontology*— the study of what is and how things came to be as they are—, as "How do you know?" became the quick retort to ontological claims. Among the Hindus, epistemology was the pursuit of *pramana*, or "proof," around which developed various schools of thought. These focused on whether knowing came from direct perception or *observation*, when one knows by experience; *inferences*, or logical derivatives; comparison or *analogy*, when something is suggested to work similarly to another; or *testimony*, that which is claimed by others.

The Greek philosophers were especially concerned with *inference*, the abductive, inductive, and deductive forms of knowing. *Deduction* is the derivation of truth by way of inference by definition, utilizing categories. For instance, a famous example of this is "All humans are mortal. Socrates is human. Therefore," by fitting into the category, "Socrates is mortal." In deductive reasoning, conclusion necessarily follows from the premise, such that if the premise is true, the conclusion must also be true. *Induction* is inference of likelihood from repeated observation through the senses (sight, hearing, touch, taste, smell). For instance, from observation, "Socrates thinks. Plato thinks. Aristotle, too, thinks. Philosophers think." In this case, it is highly likely that philosophers think, based on repeated observation that the philosophers Socrates, Plato, and Aristotle think. *Abduction* is a guess or prediction based on incomplete information. "Aristotle was here. Plato's book, *Republic*, is open. Aristotle opened the book." An abduction can be false without being anomalous or improbable, owing to missing information (what if Theophrastus came by and was not known to have done so?).

Highly religious, less secular societies around the Greeks, such as those of the Germanic and Iranic Scythians and the Semitic Jews and Egyptians, as well as many of the more distant Hindus in India, focused on other areas. The gambling among Germanic and especially Semitic societies, for instance, is probabilistic thinking that, while also related to induction or abduction to some extent, might be considered more related to pure "luck." Germanic,[6] Iranic, and Semitic societies engaged in much analogizing, as is found in their mystical religions, myths, and parables, and postulations that suited

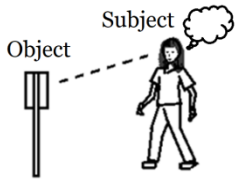
[6] Among the Germanics, the Saxons and Frisians, while still prone to myth, stand out as also having had much common sense and capacity to reason, as is demonstrated particularly strongly in their customary and then common law systems. When considering these systems, it is not out-of-place to suggest that the Lawspeakers of the Saxon and Frisian Things were themselves practical philosophers of a sort, or, perhaps more appropriately, "wise men." While this may be said more generally of Indo-European societies, so as to also include the Celtic Brehons and Vedic Lawseers, and virtually all pre-statutory law systems, Saxon and Frisian society is unique among the larger Germanic societies (such as the Franks and Goths) in their maintaining natural law elements for as long as they did, holding out against the Romans, Goths, and Franks, all of whom worked to push Christianity and statutory law onto the Saxons and Frisians (as well as the Celts). Under customary law, the law was not declared, but was discovered as a fact of Nature, while statutes were the decrees of human beings of inflated worth.

their risk-taking gambling behavior well (as they would have to be tried). They, as well as many of the Hindus, followed the testimonies of wise men, sophists, and priests, and the claims of direct perception belonging to prophets and soothsayers. They established caste systems and feudalistic societies from their epistemologies, *pramanas* that ultimately served the powerful members of the society by privileging the observations, testimonies, and analogies of the rich and forgiving the belligerence of their postulates. This allowed the elites to rule more emotionally, according to their taste, rather than according to common sense or public reason. In India, it would be the atheist Caravakas who would counter the claims of the religious the most strongly.

While the same religious forces also took place among the Greeks, theirs was among the first of societies to move toward secularism and democracy, and this was founded especially upon inference, upon induction and deduction (as well as an unannounced abduction), which moved the Greeks beyond basal, emotive passions. Greek secular philosophy spread widely, eventually influencing and changing the entire world, though not purely so, not even within its own borders. Unlike the effect of establishing central authority that the Semitic, Germanic, and Indian societies were having, the Greeks were establishing a little more social equality. At the same time, this was making them powerful as a culture and as a society, rather than weaker, and the Greeks spread their Hellenistic culture widely as a result, nearly becoming a world empire. But, alas, the remaining elements of the caste system, the Greek ruling class, were not contented with a strong and healthy society, seeing the development of commoners as running against their own interests as rulers, and so the Greeks, under the leadership of their rulers, would decline, the first signs of which was the imperial model itself. Greek society had become relatively powerful through philosophy, but became absolutely weakened by the rulers' thirst for more, leaving the Romans to pick up where they left off, starting the cycle anew, the once-noble Roman Republic then faltering and declining into the Roman Empire. This same process continues on to the present day with the American Empire, itself the product of an earlier philosophical Enlightenment. Thus, it may be said that the truth is the locus of power, supplies power to its wielder, but that the bare thirst for power itself takes one further from the truth.

The *truth* is ultimately that information that corresponds to the way things are. One can believe something that is not so, and that is false, or one can believe something that is so. Those beliefs that correlate with what is so are true, and come in three forms: objective, subjective, or relative, and Absolute. The *subjective* is oriented within the subject, as a state of emotion or evaluation, while the *objective* is oriented toward an external object, an observation.

Objectivity has a number of definitions. Perspectives that are understood to be objective are often those that lack emotional or preferential content, that reference a thing that exists independent of one's awareness, or that reference something from the outside, including through logical explication. An objective statement would be "The ball is round," as its roundness is not an emotional claim, but refers to an object that exists even when no one is looking, and which, under the right conditions, can be witnessed by others besides the individual making the claim, can be seen by anyone with eyes to see. When objectivity is mutually held with others, as when another can behold the *referent*, that being referenced, one's claim is said to be *interobjective*, or *objective* in a shared sense. Objective observations that cannot be demonstrated to others may be called

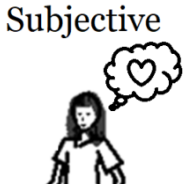


intraobjective or *relative*.[7] Further, when there is subjective agreement, as is the case with *intersubjectivity*, the perspective might also be said to be objective, though not universally so. In such a case, *objectivity* refers simply to any perspective that is agreed upon.

In the field of journalism, journalists are supposed to be objective. This does not necessarily imply that they do not have emotions that can be reported on, but that the journalists do not mix their own emotions into the scenario (or are not supposed to). The expressed emotions of others are reported on objectively, as facts of the journalists' objective experience, such as statements by those others. In the fields of the natural sciences, something is understood to be objective when it can be referenced from the outside for observation. In other words, a perspective is seen to be objective when it references an object that can be observed by others. While also not themselves objects, ideas can nonetheless be expressed in an objective fashion through the use of facts and logic, including mathematics and figures, by which others can come to the same conclusion. Feelings, qualia, cannot be referenced in such a manner, because people's opinions and tastes oftentimes differ.

Objective statements describe the material, physical phenomena of objects quite well. They also describe metaphysically "ruled" phenomena such as logic and mathematics, and in a way that is relatable to others. Those who want to see something that has been objectively referenced by others are likely able to do so, and so proof may be established. Objective statements are true statements, and are true outside of preference or bias.

	Subjective	**Non-Subjective**
Objective	Absoluteness	Objectivity
Non-Objective	Subjectivity	Falsity



Something is said to be *subjective*, however, when it represents personal opinions, taste, feelings, and such. Perspectives that are understood to be subjective are those that are composed of value-content, such as preferences, and emotions regarding specific conditions. A subjective statement would be "The ball is pretty," as different people may agree or disagree. Our own experience is considered by others to be highly subjective, unless it is agreed with. When others disagree with our subjective tastes, our tastes are *intrasubjective*, or our own, while agreement of subjectivity is *intersubjectivity*, sometimes considered objective.[8] However, even if our statement is objective in orientation but unrecognized by others, such as is the case with relativity or *intraobjectivity*, objectivity as witnessed to oneself but unobserved by others, it may at times be called *subjective*.[9] This confusion is owed to different senses in defining the words, most likely stemming from sophistic sources, such as rhetoric

[7] Some consider direct experience of otherwise subjective mental phenomena to be intraobjective (phenomenally real), as though mental "objects" such as concepts or emotions are witnessed by an external self, but this use is not widely employed

[8] This occurs, for instance, when people can agree on something that is mutually desirable between them, such as a shared goal or desire

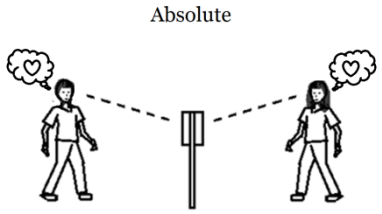
[9] *Interobjectivity*, on the other hand, is when objectivity is able to be witnessed by others. This sort is not considered to be subjective.

and philology, and perhaps even purposefully to cause confusion between objectivity and subjectivity, the relative and the absolute.[10]

People have their own priorities. While we may be able to describe conditions in an objective sense, this tells us nothing about human emotions, which are independent of, but that "interact" with, objective phenomena. We may be able to objectively describe a selection on a shirt rack: "There are red ones, yellow ones, blue ones, and green ones of all sizes and styles," we may say. This does nothing to tell us about choices, or to describe why we have racks from which to pick in the first place. Yes, objectively there are different styles, but this is so because, subjectively, people have different priorities, and there is not one objectively "best" color. Each actor feels they are deciding upon the "best" color when they make a selection. Preferences are unpredictable and unable to be proven. We can't calculate for another person what will be best for them, nor can we calculate our own future. None of us live according to a strict path. Such a plan can do nothing but lead to restriction of spontaneity and the impoverishment of the human spirit, which flourishes on new experiences and engagement with new opportunities. Such new experiences and opportunities, however, approach us according to conditions that are outside of our control. We cannot anticipate them. If we are unable to predict our own desires, how can we expect to predict the desires of others, except in the most general sense (we will want to eat, sleep, have sex, etc.)? We cannot.

	Subjective	**Non-Subjective**
Objective	Absoluteness	Objectivity
Non-Objective	Subjectivity	Falsity

Absoluteness exists when all possible perspectives are in accord with one another. That is, something is absolute when it is agreed upon by all parties (with the capacity to understand and when being honest), especially when there is agreement between subjectivity and objectivity. Sometimes *objective*, in the sense of interobjective or intersubjective, is used as a synonym for *Absolute*, in which case it may be, though is not always, capitalized, such as in *Objective*.



Few things are absolute. Most are either subjective or objective.[11] Intersubjective and interobjective perspectives approach the Absolute in their own way, representing a degree of absoluteness, or agreeableness, in regard to subjectivity and objectivity. A true absolute perspective is not one that is objective or subjective, though, but one that incorporates and understands both, and the interplay between them. While we are incapable of understanding or having access to everyone's emotions in the specific, we can approximate to the best of our ability the general wants of humanity, especially by communicating with others. While the specifics of our desires are subjective, the general drive of our desires is the Good, which is intersubjective. All want goodness, though differ on the details.

[10] Indeed, relativity and absoluteness are major themes in Buddhism, which would greatly impact European society around the time of the sophists, who themselves were likely fairly familiar with the sort of thinking coming from out of India. Sophists are comparable to Sufis, which themselves have some comparability to Hinduism and Sikhism in India

[11] Subjective perspectives, again, are those that originate in emotions and preferences, or that are relativistic, while objective perspectives have their origins in reference to things, which can easily be referenced by others, or those things that one is sure of having experienced directly.

Absoluteness includes both objective phenomena and subjective noumena, considered together. An objective perspective may suggest that a shirt is yellow and a subjective perspective may dictate that yellow is an ugly color, but an absolute perspective suggests that there is a yellow shirt that isn't very well liked. The subjective perspective does nothing to change things in itself, or to keep them as they are, but neither does an objective description always satisfy the wants of subjectivity. Absoluteness describes the "interactions": when subjectivity becomes powerful enough, it may "affect"[12] the objective reality, and when the objective reality is too influential, it matters not how subjectivity feels about it. If someone hates the shirt enough, they can destroy it, but the hatred without action does nothing to change the fact. The subjective preference must motivate objective action, or things stay as they were. Likewise, we may like the way things are, and may be able to objectively describe the workings of a system, but this does nothing to determine the priorities of others, who may not have an objective example of their preference in action, but who have a subjective preference nonetheless.

Absoluteness reconciles subjectivity's (preference's) relationship to the world of objectivity (fact). That is, it explains how subjectivity corresponds to the external reality of objects, and how the external world of objects limit subjectivity from always having its priorities met. We may not always like (subjective) the way things are (objective), and we may not always see the potential (subjective) in them (objective) either. We may limit our goals (subjectivity) to the way things have been in the past (objectivity), or we may fail to understand how our goals (subjectivity) are limited by the world around us (objectivity).

Absoluteness reconciles the clash between objectivity and subjectivity. According to subjective perspective, things should be one way or another. Objectivity describes the way things are, regardless of priority or preference. Absoluteness describes the conflict or tension between the two. Subjective preferences may not like things the way they are, or, alternately, may like them very much and not want them to change. This does not mean that things will be as subjective experience dictates, however. Unless subjectivity can find a means to correlate its preferences with objective fact, subjectivity will be in conflict with it, and that will be the absolute fact. Absoluteness is what *is*, and what is often appears as manifest contradictory forces.

	Subjective	**Non-Subjective**
Objective	Absoluteness	Objectivity
Non-Objective	Subjectivity	Falsity

When one has what one believes to be absolute knowledge about a thing, one feels a sense of completion, but there is ever more to know, and the drug wears thin. We can have a sense of contentment and completion for a moment, but it is always fleeting, as the purpose of humanity is not to simply thrive in the fulfillment of desires, but to strive in search for such fulfillment. We gain it only temporarily. We hunger to retain it, but we shall not. Not in this lifetime. We will, however, set up the possibility for such a future to be experienced later on, by the very same energy that now makes up our

[12] *Affect* is here in quotes, following after *interactions* similarly quoted, on the grounds that the author does not hold to an interactionist metaphysic so much as one of psycho-physical parallelism taking place within a neutral monism, and wereby the neutral Substance is responsible for what we perceive as interactions and affects between that which is mental, or subjective, and material, or objective. Nonetheless, these terms are employed by the author pragmatically, with regard to the common sense experience, which perceives some kind of "interaction" between mind and matter.

bodies. Afterall, this has been done before our current consciousness, and is the reason we're here to experience life as humans to begin with. Absoluteness is completion. Embrace it.

Falsity, on the other hand, is the opposite of absoluteness. While absoluteness describes the existence and interaction of both subjectivity and objectivity, falsity describes the lack of truth content in a statement. That is, when something is neither objectively, nor subjectively, true, it is false.

If someone points to a red apple, and calls it "*green*," we do not suggest that the statement is "subjective," but that the statement is false. We can disagree with subjective statements without them being false, but we cannot disagree with objective statements without them, or our own interpretation, being false to some degree or another. A statement about an object that is not true is not subjective, it is false. Likewise, when someone tells us a lie about their feelings, in order to manipulate or take advantage of an objective situation, this is not a reflection of their true feelings, but is a lie. A lie is not subjective, a lie is false. Lies are that which does not exist, but that purports to. The "essence" of the lie, not the words that represent the content, is absence of truth value, and the absence of being, that is, non-essence. To tell a lie is to say something that is not so. The difficulty in this is the fact that we cannot tell when someone is sharing subjective truth (their real emotions or priorities), or when they are telling us a lie (except upon trust). Someone we have known for a short time may suggest that they would never steal from us, because they have already developed amorous affection towards us, but this statement can be motivated by recognition of true feelings within the individual, which they honestly wish to express, or it can be motivated by attempts of trickery, so that they may take advantage of us. While one is a subjective truth, the other is a lie, a non-truth. Lies are not subjective, they are not objective, and they are not absolute (while they must be described in some sense by absoluteness), they simply, ontologically *are not*. That which they reference does not exist, but leads to the detriment of those things that do. While the truth content does not exist, the statement objectively does exist (that is, it is undeniable that when I tell a lie, words come out of my mouth, providing the lie a *nominal* existence, one that is purely rhetorical) and is often unappreciated, or detrimental to one's character, and so bad.

	Subjective feeling	**Lack of Subjective Feeling**
Objective data	Absoluteness	Objectivity
Lack of objective data	Subjectivity	Falsity

It is clear that there are two attributes of the absolute truth,[13] the subjective and objective. These might also be categorized into personal and interpersonal truths to some extent, with intrasubjective and intraobjective perceptions of truth being intrapersonal and intersubjective and interobjective perceptions of truth being interpersonal. The absolute, then, might represent the social, the "super-personal."

In many cases, it is not possible to know the full objective truth with complete accuracy, as many of the finer details of the nature of things may be out of our reach. For instance, objective knowledge may be known about an item on one level, while its history, its microscopic characteristics, and so on may be unknown. Even subjective truths may at times confuse the wielder of them, as when one laughs in pain. When it comes especially to one's actions, oftentimes, one must approximate the truth to the best of

[13] Not all absolute truths are Absolute Truth

one's ability, which may be inexact. When one halves a sandwich, for instance, one does not measure each half according to the number of particles in each side or each side's weight according to nanogram. The most true cut cannot be made, but an approximation of it can be. With the use of a ruler, one's approximation may be even truer. Still, it will be off by a multitude of particles.

Both objective and subjective claims can be made into dogmas, in which case they may cease to be fair approximations of the truth, cease being interpersonal or social truths, and start developing into longstanding falsities. These fallacies begin to restrict new discoveries and applications, and become a source of social and economic stagnation, rendering illness or even death to the social body, society, and even the interpersonal pre-body. In reaction to this, critics of various sorts, from Europe to India, established both folk and sophist conceptions of mysticism that were unreliant upon the demands of the rulers as well as anti-dogmatic, skeptical schools of philosophy, wherein it was suggested that knowledge was either unsharable or unattainable altogether. This served to weaken the dogmas of the rulers, but while further decimating the social body and interpersonal pre-body. Others acknowledged the value of both faith and doubt, embarking on the project of restoring the original goals of truthseeking, and thereby constructing further the interpersonal pre-body and the social body of society. Rather than dogma or skepticism, these individuals focused once again on observation and inference. They established conceptions of common sense, rationalism, and pragmatism, which empowered common people to come to know the truth through their senses, their minds, and through trial and error. And they established social bodies that limited authority, so as to thereby limit dogma, which typically manifests the form of an authority figure. In a way, this may be seen as a continuation of the original trajectory of Greek philosophy.

It seems fair to say that much of the confusion in our world comes from dogmas that themselves confuse the subjective and the objective, that reduce mind to an object or matter to a subject. These are the tendencies today known as scientism and solipsism, coming out in the forms of sophistry known as *logical positivism* and *postmodernism*. While basically opposites, these two tendencies have become standard dogmas that are selectively wielded by rulers according to the demands of contexts and the consequences they create, in the manner of *realpolitik*, or politics according to result, often making use of an enemy's false perceptions or foolhardy goals. For instance, rulers are telling participants in the humanities and sciences alike that physically male humans are women and females, men, according to their mental conceptions. Meanwhile, in the same institution, it is being said that humans are really just machines the mechanics of which came about by pure accident. These ideas have slipped in, in part, by way of the slippery slope of skepticism, which has shaken basic conceptions of reality such that even the most common sense realities are questioned by common people. This is a form of gaslighting, of making others question their own conceptions of reality and state of being. This takes conceptions of reality from concrete to abstract and absurd. This occurs especially from an overreliance upon the testimony, analogy, and luck of rulers and experts.

Still, all of the perennial tools of wisdom and philosophy are there, ready to be re-valued in the context of overbearing gaslighting. Baruch Spinoza, born into a secretly Rabbinical Jewish home, took to philosophy himself largely as a matter of self-therapy, to escape both the religious and ethnic dogmas and to connect with those who were supposed to hate him and that he was supposed to hate as a Jew. It is just a matter of time before these tools are re-embraced by society as they were by Spinoza and the Enlightenment that followed after him. These are the tools of observation and inference, such as by direct experience, trial-and-error, and dialectic, all of which move from the abstract toward the concrete and which, thereby, re-establish the health of the interpersonal pre-body and of the social body of society. Analogy has its uses too, as does testimony and pure luck, but these must be used with special

caution and always must be considered in comparison to a wide knowledge base, to be checked for coherence, as will be discussed.

Still more, the workings of logic, as well as (or, and by extension), mathematics, linguistics, rhetoric, and other arts of the humanities, do not necessarily function according to the workings of the natural world, do not by necessity match nature's contingencies. For this reason it is necessary to show that logic, for instance, is not only workable in itself, but that it fits reality, for it to have anything other than an antisocietal use. A statement can be either true or false, but the argument or logic used to support it may be accurate or inaccurate. *Analogies* can come in the forms of metaphors, allegories, and symbols and are often components of myths, legends, and parables. But, as a form of logic, they are either *apt* or *inapt*, meaning that they are pertinent to the situation or not, and apt analogies are either *congruent* or *incongruent*, being parallel or not to the case at hand, and so accurate or not. Similarly, *deductive* arguments— which are made from definition— that suggest falsity are either *invalid*, in which the logic does not work, or *unsound*, in which the logic itself works out but does not match with reality, both forms of inaccuracy. *Valid* deductive arguments are always true, and so accurate, so long as the definitions of the terms used are correct, and so unsound deductions imply that the definition in use is incorrect. *Sound* deductions are valid and indeed match with reality, being fully accurate. *Inductive* arguments, made from repeated observation of common outcomes, that may suggest that a statement is false are either *weak*, in which case the logic does not work, or *uncogent*, in which case the logic does not match with reality,[14] each being an inaccuracy. *Strong* inductive arguments are fairly probably correct, and accurate, so long as there are no abnormalities or unforseens, and so uncogent inductions imply that a factor went unconsidered. *Cogent* arguments match with reality, and are probably accurate. Those deductive and inductive arguments that can be used to successfully support a statement are sound or cogent. These must correspond with reality. Similarly, *abductive* arguments, which make a prediction from simple observances and incomplete deductions are either accurate or inaccurate, or *likely* or *unlikely* and *concurrent* or *inconcurrent*.

There may be congruent, sound, cogent, or concurrent arguments that support a statement while others do not support it. This involves a contradiction, a disagreement, which implies that a statement, which is always an approximation of the truth, has a significant degree of error, falsehood. The resolution to contradictions by philosophers has typically been to treat them as antinomies, or unresolvable opposites, as having a hierarchical relationship, such as with absolute and relative truths, or to treat them dialectically, to synthesize what is valuable from the opposing positions so as to be able to derive a more concrete statement. *Coherence* is the extent to which statements or arguments are found to be mutually supporting or uncontradicted. The greater the degree of coherence between true statements, the greater the approximation of truth. Falsities mistaken for truths can greatly influence one's perception of coherence, however, and so it is important not to synthesize that which has no analytic truth value whatsoever, and, instead, to regard it as a lie or falsity.

Humans are certainly incapable of fully coherent knowledge as individuals. But, as the medieval philosopher Nicholas of Cusa suggested, it is still a worthy pursuit to try. The Mutualist philosopher William B. Greene referred to this pursuit as the "Blazing Star," which ever moved further the closer one gets, because the complete compendium of knowledge is impossible, though it still beckons to us to approach it. We get further in this endeavor as a society than as a loose collection of individuals.

As one collects knowledge and grows in one's wisdom, one must continually test one's abductions, deductions, and analogies, and must refine one's definitions inductively, by way of trial-and-error. The

[14] Such as by disregarding an important abnormality

Greek and Roman Skeptics had some fair room to suggest that one must act in a world the content of which one is not completely familiar, owing to the mortality of our learning, and the Stoics are correct that it is better to do something than nothing, such that it is true enough that there are gaps in one's learning and that one must at times try one's luck. This led the pragmatists to ultimately resolve with *pragmatism*, the idea that conceptions of the truth are contingent upon what is found to work.

That which is not absolute, or at least interpersonal, is *arbitrary*, functioning according to whim or otherwise being inconsequential or unimportant. When not inconsequential or unimportant, that which is arbitrary can be a source of conflict, particularly when an outcome benefits some but not others. In such a case, arbitration may become beneficial, in which case an outside opinion, agreed upon by all parties, may be sought after to resolve the matter. In absence of a chosen arbiter, or when outside of the scope of a human arbiter's capacity, the default arbiter is *God*, or Nature taken as a whole. God, or Nature, has the final say in what is and is not, in what succeeds and what fails, often ruling according to who is best acquainted with God's will, the laws of Nature. Those who have the most comprehensive, coherent understanding are the most likely to be sided with when in conflict with those who would otherwise be one's equal. Those who know and love God, Nature taken as a whole, are much more informed of the consequences of their actions, and so can much more easily avoid mistakes and innovate solutions to problems, thereby assuring their success.

My statement, or *thesis*, in this work, is that Mutualism[15] is the appropriate *ethos* for society, that mutualism is the evolutionary *logos*, that syntropy[16] is the *telos* of humanity, and that *Natura naturans* is God, the Ultimate. *Logos* might be considered as a sort of singular collective center of moral-rational "gravity" that provides each individual and society with an *ethos*, or moral fiber, and thereby holds the Universe together in connection with the *telos*, finality, representing a sort of narrow, central path to Heaven. In other words, the *logos* is the "The Way" to the *telos*, The End, and *ethos* is the *logos* applied in our own lives. Mutualism, then, is the ethical path of The Way to The End, to Heaven, to Bliss. *Natura naturans*, or Nature,[17] is that which is all-pervasive or *omnipresent*, containing all knowledge or being *omniscient*, being wholly good or *omnibenevolent*, and unlimited or *omnipotent*.

My main argument for my thesis is the coherence of the fairly comprehensive collection of supporting arguments that this is so, beginning with cosmological and biological arguments, arguments from the time of nobles and aristocrats, then gentrymen and burghers, and finally our own time, wherein Mutualism has been developed as a conscious effort of farmers and workers, having met what appears to be an epicycle of defeat, perhaps before arising again for a new dawn. Science, religion, philosophy, and history, taken comprehensively, and when favoring natural facts over pure testimony, cohere to support Mutualism. As such, the reader is presented with a fairly comprehensive look at Nature, as relayed by testimonial observations and inferences, as well as analogies, among them my own and those of others, for purposes of the reader's own consideration. Clearly, the reader will have had exposure to different information from myself— though the reader can count on my general familiarity with mainstream opinion—, such that the reader may conclude differently from myself in some areas. Nonetheless, I believe I make a comprehensive enough argument to, at the very minimum, impact the

[15] Including here fraternal competition and cooperation

[16] Full syntropy, 100%, concluded

[17] *Natura naturans* is "Nature naturing," "Nature doing what it does," or "Nature establishing nature," whereas *natura naturata* is "nature as is established," "nature as has been done," or "natured nature," nature as conditioned by Nature. *Nature*, or *Natura naturans*, is an eternal sense, considering all of space and time as a whole and at once, whereas *nature*, or *natura naturata*, is a presentist sense, considering only the present existence and history of the world.

reader's emphasis toward Mutualism even with whatever *cognitive dissonance*, or discord with existing information, may occur.

To truly test my thesis would require an effort beyond my own ability, as Mutualism is at least an interpersonal endeavor and most typically a social and even intersocietal one. This being the case, Mutualism, if its arguments are accepted, must be taken as a strongly-supported working hypothesis, to be pragmatically tested by society at-large according to the terms of trial-and-error, and not as a final conclusion or dogma in and of itself, especially when considering particular interpretations of *mutuality* that may be less than universally accepted. Still, I believe that, despite whatever errors there may be in my reasoning along the way, I have made a strong argument for giving Mutualism a shot, provided strong evidence that Mutualism is indeed the best *ethos* for society. The truth of the matter, which may even come down to a conflict of belligerents and resistents in less fortunate times, even including physical defense, is up to final arbitration by God, or Nature. I believe that God consistently rules in favor of mutuality, and this is me putting my cards on the table, doing what I can as an individual before others join me in my commitment to this working hypothesis or one near enough to it, whereupon Mutualism can be really put to the test.

Metaphysics and Myth

Metaphysics, meaning "before physics," deals with self-evident axioms and logical principles that necessarily must exist (perhaps more fundamentally so than physics, as the word implies). Metaphysics addresses the axiomatic truths (and logical deductions[18] therefrom) that precede our comprehension or practice of physics. Metaphysical truths that come before physics include *mathematical* and *logical* truths; *ontological* truths about the nature of Being (such as the eternity of the Universe); *subjective* truths regarding our individual aspirations and motives; and epistemological truths about the nature of knowing (such as how we know we exist), among other things. That we exist is simply axiomatic. Here you are, reading this. Similarly, we often know what it is that we desire. We cannot prove it to others, we just *know*. The ontological questions of how and why and the epistemological question of how we know are metaphysical questions.

Physics, of course, is not "the physical world," or *physical reality*, but "the study and categorization of the physical world and its phenomena." Physics happens when our observation of the material world is comprehended in terms of axioms and logic;[19] that is, when we can make rational sense of it, can categorize its happenings or make predictions. Before there is the study and prediction of the physical world and its *phenomena* (material or physical occurrences), by way of induction, there is the inherent fact of the physical world and its phenomena. This is met by the seemingly-contrary *noumenal*, or psychical, existence of metaphysical categories, which are innately experienced and sorted deductively. From a certain perspective, the categories precede the physical world and orient it, which is why *metaphysics* is "before physics."[20]

[18] Logical and necessary consequences of categorical relationships; truth derived by definition

[19] It is in awareness of self-evident axioms (common sense statements assumed to be true by their necessity, like *I am*) and tautologies (statements that are inherently true, like "to *be* is to exist"), and in the application of logical principles (rules that adhere to patterns of inference and Reason) to our observations of the facts of Nature, that physics as a field of inquiry able to inform mechanics comes about.

[20] Perhaps better understood, though, categories are contingent upon the physical world, the two being mutually dependent on one another. Categories have content and content has categories.

For the sake of this section, we are interested in the metaphysics of *cosmogenesis*, or how the Universe came to be, as known through self-evident axioms and rational abductions and deductions.[21] This will be considered by way of correspondence and coherence with the rest of what we know about the world.[22]

We know that the Universe is eternal, for instance, not because we can sense it or because we experience it— we've not been here forever to know!—, but because any other axiom or category cannot provide rational and self-consistent explanations; and because we can derive this conclusion by abductively treating known sense experiences after they occur. That the Universe is eternal is the only conclusion reachable by corresponding or cohering information. Nothing else matches.

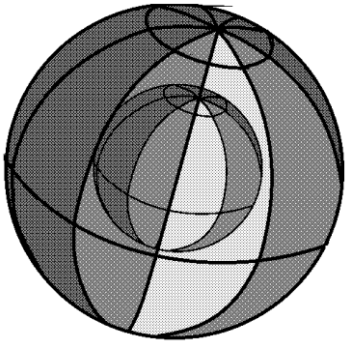
Parmenides of Elea, an Ancient Greek philosopher, declared long ago that "[n]othing comes from nothing." Parmenides never experienced *everything*—all that exists— in order to make a judgement like that through pure observation and induction therefrom. It wasn't a "scientific" claim on the level of observation, but a philosophical one, a logical or metaphysical one, a rational product of Reason. He didn't witness it, he reasoned it. This was metaphysics in action. Parmenides deduced this tautology as a matter of categorization, logic, and identity of concepts, saying "[w]hatever is, *is*, and what is not, *cannot be*." This is *tautological*, inherently true. Nothing is different from something, so nothing cannot be something,[23] cannot become something. Something *is*, and nothing *is not*. Plain and simple. Nothing comes from nothing, by definition. Things must come from something else. This is true independent of observation, though it can be confirmed by it, or at least is not contradicted by it. We can only know if this holds inductively at the end of the Universe, or after some sharp break from present reality.

In today's physics, we are coming to find more and more that Parmenides was correct in his fundamental assertions. Parmenides's deduction would later be developed into the *First Law of Thermodynamics*, otherwise called the *law of conservation*. This law says that all of the matter and energy that exists right now is all that ever has or will exist.[24] This is an example of metaphysics informing the hypotheses of science, and coming out on top. Before there is science, after all, there is the philosophy of science, the metaphysical considerations of the physical world. Parmenides's metaphysics translated into a law of physics upon enough failed attempts to prove them wrong. His philosophy became scientific theory. Indeed, the correct model of time, according to many theoretical physicists, is the *B*-model of time, as proposed by John McTaggart. The *B-model* of time treats past, present, and future as always currently existing, though not readily available, similar to Parmenides.

One of the most pressing pursuits of metaphysics is to understand *cosmological* questions, such as the nature of our Universe and its origins. These are the kinds of questions Parmenides and his fellow Greeks were asking millennia ago when they resolved that the Universe is a self-sufficient whole. For Parmenides and many to come after him, this was the *Monad*, an eternal, unchanging *One*. Parmenides, in his doctrine of eternalism, suggested that the Universe, a sphere with nothing outside of itself, was always constant and forever unchanging, and that our recognition of change, and of time, is an illusion. The Universe, he suggested, is *eternal*, it never ceases to exist in any place in time or in space. We may

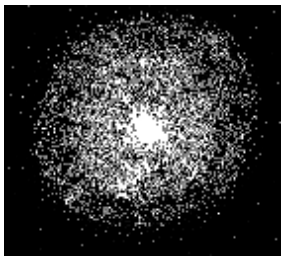
[21] *Abduction* is a best guest considering what is known, a likelihood or deduction without all of the facts. *Deduction* is inference made by logical necessity.
[22] Though the method itself will be implied rather than made explicit
[23] This would become known as the *Law of Identity* by way of Plato and Aristotle
[24] Some might suggest that this law is different from that of Parmenides, and has its home instead in Anaxagoras, another Greek philosopher. There are reasons for this to be the case. But time and again the solution of Parmenides has been returned to as a result of the implications of this law, such that Anaxagoras and Parmenides must not be entirely at odds.

think the past ceases to exist, and that the future is yet to be, but Parmenides refers to such an outlook as the world of *doxa*, or popular opinion. He does not believe it to be the fact. Recognition of an eternal and unchanging existence he refers to as recognition of the world of *aletheia*, or the world of fact. Parmenides's view of the Monad is similar to the *pantheism* that predates him as well (though other sages and philosophers would diverge on the details)— the view that God and the Universe are the same thing—, and can itself be considered a pantheistic perspective.[25]



2D depiction of a 3D shadow of a 4D hypersphere

Parmenides's Monad, the shape of eternity, might today be envisioned as a sort of *hypersphere*, a sphere that exists in at least four dimensions. In agreement with Parmenides, many modern physicists and astronomers suggest from observation that the Universe is not only spherical, but symmetrical.[26] The sphere has something like a point in the center of it.[27] Today we refer to this cosmological starting point as a *singularity*. This singularity is sub-eternal,[28] and has a fullness to it that the *pleroma*, or outer edge of the sphere, does not have.[29] The Pythagoreans symbolized it as a dot within a circle, and the neo-Platonists called this center the *Source*. Cosmologists still speak of the singularity in terms of a dot, which, depending on the orientation of the description, may sometimes be viewed at the center of an expanding Universe, a circle.



The pleroma extends infinitely outward, like an orb of light, until it nearly touches absolute nothingness, the void, which itself simply does not exist (as Parmenides said, nothing is *nothing*). This gives the three-dimensional world, unaware it is within a hypersphere, a *sense* of *infinitude* that is, ultimately, unfounded. Because of the lack of absolute nothingness, this sphere—like that of the Earth— has a quality that can be called— to use a term from people such as Stephen Hawking— *finite infinity* or *unboundedness*, the idea being that as one can traverse the surface of the Earth an infinite number of times (forever heading Westward, for instance) one can likewise traverse the boundary of the hypersphere an infinite number of times.[30] Regarding the *no boundary* concept, Hawking says, in *The Universe in a Nutshell*, that "[i]f all the histories of the universe in imaginary time are closed surfaces like that of the Earth, one would not have to specify boundary conditions at all." He says that "time and space are finite, forming a closed surface without boundary, just as the surface of the Earth is finite in size but has no boundary." You can walk around the Earth an infinite number of times, though it is finite, is the suggestion. Such a geometry as described can compose "a complete spacetime that represents the history of the entire universe," in

[25] Because the concept of the *Monad* is so important to the pantheists, whose role among the heretics—who compose a focus of this book— seems to be primary; because it was essential to the development of religion as can be observed in reality; and because of my own bias in this direction as informed by interdisciplinary study of works both ancient and modern; we will take the Monad to be axiomatic for the sake of this section, and will treat it as synonymous with the Universe.

[26] Also, the Universe appears *isotropic*, or uniform in all directions.

[27] If following after the Pythagorean and neo-Platonic philosophers, themselves followers of Pythagoras and the Graeco-Roman philosopher Plotinus; or even after our own modern cosmologies

[28] Meaning that it does not dissipate, though it is drifted away from. In other words, the singularity is always there, but we are not always in the singularity, because singularity is a location in or relation to spacetime. This is not the same with eternity, the true Absolute, which is always there and in which we always find ourselves, never dissipating.

[29] This may be compared to an *electron cloud*, which gets more concentrated toward the center.

[30] Or perhaps, claims Hawking, even experience an infinite expansion

which "the boundary conditions of the universe is that it has no boundary."[31, 32] Indeed, Giordano Bruno proposed something very similar some centuries earlier, for which he was burned at the stake as a heretic! Interesting how science catches up with philosophy over time.

As a whole, the hypersphere— the Monad— is unchanging, permanent, and undifferentiated, as a *static model*, the model popular before Big Bang theory (the idea that the Universe exploded into existence), might suggest. The hypersphere is a *superposition*—a position of all positions[33]— of *actual infinity*, the mathematical *set of all sets*, as worked out by the great mathematician, George Cantor. All of the possibilities that could exist, taken as a whole: *that* is the Universe. As matter appears solid to us, though being composed of particles on a smaller scale, some of which—electrons— are understood "to pop in and out of existence" within the electron field— the Universe on the scale of the fourth dimension likewise appears to be stagnant, despite the motion perceived in the third dimension, resulting from a flaw of limited perception. That's how it is a hypersolid, a sphere, despite all of the movement going on. It's a sphere in a similar way that a *cue ball*, like that used in the game billiards or pool, is a solid sphere even though its particles that compose it are in motion. While there is no way to prove the sphere through observation, it appears to be a necessary explanation for our existing in four dimensions in the way that we do, as well as for the symmetry that we see in the Universe.[34]

It is reasonable to think that our local, physical Universe does not have any more than four dimensions because we can sense those four dimensions as length, width, height, and the passing of time, but we cannot sense any dimensions higher or lower than these.[35] We sense emotions, which are difficult to place in three dimensions but can nonetheless be attributed to processes involving the fourth (in particular, to *syntropic*, or *retrocausal* processes, those that move backward in time[36]). In his paper, "The Dimensions of the Sensible Present," H.A.C. Dobbs likewise presents the view that— as described in Rudolf B. Rucker's book, *Geometry, Relativity, and the Fourth Dimension*— "concludes that our consciousness is four-dimensional, with three space dimensions and one dimension of 'imaginary time.'"[37, 38, 39] As Carl Sagan points out in *Cosmos*, working from the classic *Flatland: A Romance of Many Dimensions* by Edwin A. Abbot, a two-dimensional being would experience a three-dimensional

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[31] Hawking[1], 84

[32] Hawking, as well as mathematicians such as Rudolf v.B. Rucker, tend to depict the Universe as traversing the outer surface of the hypersphere. However, to my view, this is incorrect, as the Universe as I understand it is projected outward from the center of the hypersphere. It is unbounded by maintaining itself as a monopole at the center.

[33] *Superposition* is a term used in quantum physics to describe a multiple presence of a singular object. You superposition, for instance, would include your current placement, plus the myriad of placements that can occur around you, as if you exist in all of those places at the same time. This is not something said to occur on the classical level of reality, but is suggested to occur on the level of the subatomic particle or wave.

[34] The fourth dimension, alongside the dimensions of length, width, and height, is time. Without time, nothing could move.

[35] Though it is common in the *postmodern era*— the era of regression from the Enlightenment— to propose that such is the case

[36] This will be explored later

[37] Rucker, 14

[38] While time is often treated in twos, as by Theodor Kaluza and the Kaluza-Klein model, which deals in five dimensions, it is a singular dimension, and the horizontal and vertical aspects of it actually represent action along the diagonal of spacetime.

[39] While the view of the Universe proposed does begin with rational *a priori* and something of what Henri Bergson refers to as a "mental auscultation" or "true empiricism," (Bergson, 37) of the intuition, wherein "one places oneself within an object in order to coincide with what is unique in it and consequently inexpressible," (Bergson, 23) such an inquiry is nonetheless within the realm of natural philosophy and natural mysticism. It provides a semi-magical account of Nature, wherein she is imbued with much life and mystery, and wherein anything is seemingly possible, but wherein all of the causes and occurrences are within, not without her. As such, what has been explicated is not a religious, but a philosophical and, where it can be had, scientific approach.

interruption as an internal, or at least highly-subjective experience, which would be unable to be proven to other two-dimensional beings. He then goes on to describe the fourth dimension.[40] Consider this along with what H.G. Wells said,[41] in *The Time Machine*, that "[t]here is no difference between time and any of the three dimensions of space except that our consciousness moves along it." Time is sufficient, then, to explain consciousness. Occam's razor suggests, then, that we might fruitfully stop looking elsewhere for explanations. By terms of Occam's Razor, and those of epistemological realism, then, we must limit the dimensions we address to these four.[42,43]

The Universe, according to the Hindus and the Aborigines, among others, contains within it something that may best be described as a *dream state* wherein its awareness is anchored in the sub-ultimate or mortal existence, like that of our own.[44] To the Hindu, this is the dream state of God, *Brahman*, the personification of the Universe. To the Aborigine, when one sleeps one inheres in, or exists within, *dreamtime*, the world of dreams, wherein the true reality is, and to which one returns when one dies, only to awaken in another stream of consciousness. Outside of this dream state— the imaginings of the Universe—, and in permanent wakefulness, suggests the Wisdom of Ages, is pure understanding and lack of concern: "blissful Being," "pure contentment," "nirvana."

Achieving contentment in our own lives is also possible, suggest the sages. The Ancient Greeks, like Aristotle, associated this with the ultimate virtue. In order to be virtuous, Aristotle advises us to seek *the Good* through Reason. The Chinese philosophers, such as Lao Tzu, called the path of virtue "*The Tao*." The Tao requires harmony, and attunement. Lao Tzu advises us, warning us not to seek too much and to follow the Tao, that

> Contenment is enough.
> Indeed, the bliss of eternity
> can be found in your contentment.

The Ancient Greeks and others in Europe and the Near East had various names for the contentment that can be found in one's own lifetime, often a result of some kind of virtuous union with the divine, or with the will of Nature. These terms ranged from *eudaemonia* to *gnosis* and *henosis*, among others. They mirrored their concept of a *sage*, one who has achieved Wisdom, upon what they expected to be

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[40] See Sagan

[41] Long before Einstein's rendition of 4D spacetime, by the way.

[42] Much fuss is made in theoretical physics, such as in Superstring theories and M-theories and so on, about the potential of more fundamental dimensions, giving rise to all kinds of proposed quantum weirdness. However, until the model is reevaluated with consideration toward retrocausality, it seems reasonable to conclude that most of the quantum weirdness is just explanation for the apparent indeterminisms that phenomenally result from retrocausality. While retrocauality is not immediately discoverable by way of the senses, its edge over the other approaches requiring higher dimensions is that it orients phenomena within the four dimensions, it is self-evident, and it is found at the very basis of biological thought, as can be found in the work of Aristotle, perhaps the first serious biologist on record.

Free will indeterminacy, randomness, etc. are all just descriptions of human inability to calculate physical causation. As a specific, humanity is unable to fully comprehend the general. Our inability to calculate consequences to their fullest extent relies on space, or room within the general for the specifics to play. Free will is rooted in the room that future possibility creates. When one is confined, restricted in their motion, they are unable to cause change to their surroundings. They lack in free will.

[43] We could, perhaps, count psychological dimensions, such as love and hatred, but these are arguably related to coordinates in spacetime and to "forces" more on the level of the Four Fundamental Forces of physics than to dimensions, such as the four dimensions those forces operate within. Perhaps these psychological "dimensions" are the physical forces and dimensions experienced retrocausally.

[44] This is a phenomenal explication of something that is not, in any way, phenomenal or even noumenal, and which does not occur with any duration of time or any change at all. It simply Is.

behavior befitting of the One, a calm entity that is unmoved by external forces (Epicurus put forward a secularized version, popular among materialists; *ataraxia*). The Universe, solitary in its existence as a whole, has nothing to be aware of from outside of itself. Nor is time a factor at all for it except perhaps in its imagination, which— if the sages of the ages are correct— it experiences in its sleep (which may also be considered manic-depression), in contrast to its wakeful bliss.[45] The Universe is perfect contentment.

The *mortal* Universe, as understood through a *presentist*[46] lens, like that of our mortal lives, is already part of the makeup of the hypersphere— as seen through an immortal and *eternalist*[47] lens—, and virtually indistinguishable from it, as a ball is indistinguishable from the space in which it inheres.[48] So nothing is actually being created in what we call[49] *Creation*.[50] Nonetheless, we are accustomed to Creation myths, owing to our present awareness being anchored in (but not being identical to) this eternal presence.[51] Quite often these myths involve concepts such as *Creation ex nihilo*, or "Creation from nothing," in contradiction with Parmenides's notion that nothing comes from nothing, and so in contradiction with the First Law of Thermodynamics, upon which rests physics. Indeed, the medieval pantheist Eriugena, perhaps following the older thought found in Persian Mazdaism and Zoroastrianism, presented his own myth in such a way, before concluding that, in the end, Being wins over nonbeing, essentially nullifying the fact of nonbeing, and reaching some agreement with Parmenides. Nonbeing is the stuff of myth, and myth requires this notion. Mortality is something of a myth, too,[52] and likewise seems to require the notion of nonbeing.

A myriad of mythological systems have been constructed, each touching on some aspect of the nature of Being and its relation to nonbeing, but all of them disagreeing on the details. To begin with, they do not even share the same cast of characters— or "gods"— or even agree on the details as to what they did when they do make guest appearances in one another's stories. Still, as the perennialist outlook would

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[45] Experience is an illusion requiring change, however, which we might expect that the *Absolute*—that to which nothing formally compares— does not undergo (at least not in any sense restricted by time). It may be rational to consider that the Monad may not experience change at all from wakefulness to sleep, nor any change at all (as the Monad is Ultimate and Absolute, while our world is commensurate—used here in the rare sense— as a noun— of something that is limited or non-fundamental— and relative). The Monad, in such a case, merely contains change within it while it "experiences"—or, rather, *is*— eternal bliss, owing to its own fullness and completeness.* This is so, suggests the wisdom of the ages, by the necessity of its Being.**

> *When you sleep, you awaken to the outside world. Awakening to the outside world lets you know that you are indeed awake. The Universe has no outside world. So, when it comes into a wakened state, it appears to be uninterrupted wakefulness, giving rise to its permanent wakefulness on the level of the Ultimate.
>
> **Thinkers of modern times, associated with the Wisdom tradition— such as Robert Thurman, Ken Wilber, Joseph Campbell, and Eckhart Tolle— have sought a state of bliss even in mortal life by being mindful of their being. "I am" is a popular statement of awareness of being, and "follow your bliss" an encouragement to act out of this understanding.

[46] A perspective which sees the present as the only reality

[47] *Eternalist* means "believing the Universe to be eternal."

[48] Has necessary existence

[49] According to our more *phenomenal*, or sensory, experience

[50] That is, except as an illusion connected to our mortal perspective within the immortal Monad, the Universe: we have a phenomenal experience of living in a Universe that was created, despite its every moment always having been here. All the "stuff" is always there. In containing our perspective, the mortal experience is already there, too, undifferentiated from the substance of Totality.

[51] The best of the myths can be found in the *perennial philosophy*, philosophy as it appears time and time again; or in the *Wisdom traditions*, traditions maintaining ancient wisdom; and in the anthropology of religion more generally; as derived from the poets, sages, and philosophers of the very distant past, as well as from the shamans of simpler peoples.

[52] See Spinoza[1]

tell us, there is something to each of them, even if each is not of equal worth. Nonetheless, and while there may be anthropological value in studying such matters, it is probably best to take a generally agnostic approach to such matters as have not been inferred or revealed with some certainty. Allow Robert G. Ingersoll's "The Gods" to shine some light on the absurdity of it all:

> Each nation has created a god, and the god has always resembled his creators. He hated and loved what they hated and loved, and he was invariably found on the side of those in power. Each god was intensely patriotic, and detested all nations but his own. All these gods demanded praise, flattery, worship. Most of them were pleased with sacrifice, and the smell of innocent blood has ever been considered a divine perfume. All these gods have insisted upon having a vast number of priests, and the priests have always insisted upon being supported by the people, and the principal business of these priests has been to boast about their god, and to insist that he could easily vanquish all the other gods put together.
>
> [...]
>
> These gods have been manufactured after numberless models, and according to the most grotesque fashions. Some have a thousand arms, some a hundred heads, some are adorned with necklaces of living snakes, some are armed with clubs, some with sword and shield, some with bucklers, and some have wings as a cherub; some were invisible, some would show themselves entire, and some would only show their backs; some were jealous, some were foolish, some turned themselves into men, some into swans, some into bulls, some into doves, and some into Holy Ghosts, and made love to the beautiful daughters of men. Some were married—all ought to have been—and some were considered as old bachelors from all eternity. Some had children, and the children were turned into gods and worshiped as their fathers had been. Most of these gods were revengeful, savage, lustful, and ignorant.
>
> [...]
>
> Our ancestors not only had their god-factories, but they made devils as well. These devils were generally disgraced and fallen gods. Some had headed unsuccessful revolts; some had been caught sweetly reclining in the shadowy folds of some fleecy cloud, kissing the wife of the god of gods. These devils generally sympathized with man.
>
> [...]
>
> To me, it seems easy to account for these ideas concerning gods and devils. They are a perfectly natural production. Man has created them all, and under the same circumstances would create them again [...] Generally he has modeled them after himself, and has given them hands, heads, feet, eyes, ears, and organs of speech. Each nation, made its gods and devils speak its language not only, but put in their mouths the same mistakes in history, geography, astronomy, and in all matters of fact, generally made by the people. No god was ever in advance of the nation that created him. The negroes represented their deities with black skins and curly hair. The Mongolian gave to his a yellow complexion and dark almond-shaped eyes. The Jews were not allowed to paint theirs, or we should have seen Jehovah with a full beard, an oval face, and an aquiline nose. Zeus was a perfect Greek, and Jove looked as though a member of the Roman senate. The gods of Egypt had the patient face and placid look of the loving people who made them. The gods of northern countries were represented warmly clad in robes of fur; those of the tropics were naked. The gods of India were often mounted upon elephants; those of some islanders were great swimmers, and the deities of the Arctic zone were passionately fond of whale's blubber. Nearly all people have carved or painted representations of their gods, and

> these representations were, by the lower classes, generally treated as the real gods, and to these images and idols they addressed prayers and offered sacrifice.
>
> [...]
>
> If a god created the universe, then, there must have been a time when he commenced to create. Back of that time there must have been an eternity, during which there had existed nothing—absolutely nothing—except this supposed god. According to this theory, this god spent an eternity, so to speak, in an infinite vacuum, and in perfect idleness.
>
> Admitting that a god did create the universe, the question then arises, of what did he create it? It certainly was not made of nothing. Nothing, considered in the light of a raw material, is a most decided failure. It follows, then, that the god must have made the universe out of himself, he being the only existence. The universe is material, and if it was made of god, the god must have been material. With this very thought in his mind, Anaximander of Miletus said: "Creation is the decomposition of the infinite."
>
> [...]
>
> The idea of a creative deity is gradually being abandoned, and nearly all truly scientific minds admit that matter must have existed from eternity. It is indestructible, and the indestructible cannot be created. It is the crowning glory of our century to have demonstrated the indestructibility and the eternal persistence of force. Neither matter nor force can be increased nor diminished. Force cannot exist apart from matter. Matter exists only in connection with force, and consequently, a force apart from matter, and superior to nature, is a demonstrated impossibility.
>
> Force, then, must have also existed from eternity, and could not have been created. Matter in its countless forms, from dead earth to the eyes of those we love, and force, in all its manifestations, from simple motion to the grandest thought, deny creation and defy control.
>
> [...]
>
> A deity outside of nature exists in nothing, and is nothing. Nature embraces with infinite arms all matter and all force. That which is beyond her grasp is destitute of both, and can hardly be worth the worship and adoration even of a man.
>
> There is but one way to demonstrate the existence of a power independent of and superior to nature, and that is by breaking, if only for one moment, the continuity of cause and effect Pluck from the endless chain of existence one little link; stop for one instant the grand procession, and you have shown beyond all contradiction that nature has a master. Change the fact, just for one second, that matter attracts matter, and a god appears.[53]

As Ingersoll makes clear, *deities*, or "gods," result from the lack of understanding of natural phenomena, and projecting thereupon with wild guesses or analogies. They are imaginary (though they are oftentimes analogical or metaphorical, or even abductive) tales used to explain natural phenomena in absence of the particulars needed to actually draw sound and cogent, or even congruent, conclusions. Instead, they have some subjective value, pertaining to the emotions they would evoke, as was defended by people like Carl Jung and his concept of *archetypes*, or categorical imaginings. This subjective value would be used to impart the emotions that the priests needed their subjects to feel in order to be obedient. However, this only worked because of the innate human need to understand, a feeling that

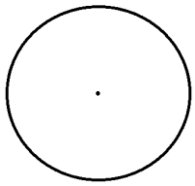
[53] Ingersoll[1]

exists even to this day. Myths answered questions about where we came from, who we are, and where we are going, even if incompletely, mistakenly, or as a flat out lie, and provided inspiration. We deemed this to be good insofar as we accepted the information and it appealed to our understanding and motivated us to do good. However, we also had many questions, and this is what gave rise to philosophy. Within philosophy, there does continue a strand of natural theology that adheres to a more teleological view than Ingersoll would find acceptable. And many great philosophers have been rational mystics, who have themselves contributed to mythology, including the Pythagoreans and Platonists. While Ingersoll is correct about the First Law and about the gods as they have been rendered by the human imagination, providing an important grounding in reality, there are nonetheless myths and theologies which stand as a little more rational, and that treat questions left unaddressed by Ingersoll.

Despite the agnosticism to which it may be best to submit our reason, and due to the inherent demand for such a thing, we might nonetheless entertain for a moment further a rational myth of our own, knowing full well that this is not the truth of the matter. We do this so that we may hint at the truth, despite our inability to grasp it and relativize it for the comprehension of others. The mystics of old have long held that the Absolute is indescribable; to describe the Absolute would be to put it in relative terms, terms within the context of, or in relation to, something else, which is automatically untrue of the Universe, which exists only within itself and only in relation to itself. We engage in myths not because we can successfully put the Absolute into relative terms, but because relative terms might hint at, or point us toward, a subjective conception of the Absolute. That myth may successfully do this does not mean that the myth, which depends on the concept of *nothingness*, is factually correct, though it may be helpful in providing an allegorical understanding of the condition of existence. Please don't let the power of a myth lead you astray, nothing still comes from nothing (and there is no change without the passage of time).

We might imagine, in beginning our myth, that, in its slumber,[54] the eternal Universe imagines itself within itself— becomes a thing within itself—, orienting its consciousness within the pure potential of a point.[55] Michael S. Schneider, in *A Beginner's Guide to Constructing the Universe: The Mathematical Archetypes of Nature, Art, and Science*, and following like Pythagoras and Plato in the tradition of rationalism and geometric idealism, gives us an axiomatic reason to start here. He says,

> Creating one central point from which to radiate a circle is the beginning of all geometric construction, no matter how complex it becomes. The steps involved in any construction are a metaphor for the stages of the divine, ongoing creating process itself. Anywhere you place a center you can scribe a circle and symbolically create the space of the universe itself.[56]



Schneider is not alone in starting here. He, in fact, gets this notion from the ancient Pythagorean philosophy and perhaps surrounding traditions.

Continuing with our myth, the Absolute and Ultimate One, in its slumber, enters the point, the role of the sub-ultimate, the sub-absolute, the Relative.[57] But it is still the One, self-reflecting. In this form, the

[54] Wherein the awareness of the Universe is anchored in the sub-ultimate.
[55] Indeed, this is mythology of *the One* as suggested by some neo-Pythagoreans, the *Source* say the neo-Platonists.
[56] Schneider, 7
[57] There is a difference between *Relative* and *relative*, the difference being that the Relative is absolute to other relatives, but not to the Absolute.

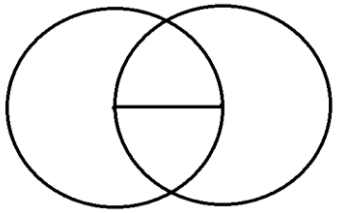
One is a *singularity*,[58] a point without space or time, suggests both the sages of old and modern physics. The singularity— the totality in uniformity— is mathematical or dimensional *zero*, relative *Nothingness*,[59] resulting from the combination of positive and negative existence.[60] It has no presence in space and time, has no dimension. The Nothing (which is actually something as a part of the Universe) is the place from which Creation *ex nihilo* occurs.

While the singularity— the unity of the totality— is Nothing,[61] the pleroma is *Infinitude*.[62, 63]

What arises between the Nothing and Infinitude— resulting from their contradiction— is the Few and the Many, the *multiplicity*, totality in its corruption. From the One, and in self-projecting, extending— extruding— itself within Itself, it becomes Two, becomes Three, Four, and Five. This gives us our four dimensions, requiring at least five points. To achieve these points, the original point becomes a line, becomes a plane, becomes a solid, becomes a hypersolid, or— as experienced in 3D or from the Four, and as we have learned— a solid *in motion*:[64] hypershapes may be experienced as motion in fewer dimensions, and must in order to bear witness to their parts.

The Few begins with the Two. The Two is the Nothing— the singularity— extended. It is composed of two points, giving rise to the First Dimension, a line. Michael Schneider rhetorically asks, "How can the Monad generate the other principles, other shapes, other numbers?" He answers,

> With a mirror. It simply needs another circle identical to itself. The circle replicates a mate for itself by contemplating itself, reflecting its light, and casting its own shadow.
>
> The process is mirrored in geometry as the birth of the line. It has been done from time immemorial through an ancient geometric construction called in Western traditions the *vesica pisces*



[58] The Source, or singularity, is the position from which the material-physical world manifests, and to which it will return.
Physicists today— to the extent that they are not neo-Sophists; that is, tricksters— are carrying on in the tradition of rational inquiry established in Greek philosophy. They're using concepts such as geometric necessity, eternalism, monism, emanationism, evolution, and etc. that can readily be understood as developments from the Greeks. These kinds of ideas— about a transdimensional Monad that contains in it a point or singularity, from which everything is Sourced— originate in ancient, perhaps even primitive, times, most likely in Ancient Egypt and Ancient Greece or among the early Celts, being shared through philosophers such as Parmenides, Pythagoras, Plato, Aristotle, Plotinus, and the Druids and Gnostics, down to the present day, perhaps as coming to us from as far back as the Late Stone Age, before we used copper or bronze.
[59] Absolute Nothingness does not exist
[60] 1 plus -1 equals 0. But the singularity is not zero as in it does not contain anything, so much as it contains everything, both positive and negative, and so is complete, as is 1. Positive and negative are relativistic, not Absolute. The zero of singularity is one of attributes, or differentiation. The singularity lacks attributes and differentiation.
[61] Allowing for myths of *creation ex nihilo* or—the atheist version, and book by Lawrence Krauss— *A Universe from Nothing*.
[62] This is, of course, not an absolute nothing and infinitude, but a Relative nothing and infinitude, relative only to the Universe, the Absolute, as sub-absolute.
[63] As Manly P. Hall popularly reflects, "The fall of man is the descent of the ladder from the dot to the circumference; the resurrection or redemption of man is his return from the circumference to the dot."
[64] A *pentagram*, the five-pointed star, is a symbol of four dimensions, while a *merkabah*, the six-pointed star, is a symbol of five dimensions. In the process of generating the dimensions according to geometric myth, each step requires an extrusion of the step before it. A point is extruded to become a line, a line to become a plane, a plane to become a solid, etc. If life is the stuff of the fourth dimension, an attempt to transcend the fourth dimension might include an attempt to extrude living things. What might this attempt look like? Could it be the formation of civic institutions? Does it require extraction of wealth from unwilling participants? Can it be done voluntarily?

> [...]
>
> As if across a mirror, the archetypcal line is drawn between the two centers.[65]

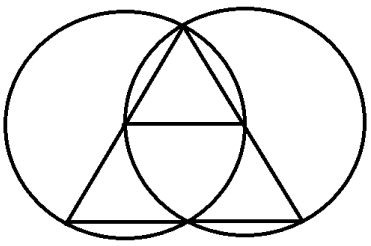
Indeed, the *vesica pisces*, which produces a fish symbol, like that used among Christians, is a well-founded tool in mysticism, from which the *seed of life* and the *flower of life*— two other "sacred geometry" patterns— are derived. In some religious traditions, such as neo-Platonism and Gnosticism, this Dyad, here created by the *vesica pisces*,[66] may be understood to be the *Demiurge*, a lesser deity than the One or the Monad. Michael Schneider, too, tells us that

> The principle of "twoness," or "otherness," was called Dyad by the Greek philosophers [...] They were suspicious of it because it seemed to revolt from unity, distancing itself from the divine Monad. They referred to the Dyad as "audacity" for its boldness in implying a separation from the original wholeness and "anguish" due to its inevitable yearning to return to unity. It was also called "distress," "falling short," "the lie," and "illusion" since they believed the Monad alone was all.
>
> [...]
>
> The principle of the Dyad is polarity. Polar tension occurs in all natural and human affairs as any opposing relationship, contrast, difference. It is at the root of our pernicious notion of separateness from each other, from nature, and from our own inherent divinity.
>
> The paradox of the Dyad is that while it appears to separate from unity, its opposite poles remember their source and attract each other in an attempt to merge and return to that state of unity. The Dyad simultaneously divides and unites, repels and attracts, separates from unity and craves a return to it.[67]

Without the Two, necessary for division, polarity, and duality, there would be no potential for the subject/object split, of *I* or *Me* and *It*. As they say, "[i]t takes two to tango." Relativity and subjectivity, as experienced as separate beings in the world, depends upon a disunity of experience, an opposition. This opposition has been very important for the thought of alchemists, such as Giordano Bruno (who concerned himself with the "unity of opposites") as well as for later philosophers, such as Georg Hegel (who believed that history, which he held is moving toward the Absolute, is a dialectical process whereby subject and object are ultimately resolved). As One, all perspective is absolute, there is no relative experience. The object and subject split only when One becomes Two or more.[68]

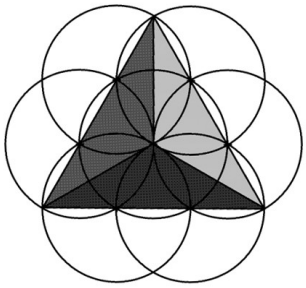
Next comes the Three. The Three is composed of three points, giving rise to the Second Dimension, a plane. John Yarker, in *The Arcane Schools*, tells us that

> an example of the Masonic manner in which these may be made to convey instruction may be illustrated by the equilateral triangle. It has three points; a point has position only; a line has length only and terminates in two points; three lines of equal length at equal angles form an equilateral triangle, or the primary figure in geometry, and represents the trinity in unity, or Deity pervading all space, creator of all things animate and inanimate; doubled it represents the perfect godhead, and the male and female energies of nature. Or again, a "point" is the beginning of any active duty,

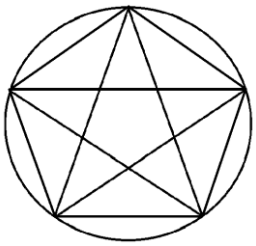


[65] Schneider, 22
[66] This shape is also used to construct the *Flower of Life* shape that so emblemizes what is called *sacred geometry*
[67] Schneider, 24
[68] Magnetism and other aspects of the Universe are also dependent upon duality or polarity

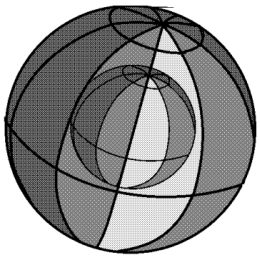
the flowing of which point generates a "line;" a line is therefore either reward, duty, pleasure, or profit. A "right line" is a duty performed and pursued with constancy. The extension of a right line to generate a "surface" is therefore perfect duty.



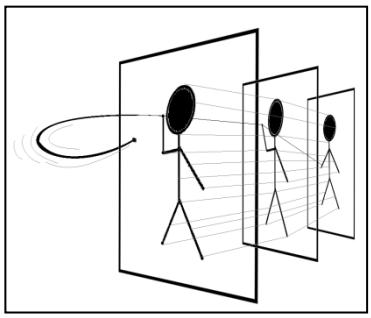
Then comes the Four. The Four is composed of four points, giving rise to the Third Dimension, a solid in the form of the tetrahedron, which Buckminster Fuller and others have understood to be the most basic shape of 3D space. The Five is after that.



The Five is composed of five points, giving rise to the Fourth Dimension, the spacetime hypersphere, the Universe. The Greeks, suggests Michael Schneider, referred to the Five, in the form of the five-pointed star, or *pentacle*, as *Pan*, which means "all."[69,70] Within the four dimensions, contained by the five fundamental points, is *pan*, everything that physically exists throught time. This One Everything was worshipped as God by *pantheists*—those who believe Nature, the Universe, Reality, or something similar to be God—, who have come to give it all kinds of names, often relating to the nature of Being or Reality, as in *Yahweh*, *Brahman*, *Ahurda Mazda,* or etc., each ultimately a reference to the totality of existence, the Ground of Being, the state of Being, the Source, or etc. For many pantheists— including Christian pantheists,[71] but especially neo-pagans—, the pentacle is an important spiritual symbol.



The One gave rise to all other numbers,[72] which manifest within the four dimensions. This might take place, if we are to continue in our myth-making, by the singularity stepping into the mortal Universe[73] and manifesting as a single meta-particle, itself extending back-and-forth through frames of time, not unlike the self-extension of the point that gave rise to the dimensions. From this single meta-particle is derived the Many.



Imagine window panes lined up one behind the other, with dots on each pane. The panes are frames of time, and the dots are particles moving in time; each pane has the same particles represented on it, but repositioned, to represent motion. The dots create a picture. Now, imagine those dots on the panes, that are creating the picture, as being created by the figmentation-filamentation of a single meta-particle; that traversing through time allows the meta-particle to appear on each pane more than once.[74] It goes through one pane and then another, leaving its mark as it goes. It does this back-and-forth. In this way, every particle is

[69] Schneider, 100

[70] Schneider carries on to Ten, "the Decad," in his book, but if there are more than four dimensions, to which his work applies, these are likely dimensions perceived as "internal," such as emotions and so on, and are not a part of spacetime itself.

[71] The Apostle Paul said this, in *Acts* 17:28, of God, providing a pantheistic definition: "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring."

[72] 1x1=**1**, 11x11=1**2**1, 111x111=12**3**21, etc.

[73] Similar to the Absolute stepping into the sub-absolute.

[74] As a *wavicle*—appearing as either a particle or a wave, or both— such as an electron is understood to do in its *quantum leaps*.

composed of the single *worldline*—the history seen as a line— of a single meta-particle.[75] That is, when the panes are set in a series, such that one looks through the many panes at once, the picture is of a *timeworm* or *worldline*, all of the motions taken throughout time, seen at once (kind of like superposition, but with time instead of space). As the meta-particle, in clustering, forms many particles (by appearing in each time-frame more than once), the many particles form many atoms (atoms have multiple of the same kind of particle), which form many molecules (a molecule is made up of multiple of the same type of atom), which form many macromolecules (a macromolecule has multiple of the same kind of micromolecule), and so on.[76] Our own lives are similar, in that our lives weave together to form an even larger entity, that of society. The Universe, in such a case, is a self-composed one-line drawing and the Laws of the Universe, and its conditions, are something of the dynamics or elements in the story being told.

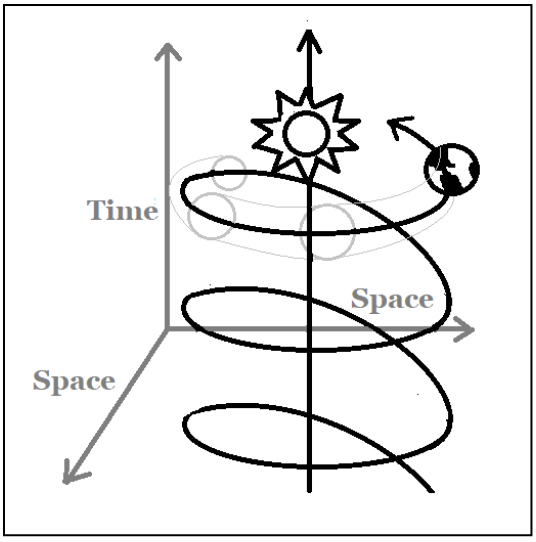
While we have imparted this as a myth, it is not entirely outside of discussion surrounding theoretical physics. Indeed, the physicist John Wheeler famously proposed the idea that a single particle could be manifesting as many, his *one-electron Universe* idea, to Richard Feynman, another physicist who acknowledged this idea in his Nobel Prize speech (saying that he stole another component from Wheeler of what was said on the phone, the idea that electrons and positrons existed on the same worldline, moving in different directions[77]). Taken frame by frame, and according to the senses, this one particle's *worldline*—timeline of existence— could appear to be a particle or wave, a *wavicle*, as named by Arthur Eddington, perhaps having some elements of a *virtual particle*. When viewed from a sufficient size, the worldline might appear as many worldlines, giving rise to our world of interacting timelines.[78]

[75] Creation within the dimensions, to reiterate, may have been effected by— like the Monad stepping into singularity— singularity stepping into multiplicity. It may have done so as a single three-dimensional wavicle that passes through all frames of perspective—each frame of perspective containing a moment of moments—, thereby tracing a single superpositive worldline to which all other worldliness and superpositions may be reduced.

[76] This allows for the patterning of the meta-particle within a larger frame-set, knowable only by direct access to the whole of the fourth dimension. That is, the set of all frames (itself a frame when viewed zoomed out) conceives a pattern— from the passing of the single particle between the multiple frames— from a single perspective.

[77] This idea is most likely sourced in Paul Dirac's original conjectures involving anti-matter, which posed that the opposite spin and charge of anti-matter suggested different orientations in time.

[78] One might visualize worldlines within the Monad as the filaments within a *plasma globe*, the popular glass balls that one finds in novelty shops that look like they have lightning inside (that if one touches reacts), and the Monad as the set of all of the possible configurations that could ever occur within the globe, taking place at the same time. The light filaments are the worldliness, which can be imagined as the life of all of the matter and energy that composes a line of time. The globe is the Monad. However, while such a visualization is useful, taking it too literally can lead to problems, because the globe exists in something else while the Universe exists in itself, and because the worldlines are so complex as to exist for every single particle in existence, such that an individual's worldline is more like a long knot, the coming together and apart of the particles and energy that compose the individual's existence.



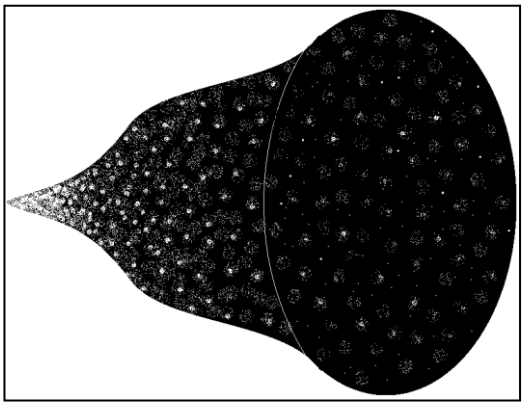
Worldline of the Earth orbiting the timeline of the Sun
(shown in one dimension of time and two of space)

Having designed itself perfectly—or, rather, not at all, but having pretended, perhaps—, and complete with all of the particles, atoms, molecules, cells, and creatures and their societies, with all of the laws of physics, chemistry, biology, and sociology established to tell the many stories within— keeping the story together—, it is now time for the Universe to step into itself once more, but this time not as a single particle scribbling a one-line drawing. This time, it's time to play around. From the Five it steps directly into the three-dimensional figures it has created, into each of the lives of the sentient creatures it has shaped, dividing its awareness among them in a plural fashion and dispersed throughout different events in spacetime,[79] providing each with a waking state containing a generally uninterrupted stream of consciousness, and animating them with motion in their 3D world from the Fourth Dimension. It is in this respect that every sentient organism is an avatar of the One, the *World Soul*, which provides each and every individual with their awareness, their individual "soul," guiding them back to their Source.[80] This awareness, *Sophia*, now entrapped (according to plan) by the Demiurge, becomes divided as it goes from four to three dimensions, first into two, and then into a plentitude of souls. In this division and separation, relativity and subjectivity appear.

This worldview, while stated in a particular fashion for you here, is similar to that of the sages of old. Capacity for such an understanding is an intrinsic part of being a modern human being, as *Homo sapiens* is defined by *sapience*, or "Wisdom," sometimes called, after the sages, *sagacity*. *Sapience*, or *sagacity*, often associated with Sophia, is the capacity to grasp the ultimate Truth. What I have told you, you probably already knew, as Plato held that the Truth is already within us. I, as a philosopher, merely have the honor of helping you to remember.[81] But what will you do with that memory?

[79] It can do this because it is in 4D and the world is in 3D. Think of how you could pass multiple fingers through a plane of vision, such that one could see the fingers disconnected from the hand. Or perhaps consider the many eyes of a spider, looking through a number of peep holes to different places. Neither of these are perfect examples, but they help to allude to the unspeakable concept that is being employed.
[80] The Universe is a *monopole*, a polarity with one pole
[81] Others who present this information may differ on the specifics, but the general idea, that there is a united whole of Nature, of which we are a necessary and corollary expression, and that there is no such thing as free will, but that enlightenment can nonetheless improve our lives and make us better people, is a common thread running from the Radical Reformation and into the Radical Enlightenment, which would give rise to Mutualism.

The Cosmos



Big Bang
(as commonly depicted with inflation, likely mistaken)

The *Big Bang*— put forward by people such as Georges Lemaitre and George Gamow, though anticipated by the heretic Giordano Bruno— is a theory in physics about the origins of the Universe. It suggests that all of the stuff in the Universe came from a single origin, wherefrom space and time also expanded.[82] The place from which expansion occurred— a place of pure potential— is typically called a *singularity*.[83] This was a point where all of the matter and energy in the present Universe, prior to the Big Bang, shared a single location, without space or time, having no dimension or characteristic. This was described as a "*cosmic atom*" by Lemaitre. All of the matter and energy in our Universe, by the contemporary Big Bang view, existed at this singular point as pure potential. Something occurred to set off the initial conditions of the balance of pure potential (perhaps better explained in theology than in physics; Lemaitre was a Jesuit priest), leading to an incredible explosion into existence. All of the potential was released and the stuff of the Universe came into being in one Big Bang. What it was that set the initial conditions of balance off is one of the greatest mysteries in physical cosmology.[84] But we know it happened because of the redshift. As Dinah L. Moche, in *Astronomy*, says,

> The basic observation that must be accounted for by any cosmological model is that light from distant galaxies is shifted in wavelength toward the red end (long wavelengths) of the spectrum. This phenomenon is called *cosmological redshift*.
>
> Modern theory says that this redshift [...] results from an expansion of our universe, so that other galaxies are racing away from us.[85]

It is only logical that an expansion must have an initial condition from which it is expanding, and that initial condition was a singularity.

The Big Bang view contrasts with the static Universe and the steady-state view. The static Universe was long-held to be the case, suggesting that the Universe is infinite and neither expands nor contracts, as put forward by Thomas Digges. The *steady-state* view of people such as Hermann Bondi, Thomas Gold, and Fred Hoyle, says that the Universe, despite its expansion, remains practically unchanged because there is a continual generation of matter within it to make up for the added space. The steady-state view holds that there was no Big Bang, but that the Universe is eternal.

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[82] Lemaitre and Gamow were anticipated by people such as Empedocles and Giordano Bruno. Bruno had held, following Anaxagoras to a certain extent, that, in the beginning, everything had come from a single seed, wherein all had shared an identity as a single entity. Empedocles had held that a force called *Strife* had fragmented the world from its original unity, and that one called *Love* would put it back together.

[83] While popular, this term is contested on mathematical grounds

[84] There are some who contest that there are problems with the Big Bang theory, saying that the math or logic does not add up for various reasons, or that there was a prior existence before the singularity, suggesting that the Big Bang is incomplete. However, physicists are all too often material or physical reductionists, and see no role for things like mood in the Universe. A pantheist perspective, generally rooted in neutral monism rather than in physicalism-materialism, ascribes mental processes to the Universe, which would allow such things as a mood change to correlate with the change in the initial conditions. This view corresponds with the basis of the new field of socionomics, which suggests that major changes in society result from societal mood swings.

[85] Moche, 174

Other contenders to the Big Bang theory—and there are many— include plasma cosmology, as inspired and proposed by theorists such as Hannes Alfven, Anthony Peratt, and Winston H. Bostick (working off of people like Kristian Birkeland and Irving Langmuir), the electric universe, a related view of thinkers like David Talbott and Wallace Thornhill, as well as various related but deviating ideas from the Big Bang, such as the oscillating models of Neil Turok or Lee Smolin. Some electromagnetic explanations have been given for some of the processes associated with Big Bang or expansion cosmology (such as the Hubble expansion), too. Other views, such as that of Michael Talbot, propose the Universe as a holograph, and Amit Goswami maintains a perspective in quantum physics that he associates with *monistic idealism*, the idea that the Universe is all of a single mind. Concepts in *string theories* and *M-theory* propose that there are more dimensions than the classic four and that extradimensional planes, called *membranes*, and in which our Universe and others may inhere, may clash, potentially being responsible for the Big Bang. Neo-pythagoreans and neo-Platonists persist, as well, holding to more ancient conceptions of cosmology, sometimes attributed with the concept of the *harmony of the spheres*, that the Universe functions as one song, generally seeing importance in numerology— often involving seven as a focal point— and music.

There is, no doubt, much work to be done when it comes to the specifics. It is likely that a completely scientific cosmology is entirely beyond our mortal reach, and that natural philosophy serves to better guide our understanding. This is especially so when considering *retrocausal* or *teleological* aspects of the Universe, which imply agency from an invisible future from which we, as mortals trapped in the present, have no agency. This is suggested by our *psychological arrow of time*,[86] which tends to correspond with the *thermodynamic arrow of time*, which operates from the past to the present, whereas the *biological arrow of time* operates from the future to the present. This dynamic, wherein our awareness corresponds largely to entropic phenomena, ensures that *final causes* derived in the future remain untestable and ultimately unobservable to us from an inductive, *a posteriori* approach.

The Big Bang is, of course, and like the rest of them, a position taken from a presentist perspective, rather than an eternalist one. From the position of strict eternalism—seeing the Universe as eternally present and unchanging throughout time—, the answer is quite simple: there was no beginning to the Universe and there will be no end. It has always been here, just as it is, and will always be here the same way. However, the strict eternalist view seems to be about as practical for life as religion is. It's like the Zen koan that goes: "Before enlightenment, chop wood, carry water; after enlightenment, chop wood, carry water." Essentially, this koan implies that enlightenment of the sort described by mystics and metaphysicians appears not to have an outward effect at all, but only inner value, such as peace of mind or moral direction. If we take the common sense view that our mortal existence has some sort of realness to it, though, even if not in an ultimate sense, and that being alive has some kind of purpose to it, then we must see the value in rationally investigating the origins of our existence and that of the rest of the mortal Universe. That we may resolve ultimately that the collection of all of our actions compose an eternal, unchanging hypersolid should not detract from the common sense realness of those actions.

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[86] For the sake of this work, this might be better called the *cognitive arrow of time*, as the arrow of *conscience*, the other half of our psychology, corresponds instead to syntropy. Even *entropic conscience*, the conscience which puts others above self or self above others, is ultimately rooted in syntropy, because love at the expense of others is still love, and love is syntropic, an act of preservation against entropy. It is merely a lower order of sentience, a lesser application of syntropy. A good way to remember this is to consider the *yin* and *yang* of the Taoist *taiji* symbol, a symbol of the One wherein its two aspects are tied together by some of each in the other, presented as a white dot on the black side, and a black dot on the white side. If we consider the white side to be mental, and so syntropic, and the black to be material, and so entropic, then we see that such things as entropic conscience as well as cognition, both mental phenomena relating to material-physical reality, are the black in the white. Despite *cognitive arrow of time* being a better label, the *psychological arrow of time* is the better-known, and the one that will be used for now *colloquially*, or in a casual sense.

Our mortal experience, and that of others, has an origin, and this origin can be logically traced, even if it arises from an aetherial or unchanging state, and even if ultimately an illusion (*maya*) of *Samsara* (in Eastern terms) or *doxa* (in the West), false perception. We want to do more than chop wood and carry water; we want to do so more efficiently.[87] Eternalism may well be true, but we need answers to our mortality, too, and eternalism doesn't provide those answers.

The steady-state theory, like many schools of philosophy both West and East,[88] was intended to reconcile eternalism with presentism. And indeed, eternalism and presentism need not conflict when one maintains a proper understanding of how they may relate. How might a Big Bang, which is clearly in motion and is an explanation of origin, relate to a stagnant, eternal Universe? The steady-state theory provides an unsatisfactory answer. But the Big Bang has too much evidence behind it to ignore.

The right answer comes down to relationships of scale or dimension. The solid matter of your sensory experience is understood in physics to be composed of atoms; and those, from particles that never actually, physically touch. The solid stuff, as seen from a classical scale, is, on a smaller scale, in motion. It's not solid at all, not stagnant, on that level. Similarly, seen from a four-dimensional (spacetime) perspective, all of the motion in the Universe is part of a solid "block,"[89] likely taking the form of a hypersphere.[90] But that hypersphere contains the entire history of the Universe in it, in motion, starting from the Big Bang, a premise rejected by steady-state theorists.

Many dynamics are at play in the formation of the Universe, including those of dimensions, scale, the fundamental forces, and the substances that make it up, among others. Matters of scale usually come down to conflicts between the large, medium, and small scales, treated separately by general relativity, classical mechanics, and quantum theory. The fundamental forces described by the standard model include gravity,[91] electromagnetism, and the strong and weak nuclear forces. The stuff that makes the Universe up is a topic of much contention, with some suggesting that the Universe is made of matter and governed by physics (materialism, physicalism), others of mind or spirit (idealism, religion). Some suggest that there is both matter and spirit, but that they are different substances. Still more, like the philosopher Spinoza and most *pantheists* (believers that all of existence is God), suggest that matter and spirit are merely attributes of an underlying, singular Substance, a position known as neutral monism or dialectical monism, as is expressed throughout this book. Indeed, even the four fundamental forces, says Brian Greene in *The Fabric of the Cosmos*, may form a "single fundamental force of nature that, through a series of cosmological phase transitions, has crystallized into the four seemingly different forces of which we are currently aware."[92] Everything is ultimately one.[93]

Theories of *relativity* are longstanding, and can be found pronounced in thinkers such as Archimedes, Galileo, and Isaac Newton in the form of *classical relativity*, which describe relativistic relationships in

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[87] And even Thomas Reid, the philosopher of Common Sense Realism, leaves room for religiosity. But I'm not even asking for that; metaphysics need not be about religion, it can be good, solid, natural philosophy.

[88] But most commonly associated in the West with the efforts of the Greek philosopher Anaxagoras

[89] Called the *block Universe*

[90] Ancient philosophers— probably preceding even Parmenides of Elea or the Vedic philosophers— had long figured that the Universe is eternal (meaning that it is unchanging). Modern theoretical physicists often agree. What has happened is still happening and what will happen is already happening. This is understood as cosmological eternalism or the Block Universe theory. The Block Universe implies the contemporary notion in physics of the B-theory of time, as well as the lesser-known concept of syntropy. John McTaggart's B-theory suggests that time does not simply move from past to present in a linear fashion, but that all points in time exist simultaneously.

[91] It is becoming common not to describe gravity as a force, but mechanically as a result of acceleration

[92] Greene[1], 266

[93] And those four fundamental forces can be put into two main categories

terms of classical mechanics. However, concepts in relativity would become particularly important to modern and postmodern physics after a turn toward *general* and *special relativity*, beginning with the thought of people such as Henri Poincare, Oliver Heaviside, and Olinto De Pretto, as well as the classical mechanicists Ernst Mach and Friedrich Hasenohrl, and finally Albert Einstein, a patent clerk (whose father had worked with Olinto De Pretto). The relativistic equations describing relativity, depending on the variant, imply relationships between space and time, matter and energy, new descriptions of light and gravity, and etc. Einstein's version and its derivatives imply that space and time exist together as a single manifold that may be warped and bent by the presence of mass,[94] giving rise to gravity, and potentially allowing for time travel. Einstein's theory suggests that *duration*, the passing of time, is relative to one's frame of perspective.

Einstein came up against many of the classical mechanists, including Ernst Mach. Mach had been a forerunner of general relativity, according to Einstein himself, who had said, according to Abraham Pais, in *Subtle is the Lord: The Science and the Life of Albert Einstein*, that "[i]t is justified to consider Mach as the precursor of the General Theory of Relativity."[95] Mach had come from a classical mechanics background, dealing in aerodynamics, hydrodynamics, optics, and acoustics. A man of strict common sense, Mach did not believe in atoms or atomic theory because atoms could not be observed or measured. But he put forward an important principle for which he is the namesake, *Mach's principle*, which suggests that local physical conditions result from the conditions of the Universe at large, and that everything is relative to the Universe, which serves as the absolute standard that local motion may be contrasted against. At first, Mach may have been esteemed by Einstein's comment and to have been considered in such light. However, he would eventually come to disagree with the idea, saying "I [...] must assuredly disclaim to be a forerunner of the relativists."[96]

Mach's principle, despite Einstein's original endorsement, is often used to argue against Einstein's concepts of relativity. However, perhaps the most damning thing for Einstein comes from the inconsistency of his relativism when it comes to the "clock paradox." Einstein held that an observer at rest will move faster in time, while an observer in motion will move slower in time. But the problem comes when applying the notion of relativity, because without a standard to function as absolute there is no rest and motion; that is, observers at rest may appear to be in motion to an observer in motion, who may perceive themself to be at rest. Mach's principle seems necessary.

Another important criticism of Einstein is that his *constant*—the *c* in $E=mc^2$— appears to have been arbitrarily derived from Maxwell's equations. To this day, the speed of light can only be claimed to be measured by elites with access to equipment beyond the senses of the masses; the elite essentially depend on the trust of the masses that what the elites are saying is the truth and is not political theater.[97] All the while, many scientists have been overshadowed, downplayed, censored, deplatformed, and canceled due to their having politically incorrect outlooks on the world, being relegated to positions of "fringe science" with actual frauds and obvious kooks.[98]

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[94] A common description of gravity by mainstream scientists is a sophism that involves describing gravity with gravity, as by suggesting that gravity of a planet operates similarly to a ball rolling on a blanket that has been suspended, pressing down as it moves along, distorting the contours of the blanket. This is similar to a hypothetical dictionary entry that defines a word with that word.

[95] See Pais, 283

[96] See Pais, 283

[97] This trust is being shaken more and more by recent events

[98] This is something that became especially institutionalized by the cultural Marxist *Long March through the Institutions*, whereby the post-Marxist ideology of the Frankfurt School had been administered by well-placed technocrats filling roles in private and governmental institutions such as colleges and universities. This was itself

Since Einstein's time, and especially in the quantum realm that went even further, science has been put into terms of *counter-intuitive* and "beyond common sense." Indeed, Brian Greene remarks that "[t]hroughout his life, Einstein challenged common sense."[99, 100] Thomas Reid, however, taught us that common sense must necessarily precede philosophy (which must in turn precede science, as the philosophy of science came before science as practiced), because without concrete observations about the world and a comprehension of them we have no foundation for discourse. Why would Einstein want to challenge common sense?

Einstein's general and special relativity became widely accepted by the academic elite, to the point of becoming *hegemony*, or the accepted norm. Still, this did not protect Einstein from having his ideas challenged altogether. In fact, Alexsandr Friedmann would show that Einstein was mistaken about his conception of the static Universe—a concept similar to the steady-state theory— and that the Universe was, indeed, capable of expansion or contraction according to the terms of Einstein's equations. But Einstein's equations would succeed in pushing classical mechanics[101] outside of the range of description of the most fundamental aspects of the Universe. Ultimately, relativity of Einstein's brand represents the first institutional step away from classical mechanics,[102] and toward the post-classical physics of the postmodern era[103] that would substitute relativity and subjectivity in for the absolute and objective truth, uncertainty for necessity.

Einstein would meet his match when it came to quantum mechanics, which he fiercely rejected at first, famously exclaiming that "God does not play dice!" in reference to the new quantum worldview, of people such as Niels Bohr, that the Universe worked according to the probability of particles rather than according to fixed laws of causality. In the end, Einstein had challenged classical mechanics with his relativity theory, but Bohr and his kindred had challenged Einstein's new paradigm with the newer quantum mechanics. Over time, a conflict of scales became rather pronounced. The macrocosm would become dominated by the mechanics of relativity and gravity, the microcosm by those of quantum and electromagnetism, and that in between would continue to be described in classical mechanical terms. Conflict between gravity and electromagnetism seemed to give rise to a persistent effort to unite them, as has been done with the electroweak force or in the Grand Unified Theory.

While quantum mechanics did not necessarily prove Einstein immediately wrong in the public mind, it did limit Einstein from having claim to a complete *Theory of Everything*, a theory describing the world at every scale, applicable at all times. Whereas Einstein's relativity worked to describe the physics of the macrocosm, which classical mechanics had not satisfactorily done, the new quantum mechanics described the physics of the microcosm, creating a chasm that, to this day, has not been fully resolved by any formidable consensus. Relativity and quantum mechanics, as they were presented by Einstein

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the Western expression of the Maoist *cultural revolution*, discussed in more detail later, after more context has been presented. All-in-all, though, what would become the Long March through the Institutions was an elitist attack on common sense realism and popular rationalism, and a step away from true science.

[99] Greene[1], 45

[100] To challenge common sense is to challenge the stuff that made the Radical Enlightenment (discussed later in detail, but a social movement from which Mutualism came) what it was, most famously expounded in Thomas Paine's pamphlet, "Common Sense." *Common sense* means "sound, practical judgement concerning practical matters," says Wikipedia.

[101] A tradition coming from the *physikoi* of Ancient Greece, revived in the Renaissance of Medieval Europe, and having developed into the mechanistic philosophy of the Scientific Revolution, which would go on to inspire the Moderate Enlightenment

[102] Of Newton and others of the Moderate Scientific Revolution that were behind the Moderate Enlightenment and modernity, discussed later

[103] The era that followed the turn of the 20th century, especially kicking in after the World Wars (but also anticipating them), which we are still arguably living in

and especially Heisenberg, are, however, in agreement about the need to challenge common sense. As Stephen Hawking says, Heisenberg's "uncertainty principle signaled the end to [...] a model of the universe that would be completely deterministic: one certainly cannot predict future events exactly if one cannot even measure the present state of the universe precisely!" In this way, practical or applied science was complicated with useless banter and inassertion, instead of focusing confidently on results. Now, everything, at the most fundamental level of existence could be reduced to "randomness" or "uncertainty." Further, Hawking says, in (*The Illustrated*) *A Brief History of Time*, that it is better to "cut out all the features of the theory that cannot be observed."[104] This means that there is no room for teleology or retrocausality—rationalism— in the official picture! No common sense, no rationalism, two strikes in one blow. But with neither common sense nor rationality, what is even left? And what does observation even consist of, independent from common sense?[105]

To address the origin of particle physics and quantum theory, we have to back up a bit, because these ideas actually pre-dated Einstein and the popularization of his theories of relativity. Western particle physics, like that used in quantum theory, had found its home originally in Ancient Greece among people such as Anaxagoras and the later atomists or *physikoi* (physicists). It would continue to be considered throughout time, by people such as Giordano Bruno, Isaac Newton, and Leibniz. While there had been an interest in atomism since at least the time of the Greeks,[106] and magnetism since at least the time of the *Baghdad batteries*— ancient batteries made with clay pots and vinegar— and in the thought of Thales and Anaxagoras, Roger Boscovich is often attributed to being the major influence to lead in the direction of modern particle physics, electromagnetism, quantum mechanics, and quantum field theory.[107] A Jesuit philosopher, Roger Joseph Boscovich would synthesize the Leibnizian and Newtonian views with Kantian and Swedenborgian ones.[108] He would become an influence on such major thinkers as Lord Kelvin, Michael Faraday, James Clerk Maxwell, and many others, siring an intellectual lineage from J.J. Thomson, through Ernest Rutherford, to Niels Bohr, to name a few. Boscovich would also become a major influence on Friedrich Nietzsche and his concept of the *will to power*. Nietzche had contrasted the work of Boscovich, whom he greatly favored, to that of Julius Robert von Mayer, who was a founding thinker in thermodynamics, perhaps the earliest to state the First Law.[109, 110]

Boscovich held that *point-particles*—particles that existed as *geometric points*, having no dimension—had a relationship to a field.[111] By Boscovich's view, each point-particle extended to the boundary of the

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[104] Hawking², 72

[105] Hawking clearly adheres to concepts that cannot be directly observed, including those in particle physics

[106] And probably before that in Egypt or the East

[107] Field theory had its predecessor in the various theories of forms and magnetism that can be widely found in thinkers such as Pythagoras, Plato, Plotinus, and in the Merkaba mysticism of Kabbalists and some Gnostics, and which was carried down in the mysteries of the Rosicrucians, entertained also in the thought of Jesuits, coming to inspire people such as Mesmer and Swedenborg, and eventually Boscovich. It has been thought about for a very long time.

[108] Kant and Swedenborg were two prominent philosophers among the elite of his day

[109] Of course, this does not take into consideration Parmenides and the many other eternalists and derivatives to follow after him

[110] Nietzsche criticized Mayer for having been an atomist of the sort that believes particles to have a physical presence, as more than *point-particles* (particles that are simply dimensional points). Nietzsche held that there is no matter, only force, taking influence from Boscovich in this assertion; for Boscovich, and following Leibniz instead of Newton, particles were geometric points, not having any mass to them. But for many atomists, including Mayer, atoms had a solid form.

[111] Perhaps similar to the later pilot wave theory of David Bohm or the "wavicle" of Arthur Eddington, otherwise expressed widely in quantum literature, following the double-slit experiment, as various renditions of particle-wave duality. This was explored also by William Duane, who, like Boscovich in being before quantum mechanics,

Universe by way of its orientation within the unifying field. He had a model of a *sine wave*, strewn between an attractive and repulsive force, which formulated what he believed to essentially be the wave-function of all things in the Universe, great and small, on every scale. For this view, he is considered to be the founding thinker of Unified Field Theory. However, Boscovich had drawn from many prior sources, and was anticipated to a great degree also by Giordano Bruno.[112]

Giordano Bruno, predecessor of sorts to Boscovich, was also an advocate of the idea of point-particles, as in the Pythagorean tradition. Bruno understood particles to represent instances of the Universe. He opposed the idea of the atomists, whom he otherwise agreed with in many respects, that atoms had a solid form. He opposed their mechanistic philosophy, supporting instead a naturalistic but nonetheless magical organicism. Bruno followed after Anaxagoras, who held that "everything is in everything" because everything can be broken down into smaller and smaller parts, allowing for a fractal-like existence, wherein the macrocosm can exist in the form of the microcosm, and wherein things can develop from other things. Each particle is the seed for everything that exists, and is infinite in number. These seeds were infinitely compacted at the beginning of the world and had no separate identity. It began to spin, by way of mind or *nous*, which orders everything. Bruno held that the World Soul interacted within the aether or vacuum to give life to the Universe.

Particle physics and field theories would continue to interact after Boscovich's influence, eventually giving rise to magnetic field theory, quantum mechanics, and on toward quantum field theory. Modern and postmodern electromagnetic and quantum concepts owe themselves largely to Boscovich.

Quantum physics-proper developed from the thought of a whole list of people.[113] Most famously, quantum physics involves the *double-slit experiment*, wherein light can arguably be shown to have both a particle and a wave nature. Quantum mechanics has many interpretations, from the official Copenhagen interpretation, to the Many Worlds interpretation, to the pilot-wave interpretation, and beyond. Much of the fuss centers on the nature of electrons and photons, including strange behavior such as quantum leaps, quantum tunneling, and quantum entanglement wherein particles appear to pop in and out of existence or to have affects on one another from afar, without interaction by way of any kind of medium. All-in-all, the interpretations of these strange phenomena range.[114] Over time, quantum theory has shifted away from the original quantum mechanics of thinkers such as Niels Bohr and toward quantum electrodynamics and quantum field theory, by way of people such as Paul Dirac, Robert Oppenheimer, Ernst Stueckelberg, and John Archibald Wheeler. These views drew largely from field theory in electromagnetism, as was originally described by Michael Faraday.

Many kinds of influences have gone into the development of quantum theory, from electrodynamics, to thermodynamics, to photodynamics, and on. And many models have been composed to explain the

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held that there might be some relation between waves and particles, and who described a lattice relationship by which particles and waves could be understood to behave similarly. Alfred Lande would develop these ideas further.

[112] Boscovich's sine-waves are reminiscent of those used in astrology in discussion of the precession of the equinoxes

[113] Such as Hermann von Helmholtz, Phillip Lenard, Julius von Mayer, Louis de Broglie, Niels Bohr, Max Planck, Pascual Jordan, Werner Heisenberg, David Hilbert, Paul Dirac, Max Born, Erwin Schrodinger, Wolfgang Pauli, David Bohm, Richard Feynman, Enrico Fermi, Gunnar Nordstrom, Theodor Kaluza, Oskar Klein, Hugh Everett III, and many others

[114] They include ideas about particles collapsing from waves of probability or possibility, coming into our world from another universe, gaining a positive charge and thereby being tagged into existence, being guided by waves, coming from the future, being sung into existence by vibrating strings, or any of a large number of existing interpretations, including those that remain skeptical of the need to go outside of classical mechanics, optics, or electromagnetism

conditions of the Universe and the nature and origins of its particles and energy, the most institutionalized of which being those centered around various notions in String Theory, M-Theory, and Loop Quantum Gravity, but also including views such as the Exceptionally Simple Theory of Everything, Causal Fermion Systems, Causal Sets, Causal Dynamic Triangulation, and others. The main limit to having already established a Theory of Everything is that physicists have come across trouble when trying to unite the forces of gravity and electromagnetism or, rather, the *electronuclear force* that combines electromagnetism and the *weak* force (together called the *electroweak* force) with the *strong* force; the weak and strong forces being nuclear forces responsible for radiation and nuclear binding. Another issue is in resolving the conflicts of Albert Einstein's theories of relativity with quantum theory.

From String Theory— which suggests that particles are little songs resulting from the vibrations of quantum strings that are wrapped up in as few as six, but sometimes as many as ten or eleven or more dimensions—[115] to the Standard Model of Particle Physics—which presents seventeen particles—, they all tend to complicate matters rather than to make them more readily comprehensible, as should be expected from a reductive, scientific understanding. As D.L. Hotson logically reasons (and I concur), in "Dirac's Equation and the Sea of Negative Energy,"

> The DNA molecule, the basis of life, is arguably the most complex entity known. Yet its code is written using just *four* components, the four bases whose combinations comprise the genetic code. It can be shown by complexity theory that *three* bases would not provide sufficient complexity for this code, and five would be redundant. Yet *any number* of components *could have* been used. However, only four are necessary, only four are used. Further, all stable matter, including all of the chemical elements and their compounds such as DNA, is built of just three components—electron, proton, and neutron. Again only three components are necessary, only three are used. Consider this as a sequence, from more complex to less complex: *four* components are both necessary and sufficient to build DNA, *three* components are both necessary and sufficient to build all stable matter. Does this suggest that to build these three components would require *thirty-six* "fundamental" components, and nearly one hundred entities? Surely not.

It's hard not to think that Hotson here is "just using common sense," that there is really no other way to look at it with any kind of reasoning divorced from superstition. While reductionism of the material-physical sort, used here, is not appropriately applied to the world of human affairs, it most certainly applies to material-physical components of the Universe! Indeed, Anthony Mansueto, in "Cosmic Teleology and the Crisis of the Sciences," says, in a statement aligning with Hotson's view,[116] that

> The aim of science is to explain as much as possible using as little as possible—ie, to reduce the complex diversity of sensory experience to the smallest number of principles possible, and if possible to rise to a single first principle from which, were we to understand it perfectly enough, all particular phenomena could be derived. In the process, we hope to discover what purpose, if any, the universe possesses, and what role we play in the realization of that purpose.[117]

Hotson continues,

[115] As was originally proposed by Yoichiro Nambu, Holger Bech Nielson, and Leonard Susskind
[116] This is not to be misunderstood for Mansueto himself supporting Hotson's view, but that the content of his statement seems to support Hotson's view
[117] Mansueto

> Going by the above sequence, we should instead consider how many components are *necessary* to build electron, proton, and neutron. And here the computer shows the way.
>
> Computer science shows that operations of unlimited complexity can be built up from just two binary components, yes/no, on/off, plus/minus. Since two binary components are all that is *necessary*, by Ockham's razor and the universe's demonstrated parsimony, two binary components should be *sufficient*.[118]

Once again, Hotson is strong on the common sense. If Hotson is right, what are these two components? If not the many-particles models that exist, then what? Hotson himself implies, but does not state outright, that the duality has something to do with the spins and charges of the particles in relation to the "sea of negative energy" in Dirac's equation.[119] It appears to Antonella Vaninni, and I am in agreement, that this has some relation to matter and anti-matter, or to entropy and syntropy. Of course, a complete system is yet to be worked out. Hotson has his approach as everyone does, and I am not sure I would agree with all of the finer details of any of these models. But Hotson's logic on these foundational points seems rock solid, that scientific reductionism serves to make the world more clear and readily-understandable, while contemporary particle physics does the opposite.

Rather than focusing on details of hypotheticals from particle physics and theories of everything that require us to evoke fantastical ideas such as strings, dimensions beyond those we experience ourselves, and that ultimately conduct themselves toward elitism within the university system, *thermodynamics,* the study of heat and heat transference, tends to readily provide something of the beginnings of a Theory of Everything for us, even if not entirely mapped out into equations. Thermodynamics was put forward by a whole list of predecessors and thinkers.[120] It is the study of heat and its processes; but *heat* applies to everything that physically exists: where there is no heat, there is no existence, plain and simple. Even the vacuum of space has some heat, though very little of it. Thus, thermodynamics, the study of heat, is truly the study of everything, or, at least, everything material-physical. And it will serve perfectly fine here for our understanding of the Universe and its astronomical processes, without need to complicate things with the microscopic behaviors and characteristics of hypothetical and existing particles or other highly-theoretical quandering and speculation. Thermodynamics functions on the premise that the amount of matter and energy in the Universe is constant, that mass can be converted into energy but that nothing is truly created or destroyed. Further, all physical processes increase in *entropy*—a tendency toward dissipation— over time, thereby decaying, corroding, chipping, breaking, or generally falling apart, diverging, becoming more chaotic, or etc. As this happens, everything slows, cools, and entropy moves toward its limit. Heat moves only from hot to cold, and not in reverse, and a physical system can never put out more energy than is put into it.

Thermodynamics was originally applied to the realm of classical mechanics, whereas the field theory of Boscovich would tend to lend itself instead toward what would become electromagnetism and quantum theory. Relativity theory would seem to prove a challenge to classical mechanics and its understanding

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[118] Hotson

[119] Paul Dirac generally treated positrons in his sea of negative energy idea in a way that would anticipate the concept of "electron holes," perhaps an example of multiple discovery. Dirac and Heisenberg (an originator of the hole concept) both acknowledged similarity between the ideas, and Feynman did later on as well. Perhaps the principle difference is that Dirac's sea of negative energy is addressed in a vacuum, whereas electron holes are affiliated with bands of material.

[120] Such as Daniel Fahrenheit, Joseph Black, James Prescott Joule, William Thomson, Robert Boyle, Joseph Louis Gay-Lussac, Nicolas Sadi Carnot ("father of thermodynamics"), Julius Robert von Mayer, Rudolf Clausias, James Clerk Maxwell, Lord Kelvin, Guillaume Amontons, Ludwig Boltzmann, Walter Nernst, Willard Gibbs, and Illya Prigogine, among others

of gravity, particularly when it came to Einstein. However, thermodynamics remains the most fundamental of physical descriptions and cannot be dismissed on the basis of relativity or quantum theory. In fact, when it comes to physical sciences, it seems fair to suggest that thermodynamics deals with the most fundamental of matters, such that *thermodynamics is King of the Physical Sciences*. Nothing in physics is allowed to contradict the laws of thermodynamics.

Biophysics

Thermodynamics, even while King of Physics, would come up against a nemesis of its own: biology. Living things seem to pose a problem for thermodynamics, because of their increase in order and complexity, and unique complex of traits such as animation, response to stimuli, metabolism, fecundity, consciousness, and so on. An example of life's increasing order, life produces complex, organic molecules such as *polymers* that are not found anywhere else in the Universe.[121] These complex molecules are composed themselves of molecules, rather than simple atoms. Human bodies and their organs, composed of polymers, are also highly complex, with many scientists suggesting that the human brain is the most complex thing in the entire known Universe!

The complexity of life and its organic compounds have given us the Oil Age that we are just recently moving away from. Oil, which is said to be the remains of living things—though some argue for abiotic origins[122]—, is the main source of fuel for our combustion technologies. Coal, which is essentially ancient algae and plant matter, is another source of thermodynamic *work*, or forceful action, converted from heat associated with combustion. Plants originally derive their energy from the Sun by way of photosynthesis, and this energy is passed up to animals in the *trophic pyramid*, or food chain. So the fuel that we combust is energy stored from the Sun in plants and animals, which they use to grow in order and complexity, and let off as they live and especially when they die.[123] This kind of order and complexity is only found in living things.

Thermodynamically-speaking, the order of life runs in reverse of entropy,[124] which is why Erwin Schrodinger controversially called life's essence "*negative entropy*" in his work, *What is Life?*, implying an uncomfortable departure from the Second Law of Thermodynamics. He said that "living matter, while not eluding the 'laws of physics' as established up to date, is likely to involve 'other laws of physics' hitherto unknown, which however, once they have been revealed, will form just as integral a part of science as the former."[125] Lord Kelvin held that Charles Darwin's theory of evolution by natural selection conflicted with the laws of thermodynamics. Ernst Haeckel held that the Second Law was

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[121] These polymers are created by way of syntropy. But do not mistake this for syntropy acting on matter. Rather, syntropy is acting on, or, rather, expressing substance. The causality between matter and mind is still kept distinct, because matter is caused by the past, whereas mind is caused by the future. These are nonetheless expressions of the same neutral substance, which is beyond or is both phenomenal and noumenal.

[122] In such a case, the origin may have some relationship to the origins of life in "black smokers," discussed later, perhaps being "prebiotic"

[123] Many will correctly point out that the Earth is not a closed system and that the order of plants and animals therefor does not violate the Second Law of Thermodynamics. This is correct to the extent that the energy is made available, but not to the extent that the energy is photosynthesized and later metabolized. These processes are driven from within the organism, and do not amount to a "piling up" of energy in the way that sand piles up into a dune. The sand dune would require metabolism, cellular structure, response to stimuli, fecundity, increase of structure by non-mechanical means, and many more attributes to be considered alive. These attributes, absent in a pile of dirt, flow from within an organism and are not caused from without. They are teleological in nature, rather than mechanical.

[124] Mainstream scientists like to claim that this is not the case, because the Earth is not a closed system, while also suggesting that things don't randomly come together on Earth— that spilled water doesn't go back into the glass—, even if the Sun beats down on them, due to the Second Law. This is a contradiction.

[125] Schrodinger, 68

entirely incompatible with the First. More importantly is what Luigi Fantappié identified as *syntropy*, a "converging tendency."[126] Luigi Fantappié's notion of *syntropy* suggests that entropy—which is responsible for thermodynamic time, or time as we know it— has a corollary, which moves in the reverse in some respects. As Amit Goswami says in *Creative Evolution: A Physicist's Resolution between Darwinism and Intelligent Design*, "[t]he physical arrow of time is an arrow of entropy."[127] Because the physical arrow of time is usually associated with entropy, or increasing disorder, a *biological arrow of time,* of increasing order, has had to be distinguished from the *thermodynamic* arrow of time.[128] Goswami says,

> Biology [...] gives an empirical arrow of time. Biological organisms move toward increasing complexity. But biological complexity consists of more order and thus is the opposite of entropy, which is disorder. So the two arrows are not compatible.[129]

If time moves forward, according to entropy, then biological time moves backward, according to syntropy; this is why it is said that life is caused by the future, while death (lifeless matter) is caused by the past.[130]

Syntropy was a notion promoted by Albert Szent-Györgyi, Buckminster Fuller, and other great minds. Thinkers such as these, and their resurrectors, Antonella Vannini and Ulisse Di Corpo, in some ways echo ancient vitalist thinkers like Aristotle, who suggested that living things owe their life to teleology, another word for syntropy—the opposite of entropy— or its necessary corollary, *retrocausality*, also called *finality* or *end-directedness*.[131] It is worth mentioning also that Empedocles, an Ancient Greek pantheist, spoke of the Universe as containing two fundamental forces, those of *Love* and of *Strife*.[132] Entropy and syntropy appear to be quite similar forces, spoken of in thermodynamic terms. Looked at through the lens of the perennial philosophy, we might suggest that most worldviews are interpretations of aspects of the same natural forces.

Syntropy is, to the view of thinkers such as Antonella Vannini and Ulisse Di Corpo, such as in "The evolution of life according to the law of syntropy," the ground that gives rise to biological evolution. It is

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[126] Others would follow in departing from the dominance over the biological world by the classically-stated (new statements are attempted by people such as Adrian Bejan) Second Law of Thermodynamics, such as Albert-Szent Gyorgyi, Illya Prigogine, Buckminster Fuller, and Frank Tipler, to name a few.

[127] Goswami[1], 69

[128] *Psychological time*—time as we experience it—serves as an experience of the interplay between the more visible entropic time and the invisible syntropic time (invisible because the future appears as invisible and undefined to us, while the past appears as having already been visibly determined; not because supernatural). Of course, the fact that we unconsciously make our decisions, before we are aware we have made them, as shown by Benjamin Libet, demonstrates that, to a certain extent, we are ultimately, metaphysically identified with awareness rather than decision-making. However, that our awareness is affixed to or situated within a particular human body makes it nonetheless practical to identify ourselves with that body in everyday life. But the Libet Experiment nonetheless demonstrates that we are no more identifiable with the psychic aspect of being than we are with the physical, that entropy and syntropy, mind and body, are ultimately illusory, in that we are better identified with the eternal witness behind our mental and material existence.

[129] Goswami[1], 70

[130] The fundamentals of time—time itself being something of an aspect of the eternal Whole, a deficiency of wholeness— are rooted in an understanding of physics and biology, in *thermodynamic time*, which is physically governed by *entropy*, meaning "divergent tendency," and *biological time*, which is governed by *syntropy*, a "convergent tendency."

[131] These sorts of ideas had also influenced the heretics and radicals from which Mutualism would come— as in Baruch Spinoza's concept of *conatus* (inner impulse to live), and Herbert Spencer's organic approach to social evolution—, but would be lost to some of them upon the wide adoption of the *mechanical philosophy*, that all of reality functions like an inanimate machine

[132] Not completely dissimilar, the French Mutualist, Pierre-Joseph Proudhon, held a Heraclitean or Manichean sort of dualism between the forces of Liberty and Authority

especially relatable to that part of evolution that biologists like to attribute to "chance," "random," or "accidental" mutations.[133] Nature deals out novelty from the future, by way of teleological or retrocausal processes that, when viewed through psychological time[134] and the inductive method[135]— lenses through which the future and its contents are invisible—, quite reasonably appear to be "random" or otherwise unexplainable.[136] Once these "random" mutations occur, actually coming from the future, they are put to the test of natural selection, the present, which ultimately uncovers their future origin, thereby telling us from how far from the future the mutation has traveled. It cannot have come from a future in which it bears no existence.[137] The future appears, in the life of the organism, as a transcendental impulse for increasing amounts of order, and it is within this demand for increasing order that the biological mechanics of living and evolution take place.[138] The biological demand for increasing order translates into psychological motivation to take certain actions.

Perhaps the catalyst for the complexity of life is the *hydrogen bridge*, a phenomenon within water. It is well known that life needs water to exist, and the reason for this may be that the hydrogen bridge allows for quantum processes to take place on the scale of the organism, allowing classical entropy to be surpassed and order and complexity to be presented. Ulisse Di Corpo and Antonella Vannini, for instance, tell us, in "Syntropy, Cosmology and Life," that

> In 1925 the physicist Wolfgang Pauli [...] discovered in water molecules the hydrogen bridge (or hydrogen bonding). Hydrogen atoms in water molecules share an intermediate position between the subatomic level (quantum) and the molecular level (macrocosm), and provide a bridge that allows syntropy (cohesive forces) to flow from the quantum level to the macroscopic level.[139]

Ulisse Di Corpo and Antonella Vannini elaborate in "Syntropy and Water," saying that

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[133] See Vannini[1] and Di Corpo

[134] Time as experienced by humans, moving from past to future.

[135] Induction is looking at the past for explanation, or *a posteriori*, empirical logic

[136] Naturally, that which comes from the future will— like past attempts to do the same with "dark energy"— fail to be directly observed through the instruments of inductive science. This is because science relies on the control of conditions, while humans cannot control conditions from the future; and retrocausality is determination from the future.

[137] It's also important to be aware that there is what theoretical physicists refer to as *imaginary time*, which may have its material existence in perpendicular locations of the multiverse, and which explains concepts that have been perceived but unrealized in our own timeline. Whether we are in the Best of All Possible Worlds or are in one universe within a grander Universe, a multiverse— as described by thinkers like Hugh Everett or Brian Greene— within an Omniverse, is for the reader to decide, but Reason does seem to permit the existence of dimensions outside of the three physical dimensions of length, width, and height and the additional dimension of time— together called *spacetime*, a concept developed by Hermann Minkowski— such that other universes, perhaps cycles of our own, in some greater scheme, may be permissible. A multiverse would allow for more than simple repetition, and would allow for different versions to occur. But, still, there would always result a set of all sets, a Uni- or Omniverse. Repetition would still be necessary, and all still fixed in place and eternal. For the sake of this work, however, it will be assumed that there are only four dimensions to existence, those of which we are directly aware. Anything else is treated as a hypothetical with merit similar to myth or legend, and is considered unlikely though possible. In the author's opinion, "imaginary time" does not run perpendicular to classical time, but rather is found "on the slant" between the spatial dimensions and time when seen on an x and y axis, representing the variations of spacetime that result from coordination of space and time.

[138] It is necessary to declare the limits of science at some point, so as not to engage in scientism, or to demand scientific answers where there is a *problem of induction*, as described by Pyrrho. Rather, we must submit ourselves to the pragmatic and intuitive use of deduction, abduction, and faith, albeit the sort that bends upon being presented with new evidence. We don't know what the future is, we have not seen it—it is invisible—, but we know that it is there, and that must be enough for us to get by.

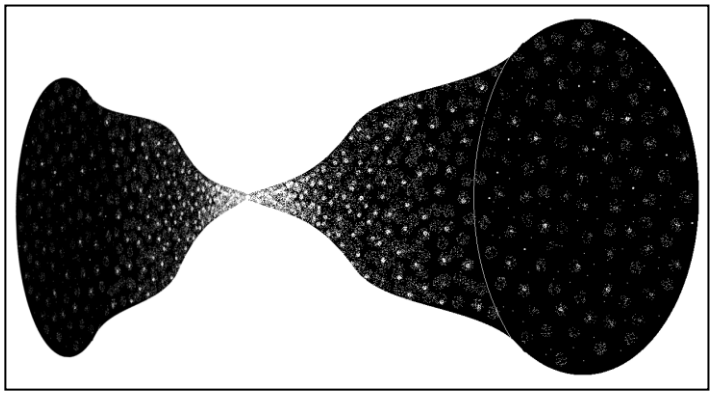
[139] Di Corpo[1] and Vannini

> instead of creating a tie with the oxygen atom, the hydrogen atom links to the electrons, forming in this way a bridge between the subatomic level (electrons) and the atomic level (hydrogen atom). This bridge between the inner level of the atom (micro) and the outer level of the atom (macro) allows syntropy to flow from the micro to the macro level.[140]

In this way, life, by being made from water, is able to exhibit signs of quantum indeterminacy or "free will" on a larger scale. Just as subatomic particles are unpredictable, so too are the behaviors of living organisms. It seems that it is in this way that the purposive forces of the Universe are invisibly relayed to us from the future, serving as the mechanism of desire, will, and motivation in us, commanding us to seek satisfaction in the Good and seeking one another out in order to approximate this good. Ulisse says, in "Life Energy, Syntropy, Complementarity and Resonance," that the "forward-in-time solution describes energy that diverges from a cause, and requires that causes be in the past and the backward-in-time solution describes energy that converges towards an attractor, a future cause."[141]

Viktor Schauberger had believed water to be a living thing with vital needs that, if it did not get what it needed, would become destructive. He demonstrated that water likes to move in vortices, spirals, or oscillations. A forester by trade, Schauberger was a naturalist who believed that we should "comprehend and copy Nature," designing inventions to clean water and generate power from the same dynamics he witnessed in the mountains and streams during his forestry service, and creating a copper plow that digs similarly to a mole and that apparently does not cause as much damage to the soil microorganisms, posing a challenge to both traditional tilling and no-till methods of agriculture. He also developed ways to derive energy from properly-treated water. Schauberger believed that combustion technologies are technologies of death. Schauberger's discoveries, which also included recognition of the dynamics of water or hydrology, would contribute to the finding of what is now called *E-Z water*, or "structured water," which has phenomenal, syntropic properties. He warned that we are not drinking properly healthy water, and designed ways to cycle water for health before drinking it.

The new outlook on life creates a picture of the Big Bang that might look something like this:



Big Bounce as imagined with a standard depiction of the Big Bang
(If parallel universes exist, as in a multiverse, they begin their existence from the same singularity[142]*)*

[140] Di Corpo[2] and Vannini
[141] Di Corpo[3]
[142] Alternately, and quite likely, the shape presented by the mainstream, which assumes presentism and "creation *ex nihilo*" is wrong. Nonetheless, the general idea remains the same, an expansion from, and contraction to, singularity.

The singularity existing before the Big Bang explodes thereby causing a development that would lead up to our present condition. But because the physical laws are laws of entropy, the Universe was on a dead-end course, and was going to perish. But then life appeared, bringing syntropy with it.[143] Life emerges throughout the Universe, thereby awakening the dead matter, *anima*ting it like *anima*ls. Syntropy saves the Universe from a thermodynamic heat death that would be its end, forever; because syntropy turns the Big Bang into a Big Bounce.[144, 145] The end of that Universe was the beginning of this one. But that's not it: That Universe, which is collapsing, is *in this* Universe, which is expanding; and it takes the form of biological organisms, like you and me, given the purpose of moving back toward this singularity. This is the source of meaning and purpose in the Universe— and, by extension, our lives—, which has been variously referred to as *telos*, the *Source*, *Heaven*, *Moksha*, or etc. Aristotle, the famed Ancient Greek philosopher, taught us that we are happier when we are aware of this, and when we live a life of virtue, keeping our purpose in mind. The purpose of life at-large is to put the Universe together, to be a counterveiling force to entropy, which is chaos and disorder. The *convergent evolution* of life, the development toward the Source, across the cosmos, and perhaps even one day the colonization of the stars, will awaken the Universe, will animate it, once dead, with life, thereby establishing order. This large-scale purpose translates into the pursuits of our daily life, which are intended to serve us well, but serve us best when we act *virtuously*, or in a balanced fashion. Aristotle tells us that it is in knowing that we may be virtuous, and in being virtuous we find happiness, the ends pursued by all of our actions. When we are happy, we know we are well serving the Cosmic Purpose in serving our own.

The idea behind syntropy starts out with Einstein's popularization of relativity. Ulisse Di Corpo regularly points out in his work that Einstein had predecessors and that he changed his equation from the original mass-momentum equations so as not to include the negative-time solution, the solution of *syntropy*, the opposite of entropy. In "An Introduction to Syntropy," for instance, Di Corpo tells us that

> The energy mass relation that we all associate with Einstein had been published by Oliver Heaviside in 1890, by Henri Poincaré in 1900 and by Olinto de Pretto in 1903. However, the momentum, which is a fundamental part of energy, was missing.
>
> In 1905 Einstein added the momentum in his energy-momentum-mass equation. But there is a problem, energy is squared and we must use a square root. Two solutions are obtained: positive time energy that diverges forward in time and negative time energy that diverges backwards in time.
>
> Negative time energy was considered impossible because it implies retrocausality. Einstein decided to eliminate the momentum since the speed of physical bodies is practically zero when compared to the speed of light. In this way we return to the famous energy-mass relation which always has only one positive time solution.

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[143] This is actually backwards, because syntropy implies eternalism, but it gets the idea across nonetheless

[144] Meaning that the Big Bang did not occur from a singularity that was stagnant but one moment was thrown off balance and exploded— as is suggested by many scientists—, but that it was a transition from a prior Universe that had just gone through a Big Crunch. Rather than a Big Bang to Big Freeze cosmology, syntropy would seem to support a Big Bounce (alternately, a "Big Pulse" or a "Big Oscillation") cosmology, wherein life is a mechanism of cosmic recombination back toward the singularity as it existed before cosmic inflation.

[145] Some cosmologies, oriented more in plasmatics or electromagnetism, tend to prefer to refer to what is otherwise called an *oscillating* or *cyclical Universe* that makes use Big Bang terminology like the *Big Bounce* in terms of pulsation; perhaps a *Big Pulse* might be acceptable. A Pythagorean or Nietzschean might speak in terms of the *eternal return* or the *eternal recurrence*. Nietzsche famously described this as a consequence of having finite material and infinite time. He logically pointed out that with a finite amount of stuff and an infinite amount of time, one is limited in the number of assortments or combinations that can be had, and one is left to repeat them.

> In 1924 the spin of the electrons that is close to the speed of light was discovered. In quantum mechanics the uncomfortable energy-momentum-mass relation must be used with its dual solution. We have a world that cannot be explained in a classical way.[146]

This is the world that pushed people such as Ernst Mach away, forcing him to declare himself and his efforts apart from the relativists. Ulisse Di Corpo and Antonella Vaninni point further to the work of the important mathematician Luigi Fantappié, who, aware of this, went about resolving the conflict between the physical and biological worldview. Ulisse Di Corpo and Antonella Vaninni, on their website's homepage at syntropy.org, describe Fantappié's vision thusly:

> Luigi Fantappié, working on the mathematical properties of the two energy solutions, discovered that the positive-time solution is governed by the law of entropy, that is the tendency of energy to disperse in the environment, while the negative-time solution is governed by a symmetrical law that Fantappié named *syntropy* (combining the Greek *sin* = converge and tropos = *tendency*). Syntropy leads energy to concentrate, to increase differentiation, complexity, and to create structures. These properties describe life. Fantappié thus arrived at the formulation of the *Unitary Theory of the Physical and Biological World* in which energy is a unity that cannot be created or destroyed (first principle of thermodynamics) and the entropic polarity describes the material, visible world, while the syntropic polarity describes the invisible properties of life and consciousness. This theory was censored and Fantappié was accused of not being able to produce any experimental evidence.[147]

It is unfortunate— but not unexpected!—, that, like many of the people in this Big History of heresy and radicalism, Fantappié would come up against the authorities, who decided that he needed to be shut down. Censorship in philosophy, science, and the humanities appears to be increasingly common in an age wherein scientists— who by their nature should expect to be challenged and contradicted, as the nature of science calls for— have been turned into a sort of priesthood.

Before the World Wars era, it seemed as if all of the laws of physics had been worked out in the most general sense, with only some details to fill in. Relativity and quantum mechanics, however, would suggest that the world is much more full of novelty than had been previously expected. The attempt to describe the world by way of completely mechanistic-deterministic laws had failed, uncovering terms of "uncertainty." This has demonstrated the limits of physics, leaving it to step in one of two directions, either toward supernaturalism or toward biological truths. Quantum outlooks would step increasingly toward irrational mysticism and the rejection of common sense and sense experience, whereas biology would largely maintain a rationalistic and naturalistic, although still awe-filled, approach that affirmed the senses, rationality, and the self-evident. Luigi Fantappié's solution incorporated mechanism into an organic Universe. Thus, Fantappié was truly threatening the establishment. Di Corpo relays to us that Fantappié's insights have since been seriously suppressed. He says, in "Syntropy: a third possibility in the debate on evolution," that

> Luigi Fantappié published the "Unitary Theory of the Physical and Biological World" and received wide attention, but, after the Second World War, he had to face violent personal attacks. Luigi Fantappié died in 1956 leaving his precious documents carefully catalogued and numbered [...] I contacted his family who allowed me to scan his documents which, afterwards, I put back in the original chronological order which he had used; but, with great surprise, I

[146] Di Corpo[4]
[147] Di Corpo[5] and Vaninni

> discovered that all the documents relative to syntropy were missing. Only these documents had been removed.[148]

Not only that, but Ulisse Di Corpo and his partner, Antonella Vaninni, themselves, have experienced personal threats and attacks, as they report:

> Ulisse Di Corpo was approached by people who qualified themselves by showing copies of the original correspondence between Fantappié and Richard Feynman. He was ordered and threatened to immediately stop his work on syntropy. Antonella became the object of very violent attacks, not on a scientific level, but on a personal one.[149]

These threats exist for a reason. Life science does not just pose a problem for thermodynamics, but for the entire mechanical philosophy, upon rests the entire *paradigm*, the entire system-structure, of the ruling class. A Universe imbued with life is not subject to pure *efficient causation* or physical-mechanical forces, it is not simply *fated* from outside, able to be enslaved, but also contains a *purpose* and a *destiny* guided by final causation, which acts from *within*, and not simply from *without* (matter and the individuals composed of it). The radicals, whom the ruling class feared most throughout history, tended to the organicist view that the future contains novelty that unfolds by way of the *conatus* (or "striving impetus") that is immanent within matter and that shows itself to be particularly strong in living creatures. As such, they tended to the view that all novelty was owed to uniqueness and causes that were themselves novel. By this formulation, it is impossible to fully categorize the causes in Nature, owing to the uniqueness and novelty in every moment. This kind of outlook was prominent in organic thinkers such as Giordano Bruno, Baruch Spinoza, Herbert Spencer, Ernst Haeckel, Paul Carus, and many others, to varying extents.

While teleology, which explains the causality behind life's striving, has its home in the classical physics of Aristotle, among others, since the time of the Moderate Enlightenment any discussion regarding teleology has increasingly tended to be frowned down upon as dissent from the mechanical philosophy. But this seems to pose more of a problem for modern physics than it does for one of the most persistent elements in Nature, which does not care if it is recognized by human establishments or not, but continues evermore onward without human consent. Anthony Mansueto aptly remarks that he would like to

> argue that science is entering [...] a crisis which is rooted in an inability to theorize "ordering to an end" and which will be resolved only by a return to teleological explanation, albeit a teleology expanded to accommodate the reality of chaos, contradiction, and even disintegration, all of which clearly form part of material reality.[150]

Anthony says,

> As Aristotle demonstrated, only teleological argumentation offers a complete scientific explanation, and authentic teleology is effectively ruled out by the hegemonic scientific paradigm which gives first place to mathematical formalism—something which makes possible rigorous description but not authentic explanation.[151]

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[148] Di Corpo[6]
[149] Di Corpo[5] and Vannini
[150] Mansueto
[151] Mansueto

The complexity of living things is one of the major downfalls of an entirely *mechanistic* and *physicalist* view of the Universe—one that operates on entropy alone— because the complexity of life disturbs classical definitions of *entropy* and is beyond the scope of physics, such that they have to be reworked to include increasing order and complexity. Entropy, however, was conceived as decreasing order and complexity, as can be readily understood in its etymology, "divergent tendency." Lord Kelvin, a founding figure in thermodynamics, had held that biological order and evolution seemed to go against the Second Law of Thermodynamics. For this reason, this scientist clinged to the Christian religion for answers to life's origin. Syntropy offers an alternative (or perhaps complementary) explanation from within the Universe.[152] This alternative possibility could revive a static model of the Universe on the largest scale, though it would suggest a cyclical or oscillating modal cosmology, a sort of *semiternity*, or ever-continuing process, within an unchanging eternity.

As it stands, the syntropic view is pure heresy. Albert Einstein, Wolfgang Pauli, and Paul Dirac had all been pressured into removing "negative" time from their equations,[153] much as Luigi Fantappié's papers on syntropy and his unified theory of everything have mysteriously been removed from the deceased's personal collection.[154] Syntropy is a concept that could overturn the existing scientific paradigm completely. It would provide a completely different set of assumptions that could favor such institutionally-"discredited" geological and biological heresies as an expanding or growing Earth and morphological structuralism, vitalism, and multiregional evolution, to name a few.[155] However, it would first have to overturn the Standard Model in cosmology, including established particle physics.[156] The success in these other areas would likely follow a reevaluation of the Standard Model of cosmology, starting perhaps with the Second Law of Thermodynamics.

Many forbidden hypotheses come from a time before the World Wars era. Ulisse Di Corpo and Antonella Vannini suggest, in "the Decline of Science," that come "the end of World War II, any finding

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[152] However, this is not "within the Universe" as understood in terms of *presentism*—seeing only the present as existing—, but of eternalism, wherein the Universe is understood to span past, present, and future all at once. If *the Universe* is a term that means only that which presently exists in our timeframe, then there is most certainly something outside of that. Similarly, if *Nature* is taken to mean only the present, then there is most assuredly something that is supernatural. These are not the definitions here used!

[153] See Di Corpo[7] and Vannini

[154] See Di Corpo[6]

[155] Expanding or growing Earth theories have been favored by geologists such as Robert Mantovi, John Joly, Ivan Yarkovsky, Samuel Carey, James Maxlow, Nikola Tesla, and Neal Adams. Syntropy might support Neal's hypothesis that the Earth grows by way of pair production at the core. If the Earth does, indeed, grow, this may show some further support for the hypotheses of paleontologists such as William Diller Matthew or George Gaylord Simpson, whose views about the migration or "expansion and contraction of species" coincide well with an expanding or expanding and contracting Earth. Morphological structuralism, such as that of D'Arcy Thompson or Adolf Seilacher, would place morphological structures outside of philosophical materialism, and syntropy might provide the grounds of idealism on which to give structuralism a foundation. Vitalism and origanicism, which had its origins perhaps in the teleology of Aristotle, would clearly find support in syntropy. Daniele Rosa's idea of *hologenesis*, an orthogenetic idea that suggested that evolution was driven primarily by internal factors, might find some support. He is famous for the establishing that animals tend to become more specialized over time, stated as *Rosa's Rule*. Leon Croizat, inspired by hologenesis, established his own theory called *panbiogeography*, which traced "tracks" of animals across the continents and oceans, *tracks* referring to straight lines connecting findings of a particular animal taxons on a map. He considered evolution to involved dynamics of time, space, and form, with animal forms becoming more specialized as they moved through time and space. The tracks suggest connections between animals of different continents, seemingly in support of a growing Earth. The multiregional hypothesis of Milford Wolpoff, Alan Thorne, and Xinzhi Wu, and perhaps even some of the physical anthropological work of Carleton S. Coon, might also find some revived support from syntropian thermodynamics.

[156] This has been achieved philosophically already, but must be accepted by a society that has been indoctrinated with the new religion of materialism, a project still in the works

which was extending science beyond mechanical causation was censored and fiercely suppressed."[157, 158] The existing model was established (during the decline of Mutualism) upon premises of the Nazi scientist Heisenberg. Heisenberg gives us the "uncertainty principle." But Paul Dirac's equations had previously included negative energy,[159] which had implied retrocausality, or syntropy.

The Stars and Planets

People have probably practiced astronomy since before the existence of *Homo sapiens*, modern humans, our ancestors having long used the stars to navigate their way across terrestrial and nautical space. Indeed, stellar objects are to be found among the oldest myths of humanity and are spattered across many of the earliest artifacts of archaeology. Early *astronomy*, the study of the stars, would be mixed with metaphysical beliefs, giving way to astrophysical systems of correlation, such as are found widely in *astrology*, the belief that the stars affect the way things are on Earth according to a fixed and cyclical system. Gods and stars or planets, such as Jupiter, Mars, and Venus, would bear the same names. Modern astronomy would come to reject astrology, while embracing still the material-physical observations of the stars. Whereas astrology placed the Earth at the center of the Universe, modern astronomers such as Nicholas Copernicus, Giordano Bruno, Galileo Galilei, Johannes Kepler, and Isaac Newton moved toward the view that the Earth, instead, orbited the Sun. They had followed after Nicholas of Cusa's suggestion that the Universe had no circumference and that its center was all-pervasive. This had begun the modern journey toward a natural conceptualization of the Cosmos established upon scientific observation and rational discourse. Bruno's ideas would ultimately be developed into the Big Bang theory.

The most immediate moment after the Big Bang, suggest mainstream physics, saw its size at a *Planck Length*, the smallest size, named after Max Planck. At this moment the Universe can be said to have been very dense and hot. One could say that it was *Absolute Hot*, the hottest one can get on the Kelvin[160] or any other scale. As the Universe continued from there, it expanded and cooled in a process of entropy. Brian Greene, in *The Fabric of the Cosmos*, describes it this way:

> When things get very hot or very cold, they sometimes change. And sometimes that change is so pronounced that you can't even recognize the things with which you began. Because of the torrid conditions after the bang, and the subsequent rapid drop in temperature as space expanded and cooled, understanding the effects of temperature change is crucial to grappling with the early history of the universe.[161]

As the Universe spread out from the entropy, the diverging tendency of the Big Bang, and cooled and expanded, it lead to major *phase transitions* and cosmological *epochs*. These phase transitions and their epochs are largely defined by their fundamental forces. These forces are gravity, electromagnetism, and the strong and weak nuclear forces. At one time, suggest many physicists, these forces were united under a single principle, before diverging from one another in the process of entropy. As Brian Greene says, "there might actually be a single fundamental force of nature that, through a series of cosmological phase transitions, has crystallized into the four seemingly different forces of

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[157] Di Corpo[7] and Vannini

[158] Interestingly enough, this coincides also with the time period just before Mutualism had really started to decline (as will be discussed later in the book). Science and organized labor would not be the same after the World Wars, Spanish Flu, Great Depression, New Deal, the Civil Rights movement, and the rise of globalism and the New Left. Science and Mutualism seem to have largely declined together.

[159] See Hotson

[160] Named after "Lord" Kelvin, its inventor

[161] Greene[1], 252

which we are currently aware."[162] He says, "[t]he changes from solid to liquid and liquid to gas are known as *phase transitions*. Most substances go through a similar sequence of changes if their temperatures are varied through a wide enough range."[163] Also,

> During much of this decrease in temperature, not much has happened. But there is reason to believe that when the universe passed through certain critical temperatures [...] it underwent radical change and experienced a drastic reduction in symmetry. Many physicists believe that we are now living in a "condensed" or "frozen" phase of the universe, one that is profoundly different from earlier epochs. The cosmological phase transitions did not literally involve a gas condensing into a liquid, or a liquid freezing into a solid, although there are many qualitative similarities with these more familiar examples. Rather, the "substance" that condensed or froze when the universe cooled through particular temperatures is a field[164]

Green attributes this field to the Higgs field, later described as having some relation to the older, previously rejected concept of the *aether*[165] and then to quantum field theory. By views such as Greene's, the Universe is a field that reacts to temperature as entropy ensues, giving way to phase transitions that take the form of cosmological epochs. These epochs lead to new configurations and new paradigms of matter and energy, such that laws that were once united become divided, and new forms and relations of matter show themselves.

Cooling, along with physical and chemical processes within the Universe, seems to have led to the formation of proto-galaxies, in a process called *recombination*. From molecular clouds such as *nebulae*— gas clouds from within the recombined proto-galaxy— formed stars in a process called *collapse*, wherein— according to the nebular hypothesis of Emanuel Swedenborg, Immanuel Kant, and Pierre Laplace, combined with theories of accretion and other dynamics— the mutual gravity of the gas clouds combines to outperform their pressure, leading them to condense. John D. Fix, in *Astronomy: Journey to the Cosmic Frontier*, says that

> Stars form inside relatively dense concentrations of interstellar gas and dust known as molecular clouds. These regions are referred to as "molecular" because they are cool and dense enough that most of the gas that they contain consists of molecules rather than atoms or ions.[166]

Arthur Eddington was a supporter of this view. Competing theories exist, however, including those coming from the Electric Universe and Plasma Universe models, often rooted in the work of people such as Velikovsky, Alfven, Kristian Birkeland, Charles E.R. Bruce, Ralph E. Juergens, and Anthony Peratt, among others. Alternatively, electromagnetism and plasmadynamics have been pointed to as explanations for the behavior of molecular clouds or nebulae, the formation of stars and planets, galactic rotation, among other things. Proponents of electromagnetic or plasmatic cosmologies point to the filamentation involved in molecular clouds and nebulae, for instance, as well as to geological features such as arches, layering, and canyons shaped like lightning or fractals. Proponents of the view suggest at times that an electromagnetic Universe has no need for concepts such as *dark matter* and *dark energy*—mysterious concepts involving abnormal substances, theorized by mainstream astrophysicists—, suggesting that plasmatic filamentation in molecular clouds reaches out in

[162] Greene[1], 266
[163] Greene[1], 252
[164] Greene[1], 254
[165] See Greene[1], 268
[166] Fix, 414

electromagnetic fields to collect more matter from what is commonly viewed as empty space. For instance, Hannes Alfven, in "Cosmology in the Plasma Universe," suggests that

> Space is filled with a network of currents which transfer energy and momentum over large or very large distances. The currents often pinch to filamentary or surface currents. The latter are likely to give space, as also interstellar and intergalactic space, a cellular structure.[167]

Plasma thinkers, such as Alfven, generally deny Big Bang cosmologies, suggesting, instead, that the Universe has always existed and always will exist. Alfven says, for instance (as popularly quoted) that there "is no rational reason to doubt that the universe has existed indefinitely, for an infinite time. It is only myth that attempts to say how the universe came to be." They hold that plasma is the dominant organizing force in the Universe. Some of the plasma or electromagnetic cosmologists, such as Immanuel Velikovsky and Anthony Peratt, step outside of the disciplines of physical science and into fields of social science, like anthropology of myth and religion, to support their claims, pointing to primitive or ancient art that depicts electromagnetic or plasmatic features, as if they had occurred in the sky during their time. Whether remaining in the physical sciences or branching out, the plasma or electromagnetic cosmologists have been essentially pushed out of the conversation. Velikovsky stood as an example of how interdisciplinary science was pushed out of the conversation during the "Velikovsky affair," in which Velikovsky was denied the ability to face his critics using the public forums. For this repression he compared himself to Giordano Bruno. Similarly, Alfven had famously said, in "Memoirs of a Dissident Scientist," that, when he described plasma phenomena,

> most referees do not understand what I say and turn down my papers. With the referee system which rules US science today, this means that my papers are rarely accepted by the leading US journals.[168]

This is an all too common treatment of intellectuals who dare to think outside of the box. It seems this became particularly troublesome during and after the World Wars, *the postmodern era*.[169] At the same time, Thermoelectric Peltier cooling suggests that electricity may result from or have an intricate relationship with hot and cold, that may be able to be reduced to thermodynamics anway, which would nullify the electric foundation of the Universe.

The formation of stars turns a proto-galaxy into a galaxy. *Galaxies*, nebulous clusters of stars, are understood to have a center of orbit, often spiraled or elliptical, around a very massive body in the galactic center, called a *black hole* (or else a nuclear star cluster), the dense gravitational remnant of a *supernova*, or astral explosion. Our spiral galaxy is the *Milky Way* and it orbits our supermassive black hole, *Sagittarius A*.[170] An orbit around the galaxy is called a *Galactic Year*. Because of the entropy of the Big Bang, all of the proto-galaxies and galaxies in space are moving further apart from one another. This has often been described as raisins in a loaf of bread spreading apart as it rises in the oven. Black holes— as is said to exist at the center of our galaxy— were first proposed by John Michell, a natural philosopher and astronomer. They are theorized to be a place from which light cannot escape, called "*dark stars*" by Michell, who proposed them based on the observation that light escaping from a star must fight gravity, such that, in some cases, the star might have gravity strong enough that it requires a

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[167] Alfven[1]
[168] Alfven[2]
[169] Around the time that Mutualism was being dismantled
[170] Proper science allows room for competing models to be tested and contrasted against one another. While I think something like a Big Bang is likely correct, many important insights have come from those with a dedication otherwise.

speed faster than that of light to escape, meaning that light cannot escape the gravity of the star. On the other side of that black hole, suggested Igor Novikov— basing his idea on Einstein and Rosen's concept of a *wormhole*—, was a *white hole*, wherefrom everything that goes into the black hole comes out. Some in the plasma cosmology crowd, having begun with Alfven perhaps, remain suspiscious of the existence of black holes (and neutron stars) at all.[171]

Star systems, found within galaxies, contain one or more stars, often orbited by planetary sytems, planetoids, asteroids, or other bodies. A star that maintains an internal equilibrium, such that the pressure balances the gravity from collapsing further, causing an event such as a *supernova*—a giant explosion that could theoretically leave behind a black hole—, and which produces heat in its core through thermonuclear processes, is called a *main-sequence star*. Our *Solar system* is a star system that revolves around the Sun. Our Sun is a main-sequence star, the center of our solar system, and all stars spend some time as main-sequence stars. As John D. Fix tells us,

> The main sequence phase in the evolution of a star is the period of time when it is consuming hydrogen in its core. It is a period of stability during which both the structure and appearance of the star change only gradually.[172]

The Solar system contains the planets, such as Mercury, Venus, Earth, Mars, Saturn, Jupiter, Uranus, Neptune, and, if you count it, Pluto. There are other objects considered, like Pluto today, to be planetoids, as well as an asteroid belt, among other objects and gases. And, of course, many of the planets have their own moons that orbit them. Planets and perhaps moons are created in a similar manner to stars, in a process of *accretion*, although they may fragment from collisions, which are used as an explanation for the formation of moons. However, the story may be more complicated, as our star has been considered in relation to a possible binary partner, to which it is entangled from without the local solar system, HD 186302. Whatever the case, each time around the Sun is, obviously, a year. As Dinah L. Moche puts it,

> The *solar nebular model* says that the solar system formed out of an Eastward rotating interstellar cloud [...] The nebula contracted into the proto-Sun surrounded by a spinning disc where the planets formed as dust and gas accreted. The new Sun blew away most residual dust and gas.
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> [...]

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[171] Perhaps the singularity was something like a white hole—the opposite of a black hole, first described by Igor Novikov— and the Universe was what was expelled from it in the Big Bang. A Big Crunch—as proposed by John Wheeler, who gave black holes their name— had sucked in a prior Universe, if that is the case. But that prior Universe may be our present Universe. Especially in the case we live in the "best of all possible worlds" described by Spinoza and Leibniz. In effect, that Big Crunch event may be the Big Bounce of a "strange loop," wherein biological-syntropic processes— going on right now— culminate in a Big Crunch singularity; and physical-entropic processes— also presently occurring— come from a Big Bang singularity. These Big Crunch and Big Bang singularities, in such a case, are together one and the same Big Bounce singularity, which gives rise to the past and future simultaneously, and thereby the eternal symmetry of time. Mortal experience, then, is of the clash of these forces, perhaps functioning, in a way, like a holograph on one level, and a cartoon flipbook or strip-wheel on another; a multidimensional cartoon strip of a holograph, if you will. Each panel follows the rules of the holograph, providing a dynamic reality from the clashing of forces, but the book, containing all of the possible combinations and orders of combinations, is complete and finalized. Another analogy, though perhaps even more imperfect, is that of a kaleidoscope, the contents of which are permanently fixed, but which nonetheless provides portions for viewing that, upon reflection and the application of time by way of twisting the device, appear to be occurrences or events.

[172] Fix, 437

> All of the planets *revolve*, or travel around, the Sun in the same direction from West to East, or counterclockwise as seen from above. This movement is called *direct motion*. The planets rotate as they revolve. […]
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> The mean plane of Earth's orbit around the Sun is called the *ecliptic*. The orbits of all of the planets are in nearly the same plane. Like the lanes on a running track.[173]

Each day, of course, results from the rotation of the Earth exposing one half to the Sun at a time. And months come from the waxing and waning cycles of the Moon, from No Moon to Full Moon. As Dinah L. Moche says,

> Earth's rotation provides a basis for keeping time using astronomical observations. The solar day of everyday affairs measures the time interval of Earth's rotation using the Sun for reference. The sidereal day measures the time interval of Earth's rotation using the stars for reference.[174]

She says,

> The Moon's appearance changes regularly every month. Half of the Moon is always lighted by the Sun, but the bright shape we see from Earth, called its phase, changes as the Moon travels around our planet. The recurring cycle of apparent shapes is called the phases of the Moon.[175]

The Moon, itself, has been theorized to have origins from a cataclysmic collision between Earth and a planet called *Theia*, which is suggested to have also given Earth its water, remaining in part as the Moon.

As the Earth orbits the Sun (which orbits Sagittarius A), and due to the Earth's rotation being titled, it undergoes seasonal changes, including Spring, Summer, Fall (or Autumn), and Winter. These result from the tilt of the rotation of the Earth in relation to its orbit around the Sun; that is, the Earth is tilted (perhaps from a collision event) and rotates around its central axis, and because of its tilt its Northern and Southern hemispheres—the "top" and "bottom" of the planet—take turns being closer to the Sun. This occurs throughout the span of a year, the time it takes for the Earth to go around the Sun. But the tilt of the Earth, met by a wobble from a buldge in the Earth created by the Sun and the Moon (and perhaps from growing), also gives rise to the Great Year, perhaps first described on record by Plato or to be inferred from astrological systems in general. The *Great Year* is the end of the cycle called the *precession of the equinoxes,* or *axial precession*. This is the change in the Earth's rotational axis (due to a wobble), whereby periods when the days and nights of the year are equal in length (called *equinoxes*), and the longest and shortest days (called *solstices*), occur in different locations of the *Zodiac* (constellations marking important ages), or along the *ecliptic* (the apparent path of the Sun around the Earth, as seen from Earth). As the path of the Sun's light on the Earth, or the position of the equinoxes in the Zodiac, changes—doing so in a sine-wave-like pattern—, precession is understood to be occurring.[176] As Jan Irvin and Andrew Rutajit tell us, in *Astrotheology and Shamanism*,

> Not only do we spin upon [the Earth's] axis, but due to the gravitational pull of the sun, moon, and other planets, we also wobble on this axis. One complete wobble has

[173] Moche, 194
[174] Moche, 24
[175] Moche, 196
[176] The various ages of precession are often associated with periods of mixed warmth or cold and dryness or wetness, such that one age might be hot and wet while another is hot and dry, still another is cold and wet, and another cold and dry.

> been called a 'Great Year,' 'Stellar Year,' and 'The Precession of the Equinoxes.' The word precession is defined as a slow gyration of the earth's axis around the pole of the ecliptic, caused mainly by the gravitational pull of the sun, moon, and other planets on the earth's equatorial bulge. As the earth wobbles, the axis makes a circle through the heavens.[177]

The equatorial line is a *tropical* region, one where it is very hot, due to the Sun being directly overhead, and often quite humid, with minimal seasonal disturbances, being typified by rainforest and savannah. To each side of this is a *subtropical* band, which might host arid dessert, drought-prone savannahs, or mixed deciduous and coniferous forests, and which experiences short freezes during winter. This is followed by a *temperate* zone where seasonal freezes are a staple feature, and where there are often mixed forests and grasslands,[178] and then an *arctic* region as one approaches the North and South Poles that is characterized by sparse coniferous forest and especially tundra, where freezes are expected for a great deal of the year. Interesting things happen at the equator. It is a known fact, for instance, that a so-called "fictitious force" known as the *Coriolis force* can readily be witnessed at the equator, where water drains clockwise when on the the Southern Hemisphere side and counterclockwise on the Northern side. Interesting things regarding *geomagnetism*, or the magnetism of the Earth, also happen at the magnetic North and South Poles, as described by Bernard Brunhes, who suggested that the magnetic poles reverse. Proponents of the True Polar Wander Theory suggest that not only the equator, but the poles may shift physical position from time to time. This is distinct from the idea of *geomagnetic reversal*, which suggests that the magnetic poles shift, while the physical North and South axes remain in place. Charles Etienne Brasseur de Bourbourg had interpreted ancient Mesoamerican artifacts as pointing to such a cataclysm. Hugh Auchincloss Brown argued based on electrical engineering that that such a flip was caused by accumulations of ice. Meanwhile, and interestingly, Robert Gentry, a Creationist, supports his views upon the existence of radiohalos in disparate granite, suggesting that this implies that the Earth was created 6,000 years ago. If not Creation itself, perhaps this has implications for sort of solar activity.

Time throughout the Universe[179] seems to take the fundamental form of spirals, as even elipses must be when found in motion. From galaxies to the orbit of the Earth around the Sun and the Moon around the Earth, all taking place within a greater trajectory from the Big Bang, spirals show themselves to be the rule rather than the exception. Consider that time has been thought to be cyclical or circular by most of the ancients, while modern views on time tend to be linear, seeing the future as a vast and undefined openness into which we are perpetually heading, never repeating the past. A spiral view combines the two, putting the cycle into linear motion, much as occurs in Nature. This is not unlikely to have resulted from a fundamental interplay of entropic and syntropic tendencies, from which the clash of these is not unreasonable to expect a spiral to have arisen, as spirals often result from the interference or clash of two opposing forces.

The Earth

Geology, the study of the Earth, was explored by many ancient thinkers, such as Aristotle and Theophrastus, and then by philosophers such as Avicenna. It was later developed by a whole list of

[177] Irvin and Rutajit, 34
[178] Temperate climates have the most fluctuation of temperature, and so oscilate between hot and cold, providing more generality to the behaviors of the non-migrating species there, unlike around the poles and the equator.
[179] Psychological time

people.[180] Perhaps the origins of modern geology, however, have their home especially with the conflicts of the *Plutonists*, the people of volcanoes, and the *Neptunists*, the people of the water. Anton Moro, for instance, who had studied volcanic islands, argued that volcanoes formed the Earth through a long and gradual process. This gradualist, proto-uniformitarian view, would be called *Plutonism*. In reaction to this, Abraham Gottlob Werner pointed to the existence of basalt as distinct from volcanic rock, and suggested that the sea had been responsible for shaping the land. This catastrophist position would be called *Neptunism*.[181] James Hutton, a Plutonist opposed to Werner's Neptunism, is often credited as the originator of modern geology. He had believed that geological history can be referred from evidence within present-day rocks, which he believed to be evidence that the Earth was not young. Hutton believed the Earth to be alive. Werner's Neptunism was a religious outlook on geology, while Hutton's was based on natural history. Hutton believed that the continents went through periods of submersion beneath the waters, becoming dry land again.

Hutton would be responded to by Georges Cuvier, a paleontologist who believed, following the mythology, fossil evidence, and geologic knowledge of the Native Americans with whom he was in contact, as well as after his own investigations, that the Earth underwent a series of creations and extinctions that ended one set of *species*, or types of organisms, and started up others anew, completely independently from one another. Cuvier's Neptunism would be known as *catastrophism*, because of the belief that the world was shaped by catastrophic floods. This view would be challenged by Charles Lyell, a Plutonist who had argued that the Earth had been formed through the same processes that are in operation today, a position called *uniformitarianism*. Lyell believed that shifting continents could change the climate, such as temperature and moisture, but that these changes occurred only by way of forces currently operating. He used examples such as volcanoes, which he believed had been built up gradually, glacial action on rocks. He believed species would go extinct in conflicts between hybrids, giving way to new forms. The disputes about geology are ongoing. Institutionally-speaking, Cuvier has had his ideas relegated to the distant past, where they are used to explain deep time, while Lyell's views have been more generally accepted. Hutton's view, usually thrown in with uniformitarianism after Lyell's work, but which I will refer to as *sequentialism*, was that there were sequences that were at times met with *unconformities*, divisions between the sequences. Hutton had suggested that it was impossible to place a particular date on the *stratigraphy*, the various layers, of the Earth, but that it was nonetheless possible to know the sequence of events that had occurred. Strangely though, Hutton would be followed by the polarizing forces of Cuvier and Lyell, used to argue still today for specific dates, often diverging toward a Young or Old Earth view of geology. Cuvier focused on Hutton's unconformities

[180] Such as William Whiston, Nicolas Steno, Abraham Gottlob Werner, James Hutton, Georges Cuvier, Charles Lyell, William Buckland, Louis Agassiz, Georges-Louis Leclerc, Immanuel Kant, Jean-Andre Deluc, Horace-Benedict de Saussure, William Smith, Alexandre Brogniart, and Charles Darwin.

[181] These views are traced to even older, theological ones. Isaac La Peyrere had been an anticipant of the concept of *polygenism*, the idea that there were multiple sources of living things and people. He used his theory to explain the need for racism in the New World and to explain the source of Cain's wife, arguing thereby that the Earth was much older than the chronology of *The Bible* and that Cain's wife was sourced from pre-Adamites. Thomas Burnet, in turn, had argued that the Earth had been hollow, and that Noah's Flood had occurred through a rapid outburst from its depths, as known by the amount of water presently covering it not being able to account for its having had it upon its surface. Athanasius Kircher believed volcanoes to arise from a fire in the middle of the Earth that connected all of their chambers. William Whiston, the most material of them, had proposed that the Earth had been a comet that had passed through the tail of another comet, thereby deriving its water for the Flood, and that the creation account in *The Bible* included water prior to God's first act listed, such that the Earth already existed. Like Edmond Halley, he believed comets made a periodic appearance.

James Dwight Dana would later produce studies on volcanism, Mount Shasta, and mineralogy.

while Lyell focused on his sequences. This same sort of anti-dialectical "divide and conquer" strategy would be used later on in other fields of inquiry as well.[182]

Abraham Ortelius and Antonio Snider Pellegrini had noticed that Africa and South America fit together in terms of geography, and that they had likely drifted apart at some time in the ancient past. Roberto Mantovani held that a single continent had covered the surface of a much smaller Earth but that had been broken apart by way of volcanism. The idea that the continents of the Earth shift around or migrate is called *continental drift*. Early thinkers of continental drift believed the drift to have been caused by Noah's Flood. It would be developed further by Alfred Wegener, who named his modified version of Mantovani's supercontinent *Pangea*. Mantovani's view that the Earth was expanding and that the continent had covered its whole surface, however, was rejected by Wegener, who claimed institutional support. This better suited the uniformitarian position that Mantovani was disrupting. Wegener's position became the rule. The continental drift idea of Wegener had nonetheless been preceded by those of the expanding Earther Robert Mantovani, the politically-incorrect originator of the idea. Wegener, who was anticipated by Mantovani in his continental drift view, was aware of Mantovani but curiously did not mention his expanding Earth view. It seems there is a trend here, associated with a series of events like those surrounding Einstein and Mach or De Pretto, Heisenberg and Dirac.[183] Wegener would be followed by George Plafker's research on faultlines and subduction zones and by John Tuzo Wilson's claims that Hawaii resulted from a plate shifting over a hot spot. This view, the idea that the continents, or pieces of them, themselves rest atop *tectonic plates*— large sections of crust floating on the Earth— that move on top of the mantle as part of the rock cycle, causing the continents to move, would be called *plate tectonics*. Dinah L. Moche tells us that

> According to the theory of *plate tectonics*, also called the *continental drift theory*, continents and ocean floor are embedded in plates, or rock slabs, several thousand miles across. The plates move slowly on the slightly yielding mantle beneath. Earth's crust is reshaped at plate boundaries. Where the plates move apart, the continents separate slowly [...]
>
> Movement of the plates is also responsible for mountain building, earthquakes, and volcanic activity. These events occur at boundaries between the moving plates where they press on each other forcibly.
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> [...]

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[182] Particularly noticeable considering the attachments of the author and the content of this work is what would later occur with Mutualism or anarchism, which would slowly be divided according to individualistic and collectivistic currents, eventually diverging so far as not to be noticeably anarchist at all, except by way of rhetoric, in such forms as "anarcho"-capitalism and national "anarchism" on the Right and "anarcho"-communism and explicitly non-anarchist communitarianism[182] on the Left. This divergence from a more pure anarchism, Mutualism, took place through influences from outside of Mutualism, such as Marxism and Austrian economics, which championed one aspect of Mutualism to the defeat of another, Austrians maintaining the individualist side, now more sensibilist than oriented in Reason, and Marxists having taken to the socialist side. Anything in between is simply ignored, canceled, deplatformed, censored, or rejected before it can become a part of the public conversation. Such is an effort of *paradigmatic control*, control of the boundaries of what is allowed to even be considered. Much as names such as Cuvier and Lyell are acceptable canon in universities while Hutton is glossed over, Marx and Hayek are excuses to gloss over the contributions of Proudhon, as discussed later on.

[183] And others not explored here, such as Alexander Graham Bell and Antonio Meucci or Elisha Gray, or, perhaps more readily recognized, Thomas Edison and Nikola Tesla. The source of this trend will become more apparent.

> Our planet has a *magnetic field*, or region of magnetic forces, that affects compass needles.[184]

The Earth is composed of interstellar rocks, and some metals formed from within the Sun, and has been formed, at least in part, through mechanical pressures, fundamental forces, and thermodynamic processes. Its material goes through a process called the *rock cycle*. According to George Plafker's concept of *subduction*, rock from the Earth is pulled back down toward the core to be remelted and recycled up to the surface again, going from melting magma to solid crust as they cool. *Large low-shear-velocity provinces*, also known as *superswells* or *superplumes*, however, refer to assymetric masses that have been detected by seismic tomography in parts of the lower mantle surrounding the core, particularly under Africa and the Pacific, and may represent new (or else subducted) material. William Gilbert and Andre-Marie Ampere suggested that the Earth is a magnet, and Joseph Lamor said that it had a dynamo at the core that was generating a field by spinning, being followed in this by Walter Elsasser who placed the culprit instead at the surface.

The various geographic features, bodies of water, and landmasses have led geologists to question their origins. How did the mountains develop? The oceans? Continental drift was proposed as a solution to the otherwise popular idea that the Earth experienced periods of contraction, as was posed by Edward Suess, James Dwight Dana, and John Joly, among others. Eduard Suess believed the Earth was contracting. He had imagined a supercontinent called *Gondwanaland* from which the larger *Pangea* developed from continued accretion of the continents. Pangea theory proven by fossil evidence, such as the presence of the animals *Cynognathus*, *Mesosaurus*, and *Lystrosaurus* across the various continents as they were conjoined, as well as the presence of extinct plants such as *Glossopteris*. Others, such as Leopold Kober and Hans Stille would follow him in this idea. While the plate tectonicists took favorably to the idea that, for instance, India had crashed into Asia, causing the formation of the Himalayas; those who believed that the Earth underwent periods of contraction understood mountains to result from crumpling, resistance, bending of the crust, or etc. Expanding Earth theorists such as John Joly and Arthur Holmes also considered that an expanding Earth might experience cycles of contraction. Periodic heating of the Earth would cause growth, cracking of the Earth's crust, and contraction from the cold would cause crumpling and buckling, leading to various features such as canyons and mountains. John Joly suggested that the Earth not only contracted, but also underwent periods of expansion.

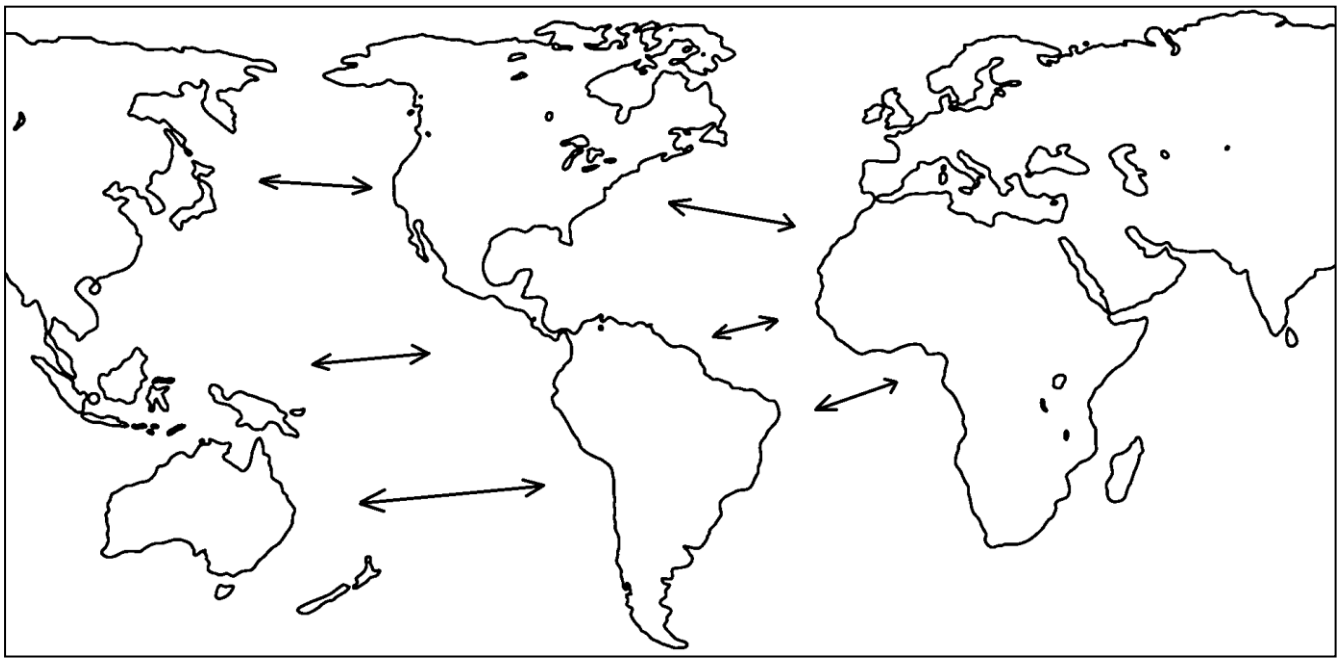
John Joly was an advocate of both an expanding and contracting Earth, and held in *A Surface-History of the Earth*, that the continents are composed primarily of a granite crust while the subsurface, including the ocean floors, are composed of basalt that shifts from a more solid to a more liquid state, and from this composition back. As such, he believed that water floated on top of the basalt the way that oil floats on water and that the granite floating on the basalt does so only by displacement of the basalt, such that when the basalt is more viscous the continents sink, and when it is more solid they become more buoyant. This is called *isostasy*. These sorts of theories involved *thermal cycles* in which radioactive decay contributed to the heat produced in the interior of the Earth. Joly stresses that all rocks are radioactive and, as such, a source of heat which is accumulating in the substratum of the Earth. He says that

> the structure of the Earth's surface revealed continents floating in a vast and universal layer of basaltic composition, both continental rocks and the basaltic magma being feebly radioactive. Where the substratum is uncovered the oceans rest upon its surface. We found that at the present time the substratum is in the solid

[184] Moche, 229

> state: and, as it cannot appreciably lose heat by conductivity through the continents [...] the radioactive heat continually evolved throughout its mass must accumulate in its entirety.[185]

Joly, while favoring an Expanding Earth, did not pose that the Earth actually gained in mass. Rather, he held that the Earth cycled in expansion and contraction from the buildup and release of heat produced by radiation in the rocks.



Others, such as Ivan Yarkovsky, Ott Christoph Hilgenberg, and Nikola Tesla focused their theories instead on the absorption of the aether by the Earth. Neal Adams has suggested that the Earth might have nuclear processes occurring in its core, but the mainstream view is that the heat within the core of the Earth is mainly a remnant from its formation and is not from an ongoing process of growth. According to Neal, whose version of geology is called the *Growing Earth*, the Earth is expanding from its core, generating material through a process called *pair production* that is the opposite of *annihilation* (wherein particle-antiparticle pairs cancel one another out, creating *photons* or light).[186, 187] According to this view, nuclear fusion processes from within the Earth, fueled by energy from the Sun accumulated at the poles of the Earth by way of the magnetic field, generate new material at the core, causing the Earth to expand over time and thereby causing the continents to drift apart from each other on all sides, much in the same way that the expansion of the Universe causes star systems to drift apart. There is some evidence for both the tectonic view and the Expanding Earth view, put together into a view called *Expanding Earth tectonics*, put forward by James Maxlow.

The Expanding Earth view is commonly rejected by the advocates of *uniformitarianism*, the view that the forces acting on the geologic processes of the Earth are constant and uniform, such that what can be

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[185] Joly, 89

[186] Neal Adams has his suggestion that the Earth converts photons from the Sun during pair-production. Pascual Jordan had proposed that all planets expand, following after Paul Dirac's idea that gravitation changed. J. Marvin Herndon proposed in his *Whole-Earth Decompression Dynamics* that energy releasing from decompression after having been formed within a *gas giant*, like Jupiter, causes it to expand.

[187] It is worth mentioning that the Feynman-Stueckelberg and other such interpretations suggest that anti-matter travels from the future to cause annihilation

understood about the Earth in our present time should apply at all times in the Earth's history. Uniformitarians suggest that if the Earth is growing it should be picked up by instruments of today or otherwise be readily noticeable, but this assumes that the expansion of the Earth is constant and does not go through "phase transitions" of its own. If Earth does expand it is through syntropic processes, which come from an invisible source: the future. As such, it will appear "random" or "stochastic." Thus, we cannot know by way of induction of present phenomena, we must look at the record, and the record clearly indicates spreading at the sea's floor. This was shown by people such as Robert S. Dietz and Harry H. Hess after Bruce C. Heezen pointed out the oceanic ridges where new crust is being produced. *Subduction*, zones of crust being taken under in oceanic trenches, as is put forward by George Plafker and built upon by plate tectonicists, does have some examples in its favor, but is much less evident overall than is the seafloor spreading.

Uniformitarianism is in contrast to *catastrophism*,[188] the older view that the Earth has undergone a series of major catastrophes that has shaped the course of its history, as was championed by Georges Cuvier and as embraced by many religious people, including "Young Earth Creationists." Modern geology originated in the catastrophist view, and was originally seen as evidence of the Biblical account of Noah's Flood, or the Deluge, but this view was later seen as unscientific. Nonetheless, and especially when anthropological and archaeological evidence of widespread flood myths bridge across disparate cultures, it seems difficult to reject the possibility that major catastrophes do punctuate an otherwise undisturbed cycle of regular change. Most of these have been attributed to various phenomena such as asteroids, sunspots or solar flares, volcanic eruptions, and so on. Many of these may be described in the various mythologies of primitive and ancient peoples. And oral myths have found some scientific verification, as in the case of the Heiltsuk Nation, whose oral history from the Ice Ages was proven in court upon order of archaeological investigation by Alisha Gauvreau into the claim that their people had inhabited a place that had been resistant to freezing. This sort of evidence supporting mythology is simply too difficult to ignore.

The conflict between catastrophism and uniformitarianism may be something of a false dichotomy. Cosmological uniformitarianism, for instance, arguably allows for such things as phase transitions, wherein cosmological epochs occur from the unwrapping of the fundamental laws and their application to matter in a largely entropic fashion. This results from the cooling of the Universe. If uniformitarianism in cosmology allows for cosmological epochs that change the apparent symmetry of its operations, uniformitarianism in geology would seem to allow some room to admit for some catastrophe as the Great Year precedes, sunspots and solar flares occur, meteors and asteroids strike, and etc. Dynamic catastrophism seems to be an appropriate element of uniformitarianism, properly considered. If Neal Adams is correct, and mass is generated at the center of the Earth by way of pair-production, causing it to expand, then electromagnetic and quantum dynamics are at play, suggesting uncertain and probabilistic causation. But this would be due to the uniform laws of physics, much as a quantum fluctuation is.[189] Perhaps a case can be made that growth spurts in the Earth are not entirely enough to shake the uniformitarian position in the first place. Interestingly enough, Laszlo Egyed, who described the accepted phase transitions of the Earth that led to changes in the gravitational constant, was also a proponent of the view that it expands. Charles Darwin, a proponent of uniformitarianism, had also been an early proponent of an expanding Earth.

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[188] This distinction was made by William Whewell

[189] Thinkers like Brian Greene describe the Universe coming into being by way of quantum fluctuations, and entertain interactions between *membranes* that exist in higher dimensions. Amit Goswami poses that the quantum field is pure possibility, and that from it anything can be derived.

The Expanding Earth seems to straddle a middle ground between uniformitarianism and catastrophism, and, when informed of the syntropy view, would become more powerful an explanation than either of them. The undisturbed periods of the Earth's development can be explained easily by the methods of uniformitarianism, while catastophism need not limit itself to astronomical causes alone, and can look to syntropy as the basis for catastrophe coming from within the Earth. Indeed, according to the pair production explanation of Growing Earth theory, it does exactly this. Because syntropy, which is ultimately the foundation of the Earth's growth, is not a physically-determined process, meaning that it cannot be effected from the past, its appearances will necessarily seem to occur irregularly. These kinds of irregularities in the growing pains of Earth could help to explain what Stephen Jay Gould had pointed out to be gaps in the fossil record that he explained as resulting from what he called "*punctuated equilibrium*," wherein species and morphologies disappear and new ones arise in their place in a process of *cladogenesis* or *morphogenesis*.[190]

Neal Adams suggests that there is some connection between the gigantism of the dinosaurs and the previously smaller size of the Earth. On a smaller Earth with less gravity from less mass, he reasons, species can grow much larger. Of course, the dinosaurs also benefitted from a much warmer climate and so participated in something of a worldwide climax system, too. But if Neal is correct about the effects of the Earth's size on the planet, and if John Joly and Arthur Holmes are correct about the Earth having also experienced periods of contraction— perhaps similar to James Dwight Dana's concept of *geophysical global cooling*—, then a smaller Earth (as well as being pocketed as if on an island in glacial valleys) might tend to produce gigantism.[191] The Earth's cycle of heat likely includes not only exposure to the Sun's heat from outside—*external forcing*—, but also the creation of heat from within the Earth in the process of pair-production, a *stochastic* or "random" process that we can never fully predict, going beyond that expected by Joly.

One concept coinciding with the idea of a contracting Earth is called the *geosyncline* theory, such as that of James Hall and James Dwight Dana and then of Leopold Kober and Han Stille, the latter of whom were believers in a shrinking or contracting Earth. This is the view that *synclines*, which are low points in stratigraphy that tend to collect sedimentation caused by erosion and runoff, become filled with that sedimentation and, when met with a contraction of the Earth, perhaps between riffs or even continents, this sediment compresses and raises from being squeezed out or perhaps even buckling upward, forming mountains. In this way, maritime fossils can be found on mountaintops. This explanation need not only function with a contracting Earth, however, as the swelling of continents might also cause compression in ravines, rifts, canyons, and between one another.

The periods of drastic cooling of the Earth are known as *ice ages*, or *thermal minimums*, while the intermittent and smaller periods of warmth are called *thermal maximums*. Ice ages, of which Earth has apparently had four, have *epicycles*, or cycles within the larger cycle, called *glacials* and *interglacials*, representing specifically cold and slightly warmer periods. Buckminster Fuller, in *Critical Path*, describes the occurrence of an ice age, saying that

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[190] Punctuated equilibrium is based on a much older view that comes from the origins of paleontology and in the thought of the founding thinker and scientist, Georges Cuvier. Cuvier opposed the evolutionary thinking of people such as Jean-Baptiste Lamarck and Etienne Geoffrey Saint-Hilaire, suggesting that the fossil record indicates no sort of steady transition between species. Instead, Cuvier suggested that the fossil record shows drastic transitions wherein one set of species stops and another shows up. Early paleontologists and geologists taking after Cuvier would often compare the biological epochs with Days of Creation from *the Bible*.

[191] But only from lack of growth in the Earth, not from contraction, because contraction does not involve a change in mass

> As an ice age develops, more and more of the Earth's water is frozen, which greatly lowers the ocean level and reveals previously hidden, interconnecting land masses. At the time of the last ice age's occurrence the sea-hidden, interisland connections revealed themselves as continental isthamuses and peninsulas. The great islands of Java, Sumatra, Borneo, the Philippines, Sulawesi, and Bali became integral parts of the Malay Peninsula. New Guinea was part of continental Australia. Alaska and Siberia were connected.[192]

Indeed, a smaller Earth, correlating with cold temperatures, could also have contributed to this situation, wherein the *Sunda*, or Indo-Malaysia, *Sahul*, or Austro-New Guinea, and the Bering connections appear. A smaller Earth would condense these islands and peninsulas, making them into now-"sunken" and divided land masses. As the Earth cools and shrinks, populations that have sought refuge from the heat expand with the cooling temperatures from the North and from Tibet.[193] Mammals are known to have evolved around the North Pole, and to have spread as the planet cooled toward the equator, and as the dinosaurs were disappearing. As the Earth warms up, however, and grows in size, the expansion occurs from the equator, causing much mixing of populations, though less displacement.

Larry Vardiman, following the catastrophists, has suggested that the Ice Age was caused by Noah's Flood, saying that the whole Earth had not gone into an Ice Age, but that the Flood had allowed for enough water to snow heavily in the cold regions, which stored the water from the Flood in the glaciers, and that warm areas on the planet are actually necessary for the occurrence of an Ice Age.[194] Across the planet, human cultures have told of stories of great floods, seemingly from nowhere. While changes in the Earth's temperature and size likely account for some of this, another possibility is that the Earth cycles water in a way not entirely unlike magma, and that mass flooding may have sprung from the depths of the Earth, perhaps a number of times. One mechanism by which this may occur may be through *ringwoodite,*[195] a material found in the Earth's mantle. This element presently contains more water in it than the oceans do, in the mantle transition zone, as described by Schmandt, *et al.* in "Dehydration melting at the top of the lower mantle,"[196] and by Becky Oskin, in "Earth's Mantle Holds an Ocean's Worth of Water."[197] It is suspected that there is a water cycle that is very much like the rock cycle, wherein water cycles deep into the Earth's mantle, where it is compressed into ringwoodite, before coming back up. This material could have released water, pushing it up between the plates of the Earth, causing the Great Flood of myth and legend. Walter Brown, in "The Hebrew of Israel"'s "The Hydroplate Theory & The Ice Age," has posed what is called the *Hydroplate Theory*, the idea that seawater had burst from out of the Earth at the oceanic trenches, pushing the continents— which had all been together on all sides, with only inland seas existing, as on a supercontinent— apart, causing crumpling and buckling and the various features of the land seen today, while also ejecting matter into space, which come back down to us in the form of meteorites, sometimes containing water and bacteria in them. This event, he suggests, created coal deposits on the land, washing away canyon material, and being responsible for sea fossils on high mountains and various other fossils. The plates of the Earth, he suggests, resulted from cracking in the granite crust from this event. The Tibetan Plateau, it is suggested, is something of a hydraulic bubble itself, having apparently been shown to contain saltwater

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[192] Fuller, 11
[193] As implied by the Borean expansion and Kurgan expansion, and as described by William Diller Matthew
[194] See The Hebrew of Israel[1]
[195] A phase of magnesium silicate that contains hydroxide ions, which are oxygen and hydrogen atoms bound together
[196] See Schmandt, *et al.*
[197] See Oskin

beneath it.[198] Of course, many scientists today dismiss the idea of a worldwide flood during the time of humans at all. Joly, however, says that the Earth shows

> a record of periodic flooding of the continents, followed after long periods of time by retreat of the transgressional seas, and then by a great epoch of mountain-building and volcanism; succeeded finally by quiescence and such conditions as now prevail, wherein the land is above sea-level and the only surface activities are those of rain and rivers, frost and thaw. Thus a cycle is completed but only to be merged into a succeeding cycle in which the seas once more gradually steal in over the lower continental levels.[199]

Joly suggests that the Earth takes "some scores of millions of years," "about thirty-three million,"[200] for "these great cyclical events" to occur. Of course, many religionists and catastrophists disagree with this sort of "Old Earth" thinking, believing the Earth to be much younger and its development much more rapid. This sort of thinking often comes from inspiration derived from the reading of traditional mythologies, such as that of *The Bible* but also from cultures around the world, including Native American tales of the Earth having been established upon the back of a turtle, many of which tell of having experienced a number of cycles already, with each one referred to as a *creation of a new world*. Chan Thomas, for instance, in his *The Adam and Eve Story: The History of Cataclysms*, promotes the idea that a cataclysm occurs every 6,000 years. This is suggestive of an occurrence every quarter of the Great Year. These myths either have something important to share with us or they have learned how to hijack Nature for purposes of moving the spirit of mankind by a priestly class. But religionists are not alone in rejecting extremely old ages of the Earth. While, eventually Arthur Holmes' radioactive dating method would supercede Joly's prior estimates of radioactive decay and ocean salinity in the academy, Joly had remained skeptical of the late datings that radioactive methods produced. Harold Jeffreys and Charles Schucert remained opponents to the exceedingly long dates offered as well, demonstrating a resistance based on grounds of Scottish and American common sense echoing the original by Hutton.

Many would find their valleys flooded after the Earth warmed from the Ice Age, spilling waters from the melting claciers and the ice caps of the mountains into the valleys below, and freeing water for rains, submerging everyone and everything in their way. Other effects of the melting of the glaciers, perhaps similar to the flood that had caused them, included the sinking of islands and coastal areas after water was released from the thawing poles, wherein many fishing people or early maritime peoples, from whom later martime peoples would come, were greatly devastated.[201] This would be captured in many myths or legends from the time, across various parts of the world, perhaps being responsible for Noah's Flood rather than a prior, more disastrous event occurring before the Ice Age or even before the time of humanity, though perhaps happening as described by Walter Brown.

The Earth has clearly gone through a long series of changes since its inception. The earliest phases of the planet's natural history, in the mainstream models, are referred to as *Precambrian eons*. These include the *Hadeon Eon*, that which began at the planet's formation, the *Archaeon Eon*, which was a primarily water-covered world wherein life likely first started to develop, such as prokaryotes, eventually forming into stromatolites, or bacterial mats. The *Proterozoic Eon*, the last in the Precambrian Eons, would see the appearance of oxygen and eukaryotes. Itself being broken up into the

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[198] See The Hebrew of Israel[1]

[199] Joly, 89

[200] Joly, 92

[201] There are many myths about this, including those surrounding the floods of Noah and Gilgamesh, or the islands of Atlantis, Mu, or even some renditions of Lemuria (which was originally proposed to have existed before the time of humans, to explain the spread of lemurs across continents)

Paleoproterozoic, Mesoproterozoic, and Neoproterozoic eras, the last of these, which had a period called the *Ediacaran*, produced some soft-bodied multicellular creatures or highly complex cell colonies. The *Cambrian Eons* would be composed entirely of the *Phanerozoic*, at least for now, as it is our current eon. These would be further broken up into various eras, periods, and epochs, all according to their stratigraphy. Arguments for these Precambrian eons often rely on conceptions of plate tectonics and the rock cycle, which are rejected by some fringe geologists.

The Earth is spoken of as having different spheres of function, which can be spoken of in terms of *geosphere*, *biosphere*, *zoosphere*, *noosphere*, *atmosphere*, and *magnetosphere*, themselves able to be broken up into various more specific spheres of operation. The surface of the Earth throughout its many pulsations— owing to added material such as by way of pair-production, rock and water cycles, plate dynamics, and warm and cold periods— has given way to a complex geographical arrangement, with six landmass continents: Africa, Eurasia, North and South America, Australia, and Antarctica. Between these are found the various features, such as oceans, seas, gulfs, bays, and straits, principally the Pacific, Atlantic, Indian, Southern, and Arctic Oceans and their derivatives, such as the North, Baltic, Mediteranean, Black, and Red Seas, or the Persian Gulf and Gulf of Omen. Water is also found on the land in swamps, creeks, rivers, lakes, and inland "seas," such as the Dead Sea and the Caspian Sea, or the Rhine, Volga, Danube, Nile, Tigris-Euphrates, Indus, Yangtze, or Yellow Rivers. Sometimes these rivers or other bodies of water may be associated with drainage basins, such as the various river valley basins or the Tarim Basin. Other times, land in the form of islands will be surrounded by vast waters. There are deserts such as the Sahara, Arabian, and the Gobi, and vast steppelands and plateaus such as those of Siberia, Mongolia, and Tibet or Arabia, Iran, and India. Large mountain ranges and hill zones are also prevalent, such as those of the Alps, Caucasus, Zagros, Ural, Altai, and Himalayas. Scrublands, grasslands, savannahs, forests, and jungles spring from the various soils of the planet.

On a smaller planet, the Balkans Peninsula may have been near to or connected to West Africa, the whole of Eurasia possibly having since been pulled Eastward and yanked the plate of the Arabian Peninsula away from Northeastern Africa in the Red Sea rift, which is made apparent by the Southernmost corner of Arabia fitting neatly (when seen with an elevation or physical map) into the top of the Great Rift Valley or East African Rift. India, at its origin, and if it is the case that Eurasia was pulled Eastward, may have had its West side butted up against the East of Arabia and *Sunda*—which is really just Malaysia and the islands of maritime Southeast Asia combined— would have also been butted up to the Eastern shores of India, perhaps separated from Africa by Peru and Equador in South America, which may have kissed the Horn of Africa. To the East of Sunda would have been the Northwestern coast of South America, while North America would border the Eastern coast of Asia up to the Bering Strait of Alaska and Yakutsk, or *Beringia*, which, like Sunda, did not have extra land mass, but instead was merely connected by way of compression. Howevever, there is good reason to think that India was instead butted up against East Africa. On the Eastern shores of South America, Brazil would fit under West Africa into Central and wrap its tip around South Africa, where it would meet Antarctica and, by way of Madagascar, the bottom tip of Australia. Antarctica may itself be the famed *Lemuria*, a proposed lost homeland of *primates*—animals such as tarsiers, lemurs, monkeys, apes, and humans— proposed by Philip Sclater and Ernst Haeckel, that stretched between Madagascar and maritime Southeast Asia. Central America would be joined by the Carribean Islands before wrapping up in the Gulf of Mexico and perhaps along the Northwest of South America some, though it was likely also have been in contact with the Iberian Peninsula, or Spain, from Europe, which was attached to West Africa as Iberomaurusia. *Doggerland*, which again, like Sunda, was not extra land so much as compressed plates, in this case connecting Britain with the mainland and Jutland, found itself pressed against the coast of Eastern North America. Greenland and the Islands of the Arctic would combine with the main body of

North America being met on its Eastern side perhaps by Scandinavia and by Siberia. Of course, it is possible that Eurasia was not pulled Eastward and that its current position is relatively true to its old one, in which case Iberia, Italy, the Balkans, and Anatolia would not be shifted as far Westward in this scenario, though would nonetheless still be connected to Africa, not changing the story drastically. Michael Bradley holds that the Red Sea and the Persian Gulf were originally just rivers that changed around the time of the Younger Dryas or so.[202]

Whether or not the planet Earth is a living entity is also a consideration within geology, although an uncommon one. Since primitive times, people have considered the Earth to be a living being with great importance, often personified as *Mother Earth* or the *Earth Goddess*. This idea would be repopularized in modern geology by way of people such as James Lovelock and Lynn Marguilis. James Lovelock's Gaia hypothesis says that the Earth maintains a homoeostasis, similar to a living organism. In response to criticism, and in order to demonstrate the idea, Lovelock created a computer simulation called *Daisyworld*, wherein daisy phenotypes responded to the amount of solar radiation they were exposed to, with black ones proliferating when temperatures were low (in order to better absorb) and white ones when they were high (in order to reflect), with the effects of this regulating the overall stability of the climate. Unfortunately, Lovelock would later become a climate fearmongerer, counter to this concept. They had been anticipated to some extent by thinkers such as James Hutton, Alexander von Humbolt, Vladimir Vernadsky (who understood *life* to be the geological force that shapes the planet), and Aldo Leopold (author of "The Land Ethic"). The pantheist John Toland, in his *Pantheisticon*, states an even earlier view of a living Earth, when he says that

> In Stones and Metals we may behold sundry Shapes of Veins, such as the Shoots, as it were of Branches and Roots, spread far and wide, which they have in their Mines and Quarries; from whence, (to appropriate to myself the Words of a certain Philosopher) a friendly Ailment gently filtrates, first through Passages more lax, afterwards gradually through more narrow ones, to refine and make pure the Nutriment and finally, an Exhalation passes through thin and hidden Pores.
>
> [...]
>
> As growing Trees and Trees hewed down differ, so Stones in Quarries, and Stones hewed out of them: Those are alive, and these are dead; those in their native Beds are full of Sap, these torn asunder are destitute of Moisture, and at length are reduced to Dust. In a Word, every Thing in the Earth is organic, and there is no equivocal Generation, or without its own Seed, of any Thing in Nature. Wherefore it is not without Reason, that the Earth should receive the Appellation of Mother.[203]

If the *Law of Biogenesis*, that life only comes from life, put forward by Louis Pasteur, is correct, and if life has its place of origin in the Earth, perhaps in *black smokers*— or volcanic oceanic vents wherein the most primitive forms of life have been found— or even through the proposed *RNA world*— wherein life starts from RNA—, then the necessary conclusion must be that Earth is, in some sense, alive itself. And, if this logic continues, the Universe, too.[204] John Toland was not alone in recognizing biological

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[202] See Bradley[1]

[203] Toland[1], 33

[204] Nonetheless, because the source of life for the organism, classically understood, is not in the past, but in the future, as per syntropy, and because humans can not change the past, humans will never have agency to give original life, only to pass it along. This is why the Law of Biogenesis persists and cannot be challenged. While the Miller-Urey experiment and those that followed can succeed in growing proteins, these proteins are sourced in amino acids that have not been spontaneously generated in a laboratory. The clay called *montmorillonite* produces lipid- or fat-like structures that have RNA in them, but RNA and even complex proteins do not count for biological life classically considered (having a complex of characteristics such as metabolism, fecundity, response

characteristics in geology. Long before, Aristotle held to *Petrifaction Theory*, the idea that many rocks are the remains of living things that had turned to stone. Much closer to our own time, Otto Hahn argued that many meteorites and rocks had organic origins similar to coral, and Randolph Kirkpatrick put forward the argument that basically the entire crust of the Earth had biotic origins. Kirkpatrick, in his *The Nummulosphere: An Account of the Organic Origin of So-Called Igneous Rocks and Abyssal Red Clays*, argued the most extreme Petrifaction Theory, to an unconvinced audience, that the crust is composed of mineralized organic remains, the most primitive of which he believed to be the *nummulites*, which are *benthic*, or "sea-floor sitting" (as opposed to *planktonic*, or "floating") *foraminifera*, protists (eukaryotes) that form shells. However, today, it is known that there are other extremophiles that live in the black smokers, where the *foraminifera* cannot survive. Recently, thanks to the team aboard the RV Atlantis vessel, it has been discovered that there are structures distinct from the black smokers at the sea floor trenches, such as the Lost City Hydrothermal Field, which is not as hot as the volcanic black smokers, but has other processes that may be conducive to early life-formation. These, instead, function on chemical reactions between the sea water and mantle rocks, leading to *serpentization*, a process that produces methane and hydrogen, and, as such, is considered to contribute to the development of simple organisms important to studies on the origin of life, particularly microbial mats that have been found there. This simple system has garnered interest also from astrobiologists looking for extraterrestrial life on other planets.

Astronomy and geology may seem boring and unnecessary outside of a given field of expertise, but the uses of them can be highly political. In the ancient times, priest-kings, declaring themselves connected in various ways to the Sun as a deity on Earth, would impress their people by predicting natural phenomena such as eclipses, attributing them to their own power, making the liar seem larger than life. Using their knowledge of natural forces, priestly chieftains and kings would plan strategic efforts of warfare, as can be inferred from passages in *The Bible*, as from the plagues of Moses.[205] The Zodiac and astrotheology became a chief means of tracking the changes in the climate and culture, and of logging historical data, becoming something of a culture-wide *mind palace*, a memory device as is used in the "Art of Memory." So why might the Expanding Earth theory be something that should go unconsidered by the public, even distracted from (by medievalist premodern nonsense about a Flat Earth or postmodern nonsense about a Hollow Earth, and thereby establishing associations in the public mind[206] of those who question the absoluteness of plate tectonics with lunatics who deny science)? I don't believe this to be an accidental occurrence. Geology faced repression around the same time that cosmology and the other sciences did,[207] around the time of the World Wars and that which followed.

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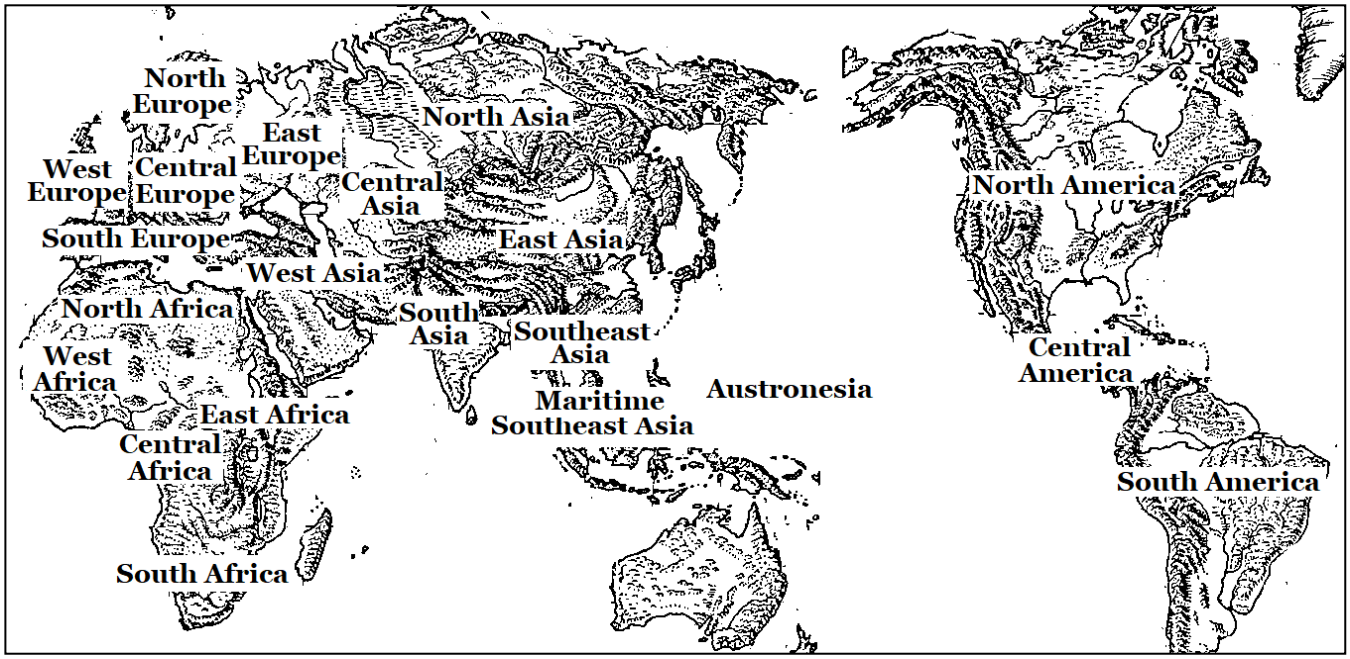
to stimuli, cellular structure, etc.). Of course, so far as we consider the Universe itself alive, some element of animism is likely to creep into the picture, such that: of course they are alive! But scientists have been unable to take this basic animating force that persists in everything on some level and develop it into an organism, no matter how hard they try. This requires something that scientists, like all of us bound to a psychological arrow of time, have no agency in, retrocausality.

[205] Thales, the Greek philosopher, is said to have bought up all of the olive presses one year, and to have made a killing in the market when he predicted correctly that it would be a particularly bountiful harvest

[206] This is called the *anchoring* of a concept

[207] Including Mutualism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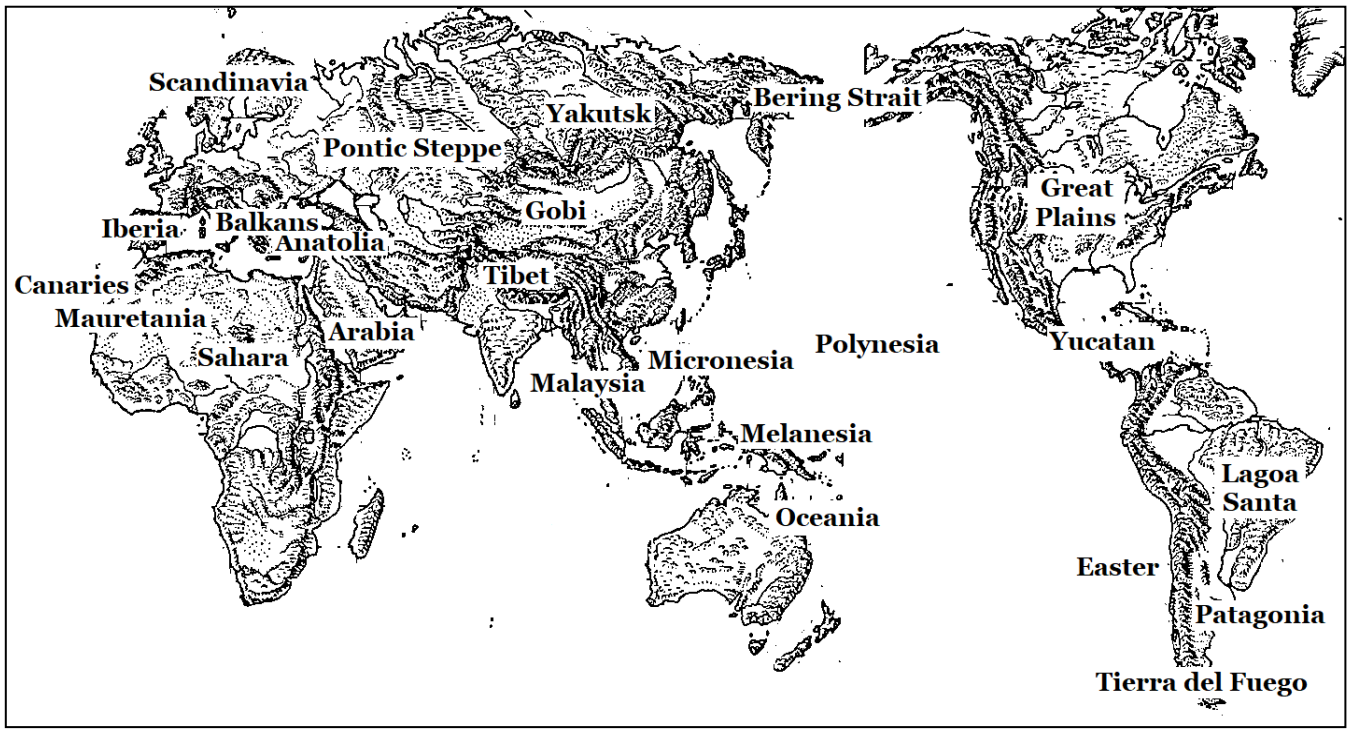
Scandinavia
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Pontic Steppe
Great Plains
Gobi
Iberia
Balkans
Anatolia
Tibet
Canaries
Mauretania
Arabia
Polynesia
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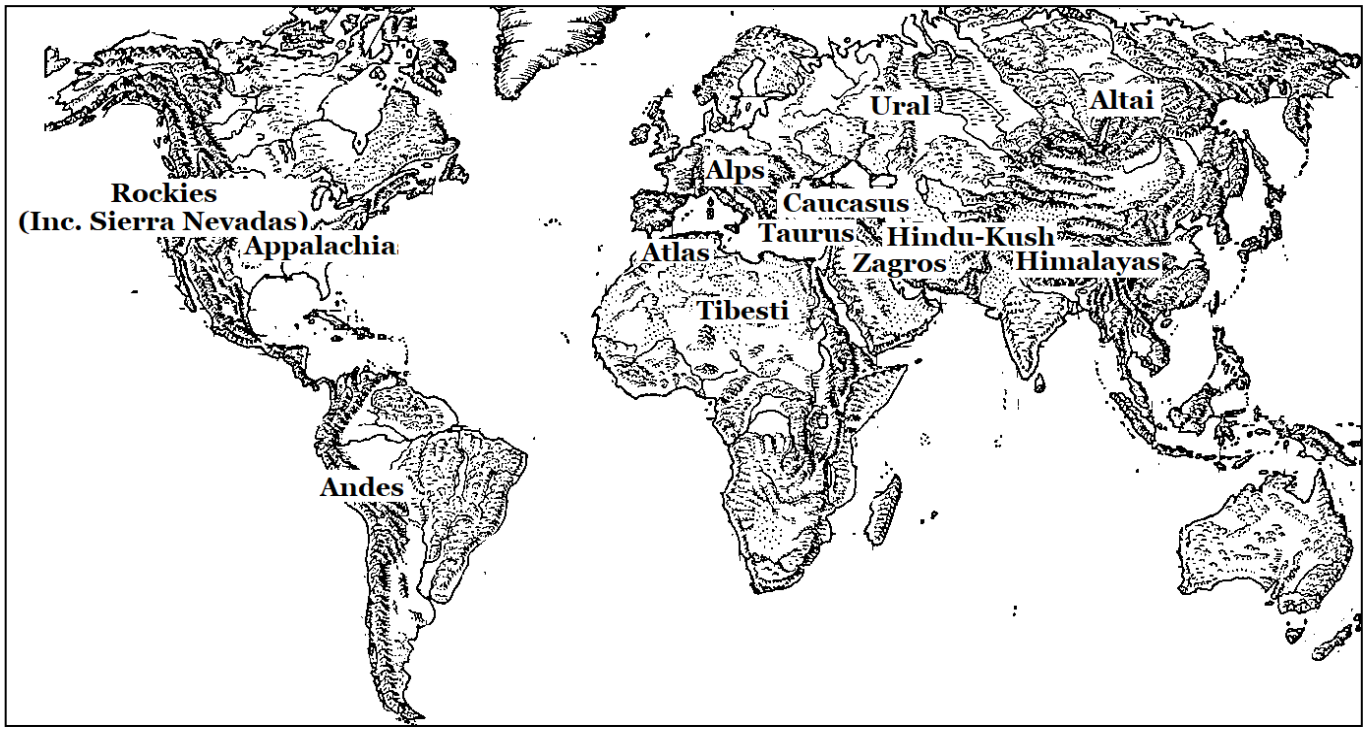
Sahara
Micronesia
Malaysia
Melanesia
Lagoa Santa
Oceania
Easter
Patagonia
Tierra del Fuego


Rockies
(Inc. Sierra Nevadas)
Appalachia
Andes
Ural
Altai
Alps
Caucasus
Taurus
Hindu-Kush
Atlas
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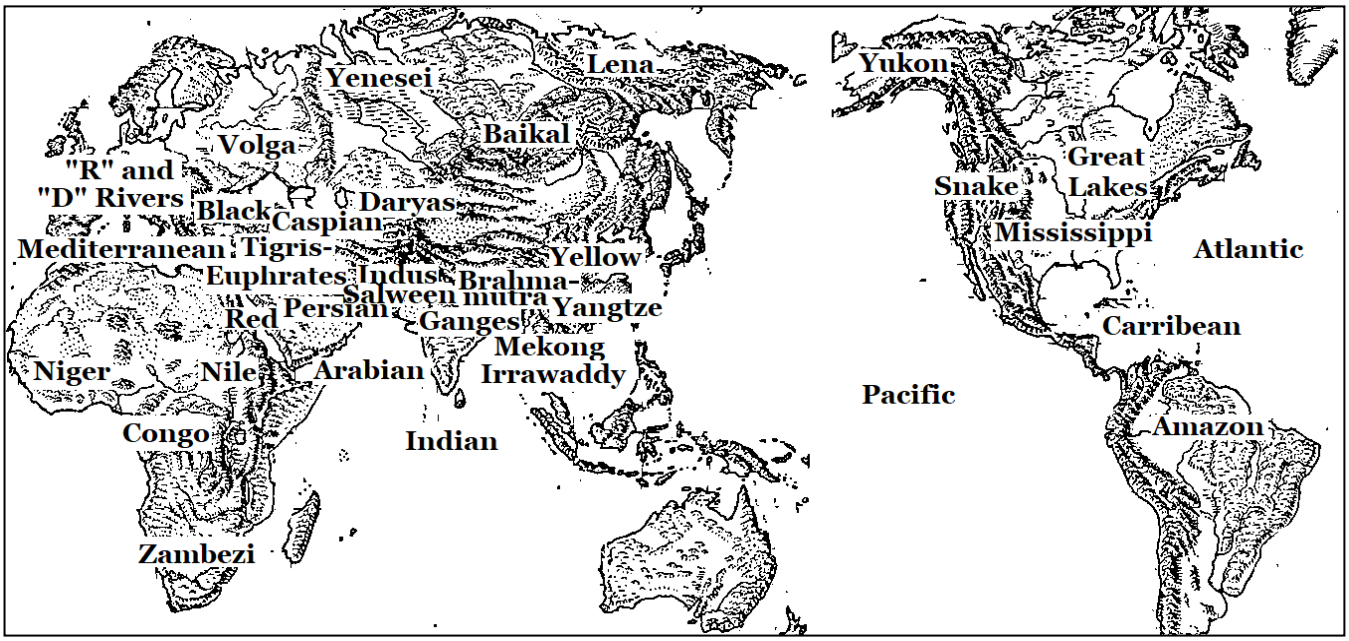
Yenesei
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"R" and
"D" Rivers
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Daryas
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Atlantic
Mediterranean
Tigris-
Euphrates
Indus
Brahma-
putra
Yellow
Yangtze
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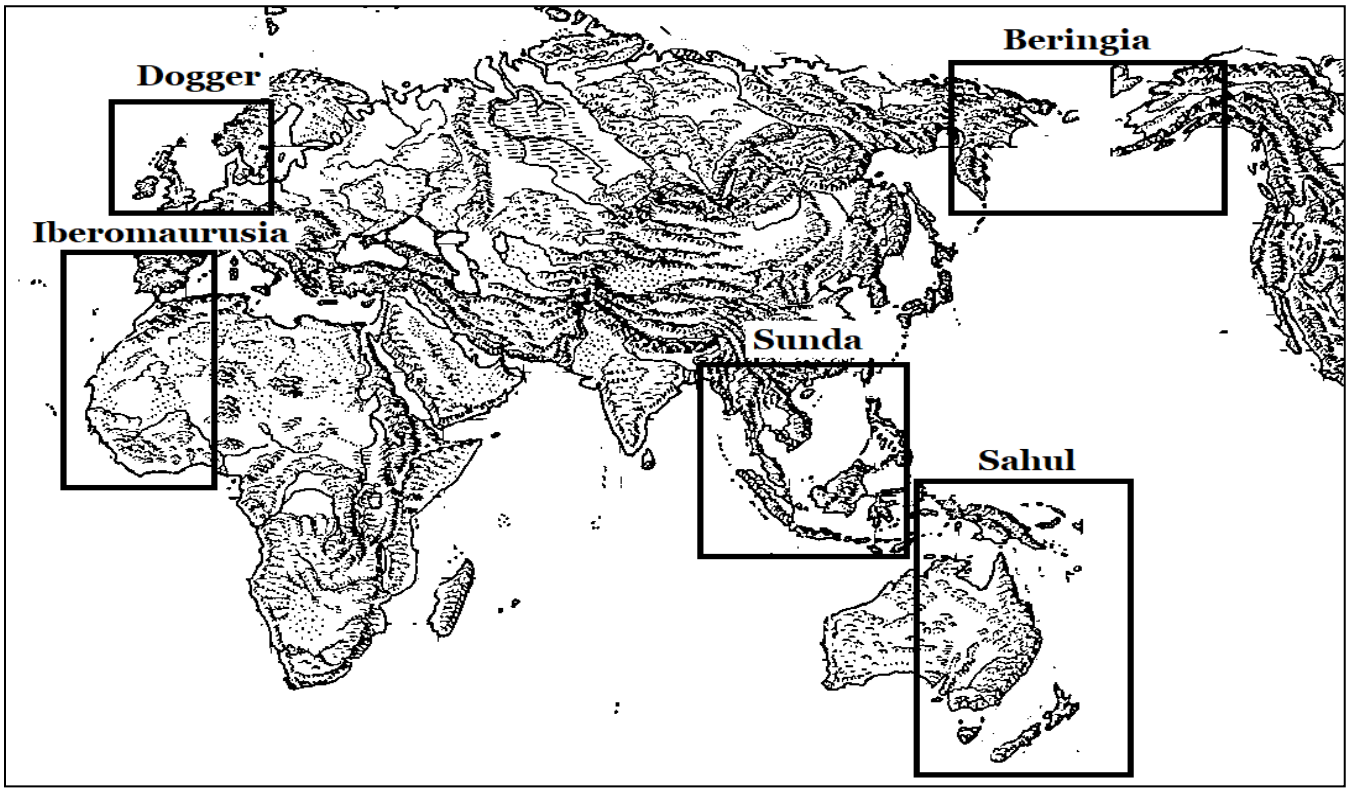
Congo
Amazon
Zambezi


Beringia
Dogger
Iberomaurusia
Sunda
Sahul

Life on Earth

Life seems to have appeared first in the form of a single-celled organism. The manner in which this occurred is up to much debate, and many proposals have been made as a solution to the problem. These range from belief in an intelligent designer who imbued life into the Universe, to *abiogenesis*—which poses that life occurred by accident or chance or by some duplicable process here on Earth—, and on to *panspermia*, the idea that life on Earth came from elsewhere in the solar system or even galaxy. It appears to me that none of these meet the criteria of *Occam's razor*, which suggests that the simplest explanation that takes into account the data is the most likely to be true.

Whatever the case may be, mainstream scientists tend to envision the context in which life originated to have been quite different, very harsh, such that, as Morton Jenkins says, in *Teach Yourself Evolution*, "it is assumed that the first atmosphere was a mixture of ammonia, water and methane,"[208] following the thought of Alexander Ivanovich Oparin.[209] By this view, most commonly accepted in the mainstream of science,

> The Earth, the third planet from the Sun in our solar system, was a lifeless sphere of matter covered with a thin layer of swirling gases. At first its surface was molten and volcanic but in time it began to cool and solidify. No life was there to be startled by the piercing creeks and rumbles of the groaning, contracting and expanding rocks. Dense murky clouds reflected the fiery volcanic eruptions and thunderous lightning storms pierced the sky continuously for millions of years. Condensed water vapor filled the oceans. It would seem most inhospitable as the birthplace of life.[210]

This sort of thinking, Jenkins points out, led Harold Clayton Urey and Stanley Lloyd Miller to perform their Miller-Urey experiment, which was ultimately unsuccessful in recreating life. The problem that was to be resolved was how ammonia, water, and methane, combined with lightning, sunlight, heat from both the Sun and the rapidly cooling Earth, kinetic energy, and time could result in the creation of living things. The experiment involved a duplication of some of these conditions and apparently resulted in the production of two amino acids, glycine and alanine. Jenkins says that

> Miller's experiment was only the beginning. Other scientists repeated it and obtained similar results. By 1968, every known amino acid had been formed in such expiriments—but, of course, these were a long way away from anything resembling life.[211]

Famous expiriments such as the Miller-Urey have tried to demonstrate that life can come from non-life, and have been used to argue for concepts such as the *RNA world*—that life began with RNA, as might be found in montmorillonite clay—, but with no ultimate success, as they have always required living material for their findings to have taken place. Jenkins points out a number of other efforts to improve upon the Miller-Urey experiment, showing that more compounds, including the beginnings of nucleic acids—nucleotids—, could be created. He, however, feels the need to close out his chapter with discussion of Jeffrey Bada and Luanne Baker's discovery of *Buckyballs*, carbon molecules that are claimed to be sourced from outside of the solar system. Buckyballs would be used as a basis for arguments from panspermia. It seems clear from another of Jenkins's comments that Buckyballs would

[208] Jenkins, 34
[209] Note the name *Ivanov*ich, as this name might suggest connections to elite families
[210] Jenkins, 34
[211] Jenkins, 37

become a necessary escape route for substance-materialists,[212] because they have been unable to explain the biochemical causes of life, including ATP, the "currency of the cell." He says,

> The external supply of energy to the chemical mixtures of early Earth could be explained in physical terms, but the internal energy required for activities in living things must be supplied chemically.
>
> There are certain chemicals in living organisms which, when broken, will release energy. The energy then becomes available for living processes. Without such chemical energy, life as we know it would be impossible no matter how many proteins or nucleic acids existed. The best-known energy-rich compound is one called *adenosine triphosphate* or *ATP*.[213]

ATP, discovered by Karl Lohmann and others, is found in all organisms, and is used for intracellular transference of energy. Plants, for instance, create ATP in the light-dependent process of photosynthesis. The big question for substance-materialists seems to be what gives impetus to, or performs, the "breaking" function in the ATP. The source of this function has been traced through to what chemists used to call *affinity*, the "force" causing chemical reactions. Today, this is known as Josiah Willard Gibbs' *free energy* or as *thermodynamic free energy*. It is "free" energy because it appears independent of physical causation, being able to "fire off" without external pressures. Indeed, it was this "free energy" that led Erwin Schrodinger to write his book *What is Life?* and to develop the concept of *negative entropy* or *negentropy*, a concept related closely to, and sometimes considered to be the same as, syntropy, and which Leon Brillouin associated with information (which decreased uncertainty), though at an entropic expense. The energy appears to be "free" because its causal source is in the future and not the past. This is similar to how people appear to have a "free" will, while they are really determined to act by their goals.

Louis Pasteur, father of pasteurization, demonstrated quite well that life cannot come from non-life, at least not in any duplicable process (and depending on the working definition for *life*). Pasteur's *Law of Biogenesis*—that life only comes from life— stands strong and unchallenged by the Miller-Urey expiriments. No one has been able to show this law is inoperative under any conditions. Humanity cannot create life from inorganic material. It simply cannot be done. Pasteur's process, known today as *pasteurization*, is still practiced in the food industry, and the *Law of Biogenesis*—that life only comes from life— still remains rather unchallenged. If we want to create life today, we must do so through breeding or cloning.

Panspermia, like the more ridiculous *ancient astronaut theory*— which poses that life or human evolution is owed to space aliens—, has the problem of simply creating more distance between ourselves and the answer, by posing that life didn't originate on Earth, but elsewhere. Much as with the question of where a transcendent, supernatural God came from, we are left to ask where the aliens came from. Nonetheless, it is not impossible, and not as implausible as the completely unnecessary ancient astronaut nonsense, perhaps even having contributed to some Earthly admixture. But is it a necessary explanation, or does syntropy provide an easier answer that doesn't simply move the goalposts?

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[212] As opposed to attribute-materialists, of which the author is of the persuasion, which holds that matter is an attribute of an underlying Substance. Substance-materialists are of the belief that matter is all that exists, while attribute-materialists hold that matter exists, but that mind exists also and, in a relative way, distinctly.
[213] Jenkins, 40

Intelligent design, such as that promoted by Stephen Meyer,[214] poses that the complexity of life is such that it required an intelligent force to design it and put it together. While maintaining some compelling arguments, intelligent design theorists are quick to imply that the intelligent force is coming from outside of the Universe. This tends to have a religious or theological feel to it that comes up to the same problems as panspermia and ancient astronoaut ideas. If that answers where life came from, where did the equivalent in God come from? Perhaps this can be answered with God's eternal existence, but how does this supernatural force, which is separate from nature, interact with it, without doing so within nature? Everything that is natural is causally tied through cause and effect, so if God can affect things, what makes God unnatural or supernatural? This is known as the *mind-body problem* and was resolved by the pantheist Baruch Spinoza, who suggested that God *is* Nature, and that the natural world of matter and physics was united through a singular Substance (God/Nature), that not only the physical and bodily world is natural, but so too the psychical and mental or spiritual world. In this way, the intelligent designer is brought back into the fold of Nature, being Nature itself. This is often called *neutral monism* or *dialectical monism*, though other related terms and renditions of dualistic or semi-dualistic monism[215] also exist.

All things considered, it is most likely that life (or at least RNA)—as suggested by Gunter Wachtershauser and others— first appeared on the Earth in hydrothermal vents on the ocean's floor, called *black* or *white smokers*, by processes we will never fully understand in the way of a hard or physical science. These vents are found near locations where the seafloor is spreading, where Growing Earthers suggest that new rock is created and where there is overall consensus that some sort of discharge of material is coming from, however fresh or cycled it may be. Interestingly, this is also a formation point of serpentine rock, which will be mentioned later and is found at the vents. So long as the Earth is understood as having some elementary quality of life within it the law of biogenesis is not infringed by this view, which also need not assume life on Earth as having come from where it has not been found to be indigenous. These kinds of ideas have led thinkers such as Thomas Gold to propose *abiotic*, or non-living, origins for petroleum, posing that its origins come from within the planet.

The *shadow biosphere* is the concept that life may have had multiple origins, even on planet Earth alone, and that lifeforms from different sources may ultimately coexist in a parallel format. It has been promoted by people such as Paul Davies. Carol E. Cleland, for instance, in "Epistemological issues in the study of microbial life: alternative terran biospheres?" writes that if "the emergence of life is, like other natural phenomena, highly probable given the right chemical and physical conditions then it seems likely that the early Earth hosted multiple origins of life, some of which produced chemical variations on life as we know it."[216] The author points out that this basic premise has often been accepted, but that nonetheless it is asserted, without due evidence, that the organisms of different origins died off, which the author contends may not be the case. In fact, we may be a composite of these organisms, which have since merged.

However life first appeared in its form as a single-celled creature— from amino and nucleic acids and so on—, it had to reproduce itself. This occurred first *asexually*, by way of self-duplication, and then involved *horizontal* or *lateral gene-transfers*, the passing of genes from one organism to another, to provide adaptive variety. After sharing genes by way of horizontal gene transfers, and in eukaryotes[217],

[214] And perhaps best anticipated in Greek and Christian philosophy, Newtonian and Cartesian thought, but especially in William Paley's watchmaker analogy
[215] *Monism* is the view that "All is One"
[216] Cleland
[217] Single-celled organisms distinct from *prokaryotes* (organisms that lack cell nuclei, like bacteria), like protozoa

sexual reproduction[218] and the forming of multicellular organisms gave way to *ediacaran biota*— generally non-locomotive organisms of an early period— and then plants and animals after that. At first this involved hermaphroditism[219] before tending to *sexual dimorphism*, different forms for males and females, as can be found in both plants and animals.

Sexual reproduction is something of a biological investment. In a certain sense, it is very costly, because it often involves expensive displays and advertent signaling such as colorful plumage, mating calls, or even status shows involving mortal combat, which, if not for the benefits of sexual reproduction, tend to cause deselection for the species through increased predation and conflict. It also involves the transfer of fluids, which can spread diseases. But sexual reproduction offers many benefits to a species stemming from its allowing for the exchange of favorable genes, and therefore adaptability, as well as variation, which greatly accelerates evolution and provides for resilience. Whereas asexual reproduction—aside from horizontal gene transfer— basically produces clones, sexual reproduction allows for a mixture of genes to be found within a given population of organisms, such that—combined with the skipping of genetic expression between generations—parents may be very different even from their offspring (as well as their own parents). Among certain higher orders of social mammals, such as Bonobo Chimpanzees, dolphins, and humans, sexuality is also a means of pair-bonding and even friendship or alliance-building.

Sexual reproduction, or *fecundity*, "replicability," is likely the most important behavioral driver for sexual organisms, perhaps second to staying alive (typically just long enough to replicate). It is by way of sex that one's genes, copies of oneself, are passed along, that *they* stay alive. Sexual species, were they not driven by sex, would cease to survive, because they would stop replicating themselves. Many organisms stay alive just long enough to reproduce sexually, as with the famed black widow spider or praying mantis. Organisms are often willing to risk their lives in order to have sex.

Evolution is the process by which organisms change from one form to another, and is responsible for the increasing complexity found in the fossil record and in biological taxonomy. The process of evolution is often understood to occur by way of natural selection. *Natural selection* is the "choice" made by environments about which creatures are not "fit" for survival into the future.[220] Those animals that fit well into their environment, and fill a niche for which they are well-suited, survive. Others do not. The mechanism of natural selection was described first *in detail* by Alfred Russel Wallace and by Charles Darwin, and was explored in great detail in Darwin's *On the Origin of Species*.[221]

Before Darwin and Wallace, however, evolution had been described as a "transmutation of species" guided teleologically by God, such as in *Vestiges of the Natural History of Creation* by Robert Chambers (or in the thought of thinkers like William Paley). Teleological concepts have occurred since the conception of biology by Aristotle, who described living things as being caused by finality. Chambers's book was known to Darwin and Wallace, and Wallace looked upon it, which had convinced him of the "transmutation of species," with favor. Hans Driesch would conceive of the concept of *entelechy*, meaning a self-contained purpose. Even today, teleological notions in biology persist, as in Colin Pittendrigh's concept of *teleonomy*, or in the work of Thomas Nagel.

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[218] Whereby genes were transferred in a sexual manner. This can occur directly, as with sexual intercourse, or it can happen indirectly, even being facilitated by another, as with some plants, which have their pollen transported from stamen to pistil by insects such as bees

[219] One individual of both sexes

[220] It might be more appropriate to speak in terms of natural *de*selection, because the mechanism is "efficient causation" and so based in entropy, which can be a force for deselection but not for selection.

[221] Others, such as Herbert Spencer, had already made use of the idea that organisms evolve through the selection of traits

Jean-Baptiste Lamarck had another approach to evolution. Sometimes considered teleological, despite his materialism, Lamarck believed in a process of evolution whereby traits were acquired through use and inheritance. In his view, then, the length of the giraffe's neck had been inherited from creatures whom had previously struggled to browse for high foliage, but nonetheless tried and exercised their ability, resulting in longer necks, passed along to offspring. For Lamarck, evolution occurred through the exercise of will, and was not simply a physical process, but a process of the mind, or spirit. In Lamarckism, changes of mindset and will are passed down to the offspring.

Neither Lamarckian idealism nor Darwinist materialism is wholly correct or incorrect, but both are rather complementary forms of evolution that occur on different scales. That is, Darwinist natural selection occurs on the scale of the organism, while Lamarckian acquisition of traits occurs on the scale of family, culture, or society. Cultural and societal selection deal most with learned behavior, while other forms of selection tend to deal with forms and limits of physical being. As Patrick Nolan and Gerhard Lenski point out, in *Human Societies: An Introduction to Macrosociology*,

> both types of evolution are based on records of experience that are preserved and transmitted from generation to generation in the form of coded systems of information. In the case of biological evolution, the record of experience is preserved and transmitted by means of the genetic code. In sociocultural evolution, the record is preserved and transmitted by means of symbol-systems. Both the genetic 'alphabet' and symbol systems provide populations with the means of acquiring, storing, transmitting, and using enormous amounts of information on which their welfare and, ultimately, their survival depend. Thus, symbol systems are functional equivalents of the genetic alphabet.[222]

They say,

> In the cultural world, however, a kind of Lamarckian evolution does occur. Just about anything that a population learns and considers worth preserving can be incorporated into its cultural heritage.
>
> [...]
>
> Moreover, sociocultural evolution does not require that every society go through step-by-step sequential stages of development, as in biological evolution. Rather, a society may compress or even skip stages.[223]

Herbert Spencer's *Social Statics* built on both Chambers's and Lamarck's ideas, along with others' such as Erasmus Darwin, Charles's grandfather. Spencer anticipated the natural selection idea.[224] While, etymologically, *evolution* refers to an unfolding, and so in that sense might be likened to entropy, Darwin did not like the term because it implied a sense of progress that he did not adhere to in his work. *Evolution* might also be related to the concept of *development*. Despite Darwin's reservation about it, the term was popularized by his predecessor, Herbert Spencer. Progress and development, rather than entropy, imply syntropy. This being the case, *volution* more simply, not "unfolding" but "folding," may better describe the teleological force that Spencer called *evolution* in his following of the thought of Robert Chambers. Chambers, himself, was considering the natural history of animal life in

[222] Nolan and Lenski, 60
[223] Nolan and Lenski, 61
[224] William Charles Wells had made a statement of natural selection decades before Herbert Spencer had, using it to explain differences in skin colors among humans. Edward Blyth and Patrick Matthew would also make early statements regarding natural selection. James Hutton had made a less thorough implication to it as well. Spencer's was, however, more thorough and focused.

terms of recent considerations of cosmic evolution. What he and Spencer both failed to recognize, however, was that the thermodynamic processes of life run counter to those of relative non-life. Nonetheless, for now the term *evolution* will be used colloquially with the caveat that what is really being implied is *volution*.

Looking back at matters, it appears a familiar pattern reemerges. Robert Chambers had made a major impact with his *Vestiges of the Natural History of Creation*, causing much controversy and fueling much radicalism. Herbert Spencer's *Social Statics* was ever more fresh, and continued with the project of Chambers. Both were political radicals. Enter Charles Darwin, a friend of Lyell's, and Richard Owen, a follower of Cuvier's. Richard Owen was a religious Creationist who later tended tolerated a more Lamarckian sort of view, also tinged with what I might called *morbidism* or *abnormalism*, the idea that morbidities or abnormalities such as birth defects, virgin births, and developmental irregularities like early births or late development might contribute toward evolution. In some ways, Owen's ideas were similar to those who had continued to argue for a degenerative theory of the human race, such as those of Georges-Louis LeClerc de Buffon and Johann Blumenbach, who had argued that the human race was not progressing, but in fact degenerating over time, an idea that had also influenced Cuvier, himself an influence on Owen. In opposition to "Darwin's bulldog," Thomas Huxley, who had argued that the difference between an *Indo-Eurafricanoid*, or white European, and a *Capoid*, or South African, were similar to the difference in range between a Capoid and an Orangutan, Owen denied, to the other extreme and inconsistent with LeClerc and Blumenbach before him, that there was no difference at all between the brain capacities of the human races. Similar to the job done by Cuvier and Lyell on James Hutton, wherein Lyell came out on top, Darwin would come out over Owen to the neglect of Chambers and Spencer. Lamarck's views had been considered discredited, and Darwin's view won out with the establishment.

The *Modern synthesis*, eventually established by Ronald Fisher and others, combines Darwin's natural selection with the genetic model popularized by Gregor Mendel. More teleological[225] and Lamarckian views were more-or-less disincluded and swept under the rug. Lamarckian views do seem to line up with some notions in epigenetics, forces in sexual and social selection, and socio-cultural evolution, such that there has or had been revived interest in Lamarck in recent decades, however. According to the standard model, basic natural selection operates like this: An environmental *niche* opens up, meaning that there is an opening, such as a role, that can be filled by an organism. Species that fill such a niche adapt to the niche,[226] such that physical or behavioral changes— due to mutations or *genetic drift*, the sorting out of mutations— occur, allowing the organism or community of organisms a better chance of survival in the niche. Those organisms that survive and reproduce—those with favorable

[225] Darwin's view is teleological in outcome, though his mechanism is from efficient causation.

[226] Adaptations occur through a process of mutation and natural selection, wherein changes to genetics, called *mutations* (that likely arise from the quantum field by way of the hydrogen bridge) are put up to the "trial by fire"— or selection— of Nature. Those mutations that survive a given environment and help to successfully fill a niche tend to be passed along, while others are filtered out of existence by natural deselection. We can see such niches being filled when a major change, or disturbance, occurs in the environment and ecological succession takes place.

Similar to biological evolution, cultural evolution occurs through the cultural equivalent of natural selection, but instead of genes, uses memes. The concept of *meme* was presented in Richard Dawkins's *The Selfish Gene*. Memes are idea-packages, or concepts, that are passed around through culture, including those that become realized in material technology. Memes, like genes, are put to the test of natural selection, though within the framework, expectations, and pressures of human societies. Human societies make choices and create technologies which, in return, affect us. This occurs in what is called a *feedback loop*.

mutations— are understood to be naturally selected. For an instance of this in operation, Morton Jenkins tells us that

> The sudden appearance of tropical forests in North America showed a rapid warming of the climate, and this was followed by the spread of temperate woodland, dominated by conifers as the climate cooled. Animals, such as the dinosaurs, that had evolved to live under the stable conditions during the previous hundred million years, could not have tolerated changes like this and subsequently would have perished.
>
> With the extinction of the dinosaurs and other large dominant reptiles, the mammals and the birds spread and occupied the niches that had been vacated. Within a few million years the forests that had been browsed, seas that had been fished, and insects that had been preyed on by reptiles were being browsed, fished and hunted primarily by mammals and birds.[227]

Jenkins says,

> Just as Nature abhors a vacuum, evolution abhors an empty niche. Thus, many large flightless birds occupied the ecological niche vacated by the dinosaurs and other terrestrial predators when they suddenly became extinct. Birds of gigantic proportions roamed the continents.[228]

Biologists generally follow a gene-centered view of evolution, whereby genes are selected according to their ability to continue in the long term, as described by Richard Dawkins. Genetic selfishness, or genetic self-preference, does not always entail *narcissism*, the placing of oneself greatly above others, but has actually been used to explain the high orders of cooperation among social organisms. The *eusociality*, or mating-socialism, of the *Hymenoptera* (ants, bees, termites, etc.), for instance, can be explained through this view by means of a process called *kin selection*, the selection of kin which will breed on the group's behalf. Genetic selfishness suggests that organisms with similar genetics are more likely to cooperate, because selfishness does not lie on the level of the organism, but on the level of the genes; evolution does not attempt to preserve individuals, but genes, and, when culture exists, memes. Dawkins says, in a *New York Times* interview, "[i]t's not the selfish individual, and certainly not the selfish species." He then continues, "[m]y book could have just as easily been called 'The Altruistic Individual.'"[229] Clearly, if genetic selfishness can lead to superorganisms, such as highly ordered ant societies, altruism on the level of the organism is clearly not outside of the picture.

Clearly, altruism[230] is an expression of our genetic selfishness, but Dawkins is commonly pigeonholed as having a narcissistic view of reality, though he has challenged this view, as above, on multiple occasions. Herbert Spencer, the great sociologist and libertarian thinker, had been subject to similar accusations to Dawkins, but long before. After all, he is one of the fathers of "social Darwinism." He has been pigeonholed time and time again as a brilliant, but morally atrocious thinker. Joshua Crosby, in "History of Cultural Anthropology and Theory," for instance, has no difficulty putting it this way, suggesting that "if there is a villain in this story [of cultural anthropology] it would be Herbert Spencer,"[231] basically counterposing the entire field of cultural anthropology, the study of human

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[227] Jenkins, 107
[228] Jenkiins, 118
[229] Dawkins[1]
[230] Really, what is called *reciprocal altruism*, giving behaviors that are well-adapted and that generally benefit the species because the sharing may be reciprocated
[231] Crosby[1]

cultures, against the efforts of Herbert Spencer.[232] As Peter Richards points out, however, in "Herbert Spencer: Social Darwinist or Libertarian Prophet?"

> The most frequently quoted passage of Spencer's work, by Hofstadter and others wishing to smear Spencer's reputation, is "If they are sufficiently complete to live, they do live, and it is well they should live. If they are not sufficiently complete to live, they die, and it is best they should die." This does sound harsh, but what the Spencer-knockers fail to quote is the first sentence of the very next paragraph, which transforms its meaning: "Of course, in so far as the severity of this process is mitigated by the spontaneous sympathy of men for each other, it is proper that it should be mitigated."[233]

Mutual aid, empathy, sympathy, is clearly an evolutionary development of our own genetic selfishness, and has been selected in through a long process of evolution. Selfishness on a genetic level does not entail a lack of altruism on the level of the organism, but, in fact, implies the opposite teleological tendency; *reciprocal altruism*, giving in hopes of being given back to, in the long term, will be selected in.

According to the Modern synthesis, genetic inheritance is relayed by way of nucleic acids such as RNA and DNA, which contain the genetic structures. *RNA*, or ribonucleic acid, are macromolecules that are assembled into a chain, some of which are involved in the sequencing of proteins and in interactions with the DNA, especially translating the DNA in the synthesis of proteins, though other roles are certainly also performed. Along with DNA, it was originally discovered by Friedrich Miescher, who had examined pus under a microscope, finding nucleic acids in the nuclei of the cells. Like RNA, *DNA* refers to deoxyribonucleic acid, a polymer molecule that is associated with genetic information. Nucleic acids were explored further by many others.[234] James Watson and Francis Crick made the most famed impact, providing the basis for our present understanding of DNA. *Photo 51*, taken by Raymond Gosling, provided the suggestion that DNA was formed as a double helix. The photo appears electromagnetic or cymatic (sound patterning) in nature, but Frick had previously written a paper about the diffraction pattern of double helixes and Watson seemed to have spotted a match. This photo had been used by Watson and Crick without the prior knowledge of Rosalind Franklin, who had put the photo aside to examine another photo instead, having named two types of DNA between them, *A* and *B*. Some argue for foul play on behalf of Watson and Crick regarding the merits of Franklin, who was more interested in the photo of DNA-A. DNA-B, from now on just *DNA* as is used widely in popular culture, is understood to be responsible for the major genetic coding of the organism, being connected to the various traits that are expressed in the creature. It is composed of sex chromosomes and autosomes of the cell nucleus as well as circular mitochondrial DNA found in the *mitochondria*, the "powerhouse of the cell," providing ATP for chemical energy.

The sex chromosomes in humans include the X and Y forms, and come in a single pair, being either *heterogametic* or *homogametic* matches, meaning "different" or "same." Not all animals are sexed according to their X and Y chromosomes, however. Birds and some reptiles (such as boas and pythons), for instance, have a W and Z chromosome instead of a Y and X. In humans, X DNA is provided by the mother to each of her male and female offspring, and from the father to his daughters as well. The

[232] He paints a picture of Herbert Spencer, a Ricardian socialist, as a brutalistic capitalist that had no concern for others, while Spencer's actual philosophy of social evolution developed to explain how people become more morally-suited for living in a social environment

[233] Richards

[234] Such as Albrecht Kossel, Phoebus Levene, Nikolai Koltsov, Frederick Griffith, Jean Brachet, Severa Ochoa, William Asbury, Oswald Avery, Erwin Chargaff, and many others

pairing of X chromosomes from a mother and a father coincides with female offspring, such that XX is the sex chromosome pair for a biological female. The X chromosome that a human inherits from one's mother, as a result, can be entirely composed of her own mother's X chromosome, entirely from her father's, or, more likely, a mixture resulting from *recombination*, or blending, of the genes of the grandparents. Males are generally weak carriers of X DNA, and generally X DNA is lost within two generations. A biological male results when a Y chromosome is inherited from the father, producing an XY pairing. Y DNA is passed on *in toto* from the father to the son, as the Y chromosome is passed as a complete allele that is not generally subject to recombination. Humans share XY chromosome structures in common with some insects (fruit flies), reptiles (certain snakes), fish (like guppies), and even plants (such as *Ginkgo biloba*).[235] The sex chromosomes are associated with sexual differentiation between male and female and for the specific expressions of primary and secondary sex characteristics. Primary sex characteristics in humans include those regarding one's reproductive organs and fertility, while secondary sex characteristics pertain to body hair, musculature and robustness, skeletal formation, Adam's apples, breasts, voice, and etc. The secondary sex characteristics are generally expressed upon the arrival of puberty and the increase of estrogen or testosterone, whereas beforehand boys and girls are generally similar in the structures and forms of their bodies and faces and are more similar, though not the same, also in their behaviors. Upon maturity, women tend to become more feminine as a result of increased estrogen, coming out in the sound of their voice, the width of their hips, the pronouncement of their breasts and buttocks, and more. Men tend to become more masculine, gaining a depth to their voice, broadening of the shoulders and chest, increased bone and muscle mass, facial and body hair, etc.

The other DNA found in the cell nucleus are the 22 autosomes, which are unrelated to one's sex characteristics, instead providing the individual with their other traits. These come from both the mother and father in corresponding pairs, and can come from any one or mixture of the grandparents' DNA passed on from these individuals.

Outside of the cell nucleus, in the mitochondria, is the *mtDNA*, or "mitochondrial DNA," the only DNA outside of the nucleus. Males and females both inherit mtDNA from their mothers, but only females pass it along to their offspring, similar to how Y DNA is only passed by the father. As such, as Y DNA is a direct line of descent from grandfather to grandson, the mtDNA is a direct line of descent from grandmother to granddaughter. These can both be used to trace ethnic origins related to paternal and maternal lineages and are useful in tracing population migrations. However, they say nothing of the ethnic origins of one's paternal grandmother or maternal grandfather.

The standard model of evolution appears to function in some demonstrable areas of life. However, there is a dilemma when it comes to limiting inheritance to Mendelian traits or to entropic genetic mutations. There are many forms of non-Mendelian inheritance, such as *polygenic traits*, those traits that result emergently from the interaction of two or more genes or alleles. Typically, that is, a single gene will not be responsible for a given trait in a large animal. When a single gene is not responsible for a given trait, but instead an *allele*— or pairing between the *loci* or locations on a matching chromosome— is, this is called a trait of *polygenetic inheritance*. Polygenic traits in humans include skin color, eye color, hair color, height, weight, and more. There is also need for the explanation of the introduction of completely new and novel genetic material, unresultant from genetic entropy as is demanded by explanations from the standard model. Still, it is nonetheless the case that natural selection operates upon traits, whether they are polygenic or due to genetic drift.

[235] Unlike with humans, however, who receive a male from a heterogametic match, XY, males are produced in the ZW system when a homogametic match, ZZ, is established, while females result from heterogamy, ZW.

Complicating things further, *E DNA*, or "environmental DNA," refers to DNA that has been lost or shed by organisms into the environment, but which nonetheless remains available. This happens simply through the process of living, but it can also occur in mass at the time of death. This DNA accumulates in the environment and interacts with other organisms, at times influencing their own genome. Oils on human skin, for instance, are excreted and interact with environmental stimuli before being taken back in by the body, allowing for horizontal gene transfer to occur, as per the Hologenome Theory coming from thinkers such as Lynn Margulis and Richard Jefferson. Ingested or inserted genetic material, such as that eaten, inserted into a cell by a virus, or perhaps even entering the orifaces, may also be transferred. E DNA has also been associated often with biofilms, or communities of bacteria, perhaps providing new avenues for evolution to take place from the bottom, up. In a process called *transformation*,[236] *competent* cells, those which are capable of using large amounts of E DNA, readily take up E DNA, sometimes even killing incompetent cells so as to take their DNA from them. This generally occurs between similar or related organisms. Alternately, *conjugation* results from non-sexual "mating" of organisms, similar to accretion. *Transduction* is what happens when a virus inserts new genetic material into a cell.

Various forces of natural selection are understood to be in operation on the genes, including ecological, sexual, kin, social, and cultural selection. *Ecological selection* refers to forces acting from the natural environment, such as climate, geography, and life outside of one's own social or kin group. *Sexual selection* refers to the forces related to sexual reproduction, such as selection of mental, physical, and/or social attractiveness to mates. *Kin selection*, again, refers to forces provided by related individuals to the benefit of another's reproductive success that may be detrimental to one's own, as when reciprocal altruism may be extended between siblings (common in the order Hymenoptera, which includes ants, termites, bees, wasps, etc.). *Social selection* refers to pressures from society that may lead one to be favored or disfavored, such as by way of gossip that harms one's reputation. *Cultural selection* is in reference to pressures applied by cultural, rather than genetic, factors. Some of these factor into further theories of group selection or multi-level selection. No matter the form, though, selection is a process wherein ecological, sexual, familial, social, or cultural niches are opened and closed to organisms or communities of organisms, who adapt accordingly or perish.

The syntropic basis of life suggests that unfilled niches exist as fully-filled niches *materially* in the future present (when they are filled), but not in the immediate present (when they are not). The niche is an environmental or temporal demand to be filled and a corresponding will in an organism to do the filling. The attempt to fill it is motivated by instinct for, or the hope or expectation of, satisfaction. The motivation is made presently of ideas, not matter, but the result of the motivation materializes a future present.

An example of syntropy in evolution outside of polygenic traits is reticulate evolution. *Reticulate evolution* refers to evolutionary processes that are not described well on a classic taxonomic tree, belonging instead to a weblike network that may involve instances of both convergent and divergent evolution. The convergent aspects of this form of evolution have been traced to symbiosis and symbiogenesis, horizontal gene-transfer, and *hybridization*, the mixing of species, as relayed by books such as *Reticulate Evolution* by Nathalie Gontier and her cohorts.[237] *Symbiogenesis*[238] is the manner by which eukaryotes developed through *symbiosis*, long-term biological interactions, with prokaryotes. By

[236] *Transformation* has another meaning in biology, as well, as it refers to the pre-Darwinian views of evolution, such as those held by Jean Lamarck and Robert Chambers, often contrasted against mutation, and sometimes associated with early deism

[237] See Gontier

[238] As proposed by Andreas Schimper and Konstantin Mereschkowski

this view, different sorts of prokaryotes, including archaea and bacteria (in a "first merger"), merged into eukaryotes in a "second merger." Lynn Margulis, in *Symbiosis as a Source of Evolutionary Innovation: Speciation and Morphogenesis*, invented the concept of the *holobiont*, referring to a symbiotic community surrounding a host species. She believes that symbiosis is a major driver of evolution, and that organisms evolve largely by way of symbiotic combination, pointing to such things as cell organelles—such as mitochondria or chloroplasts— as having once been independent bacteria. Eukaryotes, for instance, are understood to have consumed bacteria through *phagocytosis*—eating them—, after which the bacteria started inhabiting the eukaryotes, thus enabling both mitochondria and chloroplasts as organelles. Many of the symbiotic mergers occur by way of *endosymbiosis*, a prior, often "obligate mutualistic" arrangement wherein organisms live within a host, such as with gut bacteria[239]. As the mergers of prokaryotes and eukaryotes occurred, these organisms were filling a niche. This niche corresponded with an environmental cline of some sort, but, as oriented in time, existed as a compelling future. This compelling future served as a *morphogenetic field*, a noumenal template for the organisms, bringing them together into a higher creature. Plants, suggest holders of this view, involved this new eukaryote with photosynthetic bacteria (prokaryotes) into a "third merger," while animals and fungi are derivatives of the eukaryotes before their merger with photosynthetic bacteria into plants. Were this process to continue, we might expect at some point a fourth merger between animals and fungi or plants.

By the process of evolution, simple single-celled organisms formed colonies that would develop into multicellular creatures. The *Cambrian Explosion*, or "Biological Big Bang," as described by William Buckland,[240] had brought about a wide array of animals. Before this, animals were singled-celled creatures, sometimes forming into colonies. The Cambrian Explosion saw the very rapid production of multicellular creatures from out of those colonies. These multicellular creatures themselves form groups, such as, among humans, families, bands, communities, and societies, some of them— like the ants— already having established what biologists call *superorganisms* in their hives, societies so organized that they act as an organism. Herbert Spencer, an early evolutionary sociologist, suggested that we humans also form societies that behave like organisms.[241] As an organism evolves, showed Spencer, it increases in its complexity, and forms specialized parts, like *organs*, by which the body maintains organization, distributing necessary nutriment throughout the parts. From multicellular, sexually reproducing eukaryotes developed more complex plants, animals, and fungi.

Speciation is the process by which organisms become separate species. Often, this takes place by way of mutation and isolation. When an organism *mutates*, typically by passing along offspring with novel changes to their genetics, it comes out differently from other organisms. If this mutation is not a hindrance in finding a mate and surviving, it is considered to be either a neutral or a positive mutation, and will tend to be passed around, contributing a novel new element to the species. However, if a species has been divided,[242] the isolation of the two populations may lead mutations to accumulate

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[239] Sloths are an ecosystem of their own, being host to tons of insects, and may stand as an example of endosymbiosis, as the algae that has come to inhabit their fur might be considered an integral part of the sloth.

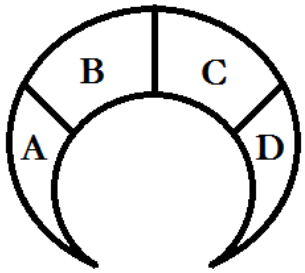
[240] Buckland is known for denying flood geology after first supporting it, favoring glaciation as an explanation for events typically ascribed to floods. Like Cuvier, he also denied that humans had co-existed with any extinct animals.

[241] Humans are constructed of many cells, which are interdependent beings who have united to construct our bodies. Just the same, humans have united on a larger scale to create society. What has made this possible? What is the binding force that has allowed humans to create an organism larger than ourselves, capable of responding to stimuli, and composed of specialized and interdependent units which, on their own, could not exist? It is our ability to socialize, which is due further to our freedom of will, and our ability to think, plan, and organize toward the accomplishment of future goals.

[242] Sympatrically or allopatrically, for instance

separately as well.[243] If the two populations become so different that they can no longer produce viable offspring together, they have *speciated*, formed into two separate species. At least, that is the mainstream definition of *species*. Josiah Nott and others, following Prichard and Morton, define *species* differently, as a set of communicable and identifiable traits that are passed on from generation to generation from a certain place of origin, separating one group from another. This is different from the demand that species cannot procreate between one another. According to this manner of thinking, *remote species* are those that cannot produce offspring, *allied species* can produce infertile offspring, and *proximate species* can produce fertile offspring. Nott believed that different species could procreate.

Speciation is something that is observable in Nature to some extent, especially by looking at what are called *ring species*. *Ring species* are species that form a kind of loop around an environmental *cline* of some kind, a zone of environmental and organismic interaction, such as around the base of a mountain, the shore of a lake, or etc. Such populations may at times start to adapt to particular niches around the cline, such that they start to deviate from one another. So long as gene-flow is maintained between the populations, however, they remain the same species, despite their divergence. It is just that some genes do not "stick" because they get deselected. However, there may be times, leading up to speciation, where genes may flow between one subpopulation to another, but may not be able to flow to other ones. For instance, in a ring species, a species will develop subspecies (A-D) along an environmental cline, such as alongside a river basin, around a mountain, etc. As the subspecies adapt differences, they become less likely to reproduce, sometimes making members within the same species unable to reproduce viable offspring with any likelihood. The thing that keeps them from speciation is subspecies between which may bridge them. For instance; in a species with subspecie populations A-D; A and D themselves may be unable to reproduce, but a bridge may be created if A can mate with B, B with C, and C with D, or in a number of other combinations. If this bridge is broken, however, speciation occurs. Ring species are very common throughout Nature.



John Christopher Willis proposed an alternative explanation to evolution called *age and area*, which suggests that the older a species is the larger the range of space that it will occupy. It is considered by many to be a form of *saltationism* or *macromutationism*, a theory of evolution that relies on the existence of large or composite mutations, and a form of *orthogenesis*, or goal-directed evolution. Willis had accumulated a mass of data to demonstrate his theory as being the case, and corresponded with zoologists to corroborate this data with animals, finding many supporters for a short span of time. Some cultural anthropologists have also controversially utilized a concept called the *age-area hypothesis* that suggests that cultural characteristics spread from their origin point such that older cultures will have more span of area, such that larger cultures can be considered to be older, seemingly derived from Willis. It is interesting to consider the age-area models relative to an alternative model of the Earth, too, the Growing Earth model, which might suggest that the appearance of new landforms may have something to do with the appearance of new species. Considered further, and in light of Lev Berg's idea of *nomogenesis*— that macromutationism and the internal and external conditions of species and environment suits species nearly perfectly to their environments in a linear development—, these new species could be nearly perfectly-suited to their new environments, the new landforms and climates. Both the macromutations and the change in land mass might have something to do with increased solar activity during a cosmic phase change-like event.

[243] Also, genetic drift may occur

While speciation is observable in nature and in the fossil record, there have nonetheless been those who have remained skeptical about the ability of observable kinds of speciation to explain major changes in evolution, particularly morphology. Religionists, for instance, will often argue that *microevolution*, or *gradualism*, is possible, that organisms adapt to their environments, even changing form as with a chronospecies by way of anagenesis,[244] but that *morphological* changes—those between different forms, such as between a horse and a donkey— are not possible by way of a gradual program of adaptation. They seem to have some support for these arguments by way of the fossil record, such as the *punctuated equilibrium* pointed out by Stephen Jay Gould, observed as the quick extinction of species followed by a rapid morphological replacement. Stephen Jay Gould was clear that this was just a paleontological fact, even if an explanation has not been found.

Where Darwinism is particularly strong is where it describes physical processes of selection. It describes quite well how genetic drift may occur, or how species become selected in and out by their environments. But even processes such as genetic drift, which operate strongly in microevolution or adaptation, and merely divide existing genes and entropic mutations thereof to suit specific environments, cannot be understood to be responsible for the addition of new genetic material, and seem unlikely candidates for being held responsible for *morphogenesis*, the origin of new morphologies.

Darwinism faces a particularly hard challenge when it comes to describing mutations and their directions, or other actions exemplified by free will, such as social and sexual selection (which will be discussed later), or forms of learned behavior. Genetic mutations are generally externally caused by exposure to ultraviolet light, chemicals, or radiation, or are internally caused by "mistakes" in the structure of the DNA, such as the way chromosomes are wrapped in *meiosis*. Though these causes can be named, mutation is still put into the category of "random," due to its unpredictability. This "randomness," however, poses great problems for scientific determinism, as randomness is not a positive claim of empirical evidence.[245] Ken Wilber remarks, in *A Brief History of Everything*, that

> The standard neo-Darwinian explanation of chance mutation and natural selection--very few theorists believe this anymore. Evolution clearly operates in part by Darwinian natural selection, but this process simply selects those transformations that have already occurred by mechanisms that absolutely nobody understands.[246]

Natural selection is not enough to provide a direction or answer to mutations on its own, though it certainly plays a role in screening genes once they are in place. The very nature of life's order goes against known laws of science, and relies completely on "chance" and "luck." Ken Wilber remarks on the nature of mutations and the role they must play in evolving functional wings, for instance:

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[244] *Chronospecies* refers to a species that evolved sequentially without branching into a new species by way of accumulated mutations that make it sufficiently different from its ancestors to be classified as a new species. *Anagenesis* refers to the process by which chronospecies speciate without splitting. The opposite of anagenesis is *cladogenesis*, the genesis of new clades by way of divergence. *Cladosynthesis*, if I may coin the term, could refer to the fusion of clades by way of convergent evolution, polyphyly, and hybridization.

[245] Is randomness not instead an example of freedom, of will, in contradiction with determinism? Is it not the immeasurability and unpredictability of human and other organic behavior that has led us to classify the social and living sciences as "soft" and works of a spiritual nature as completely non-scientific? Mutations, then, are where Darwinism breaks down, and where evolution by natural selection goes "soft" or "spiritual." Again, this does not mean that the process of natural selection is invalid or unsound, as there is much evidence to support the idea of evolution by natural selection. However, evolution by natural selection relies on this notion of randomness in mutation, which greatly limits its empirical and deterministic claims, and demands use of complimentary forms of knowledge considered less scientific, perhaps more spiritual.

[246] Wilber[3], 20

> Take the standard notion that wings simply evolved from forelegs. It takes perhaps a hundred mutations to produce a functional wing from a leg—a half-wing will not do. A half-wing is no good as a leg and no good as a wing—you can't run and you can't fly. It has no adaptive value whatsoever. In other words, with a half-wing you are dinner. The wing will only work if these hundred mutations *happen all at once*, in one animal—and also these *same* mutations must occur *simultaneously* in another animal of the opposite sex, and then they have to somehow find each other, have dinner, a few drinks, mate, and have offspring with real functional wings.[247]

One explanation for the occurrence of macroevolution is the Creationist or Intelligent Design one, that intelligence from God creates things anew. Another is the catastrophist one, often coinciding with the religious view, that geological catastrophes are what disrupt the evolutionary stasis and reset things. Rupert Sheldrake has a neo-Lamarckian quantum explanation, that experiences inform one's morphology, which, as also explained by Amit Goswami, makes quantum leaps thereby. Goswami holds that Conrad Waddington had proposed *epigenetics*, changes to the phenotype or gene expression due to environmental stimuli—now widely accepted—, as a sort of morphogenetic field. Goswami says,

> The cells of each type of organism function differently because they make different proteins by activating different sets of genes. The source of the program that determines which genes to activate is called a *morphogenetic field*. Nonphysical and nonlocal, a morphogenetic field is the blueprint of form, an idea reintroduced into biology by Rupert Sheldrake.[248]

Goswami, building on Rupert Sheldrake's view of morphogenetic fields, points out that if mutations occur on a quantum level they are due to such quantum effects as wave-particle duality, meaning that the particles making up the DNA are not only existent in particle form, but also in wave form. A morphogenetic field, suggests Goswami, might also be thought of as a sort of quantum possibility wave or *superposition*-- being specifically in one location as a particle, but generally everywhere as a wave, at the same time--, from which a mortal form will be derived. Morphogenetic fields may be viewed as an organism's possibility waves rooted nonlocally and in the future, or as a range of genetic possibility. An organism has an allotted amount of general possibility, because its genetics are constructed from subatomic particle-waves, but only one of those possibilities is actualized into a physical position in our Universe. What we see as the physical being is actually multitudes of particles that are in superposition, with both a wave-existence and a physical position caused by the observer affect, or being viewed. Mutations are not excluded from this process! Goswami remarks,

> It is a fact that mutations [...] are quantum in nature. They are mere superpositions of possibilities before consciousness has collapsed them. Suppose the quantum superpositions of mutated genes wait in limbo until enough of them accumulate to give rise to a phenotype trait leading to new form. Not only the gene mutations are quantum processes, but also the making of form from genes (morphogenesis). Both evolution (of the mutated genes) and morphogenesis of the new trait wait in limbo as superpositions of many possibilities, from among which consciousness can see a pattern that is just right for mapping a meaning-blueprint contained in its vital body.
>
> Why should a form that occurred in the past be chosen? The answer is that forms are conditioned as part of the developmental history of Life.[249]

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[247] Wilber[3], 20
[248] Goswami[1], 214
[249] Amit Goswami[1]

Life decides for itself (relative to classical determinism), to limited but growing degrees, the coordinates in which its waves will "collapse." If taken outside the realm of genetics, a field may also be applied to one's larger being. For instance, my possibility wave, or field, is composed of all of the possible scenarios that can physically occur. My possibility wave includes me sitting at my computer as I type this, getting up and grabbing some food, letting the dog out, amidst a number of other, very doable scenarios. Only one will happen physically in this Universe, though; that reality which I decide to realize, to collapse. Similarly, one's genetics are capable of a number of mutations, caused by the superposition of particles involved in the molecular structure, but only a fraction of mutations actually occur in this Universe. The same is true on levels above the individual.

According to Sheldrake's model of "morphic resonance," there is a nonlocal exchange of information between the organism and the morphogenetic field, which responds to the experiences of the organism by way of spontaneous morphological changes. Mutations are changes in relation to the morphogenetic attractors that affect patterns of growth. Sheldrake says that

> The fields organizing the activity of the nervous system are [...] inherited through morphic resonance, conveying a collective, instinctive memory. Each individual both draws upon and contributes to the collective memory of the species. This means that new patterns of behaviour can spread more rapidly than would otherwise be possible. For example, if rats of a particular breed learn a new trick in Harvard, then rats of that breed should be able to learn the same trick faster all over the world, say in Edinburgh and Melbourne.

He says, "[t]here is already evidence from laboratory experiments that this actually happens."[250] Goswami, a Hindu and a *monist idealist*— believer that all of existence is ultimately mental—, holds that one's mental states ultimately affect one's outcomes from the morphogenetic field, such that, as the old saying goes, "you get what you wish for." Goswami holds that quantum morphological leaps correspond to punctuations to the stasis of the fossil record, and explain them.

Still another view on macroevolution is that changes occur through those things that human societies find to be taboo, such as beastiality, incest, and the like. This latter view, a hypothesis which creepily seems to correspond to some evidence, is called *Stabilization Theory*, and its originator is Gene McCarthy. According to McCarthy's view, macroevolution is explainable by way of interspecific hybridization and repeated backcrossings. This view will be explored more a little later when hybridization is explored.

Eons and Epochs

Mary Anning was a working class fossil hunter and religious dissenter who ran a famed fossil shop. Often visited by other naturalists who would plagiarize her wisdom, she was nonetheless also visited by many of the famed geologists of the day, who would at times give her credit for her achievements and even attend workshops on *paleontology*, the study of life from the distant past. She discovered *Ichthyosaurus* and *Plesiosaurus*, marine reptiles, as well as *Pterosaurus*, a flying reptile the most famous example of which is the *Pteradactyl*. Her discoveries would be seen as proof of extinctions. William Conybeare had also discovered *Plesiosaurus* and Gideon Mantell discovered *Iguanodon*, a dinosaur with a large spiked thumb. William Buckland similarly discovered *Megalosaurus*. An Old Earth catastrophist who believed *The Bible* described a beginning after an already-existing creation, he had believed in Noah's Flood but rejected flood geology otherwise. He also discovered an ancient hyena cave. Richard Owen would go on to call the reptilian discoveries *dinosaurs*, meaning "terrible lizards."

[250] Sheldrake

But mammals such as *Megatherium*, the Giant Ground Sloth, were also being discovered, as analyzed by people such as Georges Cuvier. Around the same time as the conflict between Cuvier and Lyell, William Smith, a working class man, was embarking on his geological exploits, including the making of a nation-wide geologic map and establishing the *Principle of Faunal Succession*, that fossils of creatures of different time periods are not found in the same strata together. William Maclure, also known as a follower of the utopian socialist Robert Owen, was producing a geologic map in the United States as well. Long before Cuvier's and Lyell's conflict, and so also before William Smith, Nicholas Steno had pointed out that fossils such as sharks' teeth were not natural stones. His observations about geology and paleontology eventually led him to establish the *Law of Superposition*, that older strata of the Earth occupies a lower position, being underneath the newer layers. This established the concept of *stratigraphy*. He also contributed the *Principle of Lateral Continuity*, that sedimentation layers that are separated by such things as canyons, valleys, or other erosions can be assumed to have been originally connected. The combined insights from geology and paleontology were starting to provide a clear picture of the world wherein great changes were taking place, changes that would eventually be known as *eons* and *epochs*, categorized according to stratigraphy and fossil content. This began, perhaps, with Adam Sedgwick's identification of Cambrian and Devonian layers, Roderick Murchison's identification of the Silurian and Permian, and William Bonybeare's and William Phillips's discovery of the Carboniferous, for instance. Phillips would go on to define the major Cambrian eras, the Paleozoic, Mesozoic, and Cenozoic, as well as some of their periods. Others would continue to define the periods and epochs within the eras.

The Phanerozoic Eon would begin with the *Paleozoic Era*, which contained periods such as *Cambrian*, the first of the Phanerozoic, wherein complex life appeared, including *arthropods*, or "bugs,"[251] such as Trilobites. Most of life was in the sea, including, after some time, some fish and plants, some of which were likely land-dwelling. According to a standard account of evolution, the first animals were simple creatures such as sponges, sea anemones, corals, and jellies, and then worms, jawless fish, starfish, sea urchins, sea cucumbers, and other such beings as those. Lamprays and hagfish, and then placoderms— primitive fish— appear, before more modern fish arrive.

The *Ordovician Period* would see the appearance of jaw-bearing fish and the onslaught of land-dwelling plants. The *Silurian* and *Denonian* would see the increase in this onslaught with vascular plants and moss forests, and the development of bony and scaly fish, a proliferation of land-dwelling arthropods, and fugal expansion, eventually seeing the development of a fish-dominated ocean, full-blown forests of primitive and seed-bearing (*spermatophyte*) plants and gigantic mushroom-like fungi, with true insects. Fish give rise to the *tetrapods*, or four-limbed vertebrates,[252] and then *amphibians*, which we recognize today in the form of salamanders and frogs, requiring water in which to breed.

The *Carboniferous*, wherein coal is found in abundance, saw the appearance of early conifer plants and a proliferation of ferns, giant arthropods, the tetrapods develop into the amphibians,[253] and amniotes, among them *anapsids*, *diadectomorphids*, *synapsids* and *sauropsids*, or the forerunners of reptiles, mammals, and birds, develop from the amphibians.[254] Amniotes do not require water in which to breed.

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[251] Related, perhaps, to those such as centipes, flies, and spiders

[252] Having a backbone

[253] Some of which did not have limbs, but were snake-like, suggesting perhaps a non-linear development or convergence of the clade from multiple sources

[254] Together, birds and reptiles are called *sauropsids*. *Sauropsids* diverged as "dinosaurs" from the *archosaurifroms*, commonly considered to be *diapsids*, today represented by crocodiles, which are considered about as closely related to birds as other reptiles. Birds, too, would come from the *diapsid* line of the *amniotes*, while mammals are claimed to have come from the *synapsids*.

We readily recognize amniotes today as turtles, geckos, iguanas, alligators, caymens, crocodiles, monitor lizards, and so on. Amniotes also include the birds and mammals.

The *Permian* would see the expansion and diversification of the synapsids and the sauropsids, and the appearance of *therapsids* and *cynodants*, developments closer toward the mammals. The famous *Dimetrodon*, the "dinosaur"[255] with a "sail" on its back,[256] lived during the Permian, which was also full of large amphibians such as *Eryops*. The *therapsids*, which include *Therocephalia*, meaning "mammal-like reptiles," had among them creatures such as the "calf-faced" *Moschops*, a large herbivore. Other therapsids included among them *Inostrancevia* and other *Gorgonospians*, large predators with saber-teeth. The Gorgonospians have been compared to both reptiles and to cats, and one might imagine something like a *monitor lizard*, a large reptile including today's Komodo dragons, crossed with a *saber-toothed tiger*, an extinct cat that had not yet evolved yet. Other therapsids include *Robertia*, a small reptile diverging toward rodent characteristics, *Lystroaursus*, a medium-sized herbivore with two front tusks, and *Lycosuchus*, similar in some respects to the Gorgonospians, but having legs that were placed more beneath the body, rather than relying on them jutting outward like a monitor lizard. *Cynodants*, meaning "dog-like teeth," were *therapsids* who had both herbivorous and carnivorous members among them, such as the sometimes herbivorous *Cynognathia* and the carnivorous *Probainognathia*.[257]

The *Mesozoic Era* is the one that is generally associated with the dinosaurs, and contained the Triassic, Jurassic, and Cretaceous. In their time as dinosaurs, *diapsids*, a form of sauropsid, were the dominant lifeform, though always in competition with other *sauropsids* and *synapsids*.

During the *Triassic Period* of the Mesozoic, diapsids called *Archosaurs* were dominant, among them the crocodiles and dinosaurs such as the small *Protosaurus*, *Plateosaurus* the possibly semi-aquatic biped, the incredibly long-necked and almost snake-like *Tanystropheus*, the monitor-lizard-like *Trilophosaurus*, and flying Pterosaurs. Therapsids of the time included the tusked Dicynodonts like *Lystrosaurus*, *Therocephalids* such as *Glanosuchus*, and *cynodants* such as *Cynognathus* and the "true dog-toothed" *Eucynodontia*.

The *Jurassic* would see the development of *Ornithischians*, which include famous dinosaurs like the tail-club wielding *Anklosaurus* and the prong-tailed *Stegosaurus*, as well as *Theropods*— or three-toed dinosaurs with hollow bones— including *Coelerosaurs* like *Allosaurus* and those preceding *Tyrannosaurus Rex*, and others. *Mammaliforms*, which would move toward the mammals, developed from out of the synapsids, most commonly claimed from the therapsids. These were early proto-mammals that included the rodent-like *Morganucondonta*, *Docodonta*, *Eutricondonta*, and others. True mammals would follow, including *Therians*, which include today's marsupial and placental mammals.[258] Among the mammals today are the rodents and bats, whales, dolphins, and porpoises, cats and dogs, bears and foxes, seals and sea otters, cattle, sheep, goats and deer, and primates, to list a

[255] Considered colloquially among the dinosaurs, but today classified separately

[256] Similar to *Platyhystrix*, an amphibian

[257] Among the *cynognathids*, for instance, would be the *Traversodontids*, which had adapted to herbivory. *Cynognathus*, on the other hand, was a predator. Some of the Probainognaths would later evolve toward herbivory as well, and some would also evolve to become *mammaliaforms*. These included proto-mammals such as *Morganucodonta*, *Docodonta*, and *Hadrocodium*, small rodent-like creatures considered close relatives to true mammals.

[258] The problem with this standard model of the mammals, however, is that it assumes a predatory background, while most small mammals are herbivorous or generalists. While *convergent evolution*, the evolution of similar traits arising separately from one another, certainly does occur, such that herbivory could have evolved on multiple occasions, another possibility is that some form of *hybridization*, or mixture, was taking place between animals, as will be explored later when we get closer to human evolution.

small sampling of the kingdom today. The animals that we know today came from much different ones of the past. The earliest mammals, evolving from the mammaliaforms, were possibly very small creatures, like today's shrews, mice, and rodents of various kinds, though the synapsids did get quite large before their extinction. Among the early mammals were creatures such as *Castorocauda*, a beaver-like creature and Jurassic mammaliaform, and *Tritylodon*. *Repenomamus*, and other *Gobiconodontiae*, were also small Jurassic and Cretaceous mammals. Mammals would evolve characteristics such as hair and mammary glands.

Geologic	Eon,	Era,	Period,	Epoch,	or Lithic Period
Pre-Cambrian	Hadean				
	Archaean				
	Proterozoic	Paleoproterozoic Mesoproterozoic Neoproterozoic			
or					
Cambrian	Phanerozoic	Paleozoic	Cambrian Ordovician Silurian Denonian Carboniferous Permian		
		Mesozoic	Triassic Jurassic Cretaceous		
		Cenozoic	Paleogene	Paleocene	
				Eocene	
				Oligocene	
			Neogene	Miocene	
				Pliocene	
			Quarternary	Pleiostocene	Paleolithic
				Holocene	Mesolithic
					Neo- and Chalcolithic
					Etc.

The *Cretaceous* saw a proliferation of mammals, sometimes rivaling the dinosaurs, though typically fairly small. Mammals eventually developed live birth, although some *monotremes*—early mammals—, such as the duckbilled platypus, still today lay eggs. *Eutherians* are commonly considered to be more closely related to placental animals than to marsupials and monotremes, while *metatherians* are the opposite. Both of these developed during the Cretaceous. *Tyranosaurus rex*, *Deinonychus*, *Velociraptor*, *Triceratops*, and many other large dinosaurs roamed the land. Ants and termites, and many other insects developed, and grasses and flowering plants started to appear.

The close of the Mesozoic would bring about the *Cenozoic Era,* the one of our own time, the "Age of Mammals." This included the Paleogene, Neogene, and Quarternary periods. The general trend throughout this Age was one of cooling and of increasing glaciation, with epicycles including warm periods or interglacials. There was also a tendency toward dryness, with some periods of wetness. Over time, a once tropical climate had retreated to the equator, replaced by temperate conifer and deciduous forests, grassy savannahs, and desert shrublands. Antarctica connected to South America and Australia during Cenozoic, and perhaps to Madagascar.It was in the latter stage of the Cenozoic that humans had made their home, but the Age of Mammals is presented here as a whole to provide some context for the kinds of climatic and ecological pressures that might have sculpted our species, the kinds of species that we came from, and how that might have occurred.

The *Paleogene* was the period of the Cenozoic in which mammals began to diversify and take over the planet. It was composed of the Paleocene, Eocene, and Oligocene. The *Paleocene* was an overall very hot and moist epoch, with a tropical climate except at the North and South poles, which were temperate. The last wave of the dinosaurs had been extinguished in the turn of the ages, with an asteroid being named as the cause by mainstream scientists. In the turn of the ensuing *trophic collapse*, a collapse of the food web system, and *punctuated equilibrium*, a disruption to the standard progression, many new mammals appeared with diverse morphologies and unique structures, with natural selection acting to refine them over time. Among these were the placental mammals, which do not lay eggs or carry their young in a pouch like marsupials or monotremes do. Fossils from some of the earliest of these discovered, or perhaps of their recent ancestors—such as *Protungulatum*—, come from the Northern hemisphere in Northern climates, where temperate forests were dominant. The largest mammal of the period may have been the size of a possum, a marsupial found in the Americas. The *Eocene* was kicked off by an event that raised the temperature dramatically. From here there was a generalized trend of cooling, interrupted by chaotic epicycles of hot and cold periods. Seasonality was reduced in comparison to today, and it continued to remain warm enough for palm trees to grow in Alaska and for *ectotherms*—cold-blooded creatures, like amphibians—to live in Antarctica, which maintained a temperate forest for some time. Forests covered most of the dry land on the planet, and grass is found in this period but is not widespread. Many mammal morphologies appear, including those associated with the early primates, such as *Plesiadapis* in North America and—perhaps by way of Greenland— Europe, and *Archicebus* in Asia, which tended to occupy the Northern Hemisphere. The *Oligocene* would see the first polar glaciations of the Cenozoic Age, but was nonetheless much warmer than it is today. Overall the climate could be said to have been subtropical, with cashew trees growing across North America. Grasslands continued to expand, but savannahs had not taken over. Conifer forests and flowering plants were spreading. Large mammals roamed and had learned to run in the grasslands. From the early mammals had come early treeshrews and other such creatures, and, from them, the wet-nosed primates, like the lemurs and *adapiforms* (a class of extinct primates); dry-nosed primates such as the tarsiers; then the simians. The *simians*, such as the later *eosimians*, establish themselves as a unique clade of primates in Southwestern Asia. The simians break off into the *Old World Monkeys*, such as the baboons, macaques, mandrills, guenons, and langurs, and *New World*

Monkeys (like marmosets, capuchins, spider monkeys, and howler monkeys). According to mainstream thinkers, this may have occurred in Northeast Africa, starting with *Victoriapithecus*. Importantly, the lines between primates alone is not always so simple, either. Monkey lemurs, including *Hadropithecus*, were considered at first, by Lorenz von Liburnau, to be apes, but then later to be lemurs. The *Sifakas*, a type of lemur, go by *Propithecus*, though *–pithecus* is typically reserved for apes and ape-like monkeys. Similar occasions exist for *Mesopropithecus* and *Paleopropithecus*, considered to be sloth lemurs. Other animals, of course, had also started to develop and diversify, such as the *Barylambda*, a large herbivore, the wolf-like *Synonyx* and dog-like *Hesperocyon*, *ungulates* or hoofed animals, including archaic varieties of horses, such as *Mesohippus*, and rhinos such as *Uintatherium*, *Megacerops*, *Arsinotherium*, *Paraceratherium*, among others, as well as creatures such as hyena-like *Hyaenadon*, *Daphoenus*, or "bear-dogs," and cat-like creatures like *Dinictis* and *Proailurus,* pig-like *Daeodon*, camel-like *Poebrotherium*, and so-on.

In *Encyclopedia of Animals: Mammals* by Edwin Gould and George McKay, the chapters are arranged in such a way that it appears that the most ancient relics of early mammalian development are presented first, that is, in chronological order of the evolution of the various clades of mammals, beginning with monotremes, going onto marsupials, then edentates (a now-rejected category[259]), and so on. Following just the maps presented at the beginning of each section, it appears that the migration of mammalian evolution might be shown, as beginning in Australia, moving into South America, and then into North America and on into Eurasia and Africa, beginning with insectivores. If this is indicative of the natural migration of mammals, which agrees some with Buckminster Fuller's interpretation, it appears that the development of tree shrews, which are important to our own evolutionary history, may have resulted from a reconvergence of the mammals of Oceania and those that had made their way back toward New Guinea from out of the Americas. *Flying Lemurs*, bat-like creatures considered to be related to ancestral primates, then appear to develop from out of the tree shrews in Indonesia, while soon after bats emerge across the world. This is then followed by worldwide primate evolution.[260]

One pressing issue— when it comes to primatology—, and one that would be greatly serviced by adherence to an Expanding Earth as a working hypothesis is the origin of the New World Monkeys. The most widely-accepted or institutionalized view, at the present, is that floating islands broke off of the coast of Africa, transporting monkeys to the New World by a journey across the ocean on their grassy tuft. This poses many difficulties, of course. Firstly, there are no known examples in real life of this occurring. Secondly, food sources pose a problem for monkeys on the open ocean. Thirdly, there are no Old World Monkeys in the New World, as might be expected if Old World Monkeys were the parents of the New there. Fourthly, there would need to be a sufficient number of them to maintain viable offspring with strong fecundity, capable of withstanding the pressures of their new environment that they have not been ecologically selected to withstand. The list goes on. An Expanding and perhaps Contracting Earth would make this story much more believable, because a smaller Earth means much less ocean to accidentally traverse, perhaps none. That said, it is not entirely impossible, and in fact requires fewer assumptions, that Old and New World Monkeys evolved separately and independently, as has been suggested by Carleton S. Coon[261] and others. In such a case, there is no need for a raft story. Philip Sclater and Ernst Haeckel had famously proposed that primates had a home in a now-lost continent called *Lemuria*, which was used to explain the absence of lemur fossils in mainland Africa

[259] Due to its being considered polyphyletic

[260] From here after, the chronological theme of the *Encyclopedia* seems to have been chronologically broken up or overlain, the original seeming to have focused on the development of the primate lineage, with the other sections having more to do with the development of carnivores, ungulates, rodents, and so on

[261] See Coon[1], 658

and Western Asia but their presence in both Madagascar and in India. The idea was that there had been a continent that had connected Madagascar and India, and that this was Lemuria. Haeckel suggested that humans, too, may have come from Lemuria. When looking at constructions of Pangea, it appears that Lemuria was in fact Antarctica, which bordered both Magagascar and India, as well as South America. Of course, Pangea is considered to have been much older than the primates by the *Stagnant Earth* view, that of the conventional plate tectonicists. But that view functions largely to explain the distance of the continents from one another on a larger globe, which may not at all be necessary.

The *Neogene* was the period in which the apes would appear, and included the Miocene and Pliocene. Some suggest that the Neogene continues into what is otherwise known as the *Quarternary Period*. The *Miocene*, continuing the general cooling of the Cenozoic Age, would see a series of early polar glaciations, with large glaciers on Greenland. The forests retreated and, with further expansion of grasslands, grazers were establishing themselves more fully on the grasslands. Apes diverged from the Old World Monkeys, first with the *Lesser Apes*, otherwise known as the *Gibbons*. According to the standard model, this occurred possibly in Southeast Asia beginning with a species named *Proconsul*. There is a further split into the *Greater Apes*—which now includes the Chimpanzees, Gorillas, and Orangutans— from the Old World Monkeys, possibly in a place like the Anatolian region— controlled presently by the state of Turkey— with *Gripopithecus*, or perhaps beginning with the European apes such as the Dryopithecines or Hispanopithecines. Humans are likely related to existing Great Apes in both Africa and Southeast Asia, including especially the Chimpanzees and Orangutans, but perhaps also other primates, as will be explored later. The Greater Apes produce the *Hominins,* which includes Chimpanzees, humans, and extinct Great Apes. *Graceopithecus* in Greece may represent something of a missing link between humans and Chimpanzees, perhaps an early divergence from the *Pan* genus. Other Hominins, such as *Sahelanthropus* and *Paranthropus*, also existed at this time. Most Hominins subsisted by means of foraging fruit, insects, and sometimes foliage. Their sexual dimorphism was generally pronounced—with males having large canines and being larger in size than females— and their mating patterns were polygynous, with males controlling a harem of females either as lone individuals or in multimale-bonded coalitions, similar to Chimpanzees. Hominin social habits likely continued group formations called *troops* that are established by way of fision-fusion, the shifting between groups of individuals in a wild expression of free association. The *Pliocene*, as typical of the Cenozoic, would also see an increase in cooling, and was dry enough that the Mediterranean lacked seawater. The retreat of the forests and the expansion of the grasslands would see the establishment of savannahs and ranges, wherein browsers and grazers coexisted in something like semi-forested prairies. Dryness also meant that shrublands and desseritification were also starting to become more prominent. Hominins already diverged from the other Hominids of the Great Apes, but, according to the standard model, it was likely in the savannahs of Northeast Africa that the Austrolapithecines-proper—such as *Australopithecus anarensis*, *afarensis*, *africanus*, *garhi*, etc.— would first establish themselves. These bipedal apes would find themselves alongside *Kenyanthropus* and *Ardipithecus*,[262] among many other varieties of extinct Hominin. These are all at times referred to as Australapithecines, but they may more appropriately be referred to as *Homininians*. Like other Hominins, the diet of the Australapithecines was probably frugivorous and insectivorous with tubers and minimal foliage, grains, and seeds, and their mode of subsistence was by means of foraging. Increased intake of starches contributed to future brain development. By this time, primitive forms of most of the existing forms of animals had come about, with grazers and snakes proliferating in the grass. Placental mammals would eventually grow to include creatures such as the saber-toothed cats, ground sloths, and mammoths. The standard *Out of Africa* model, that humans evolved in Africa from out of the Australopithecines-proper, and came out

[262] Whereas *Australopithecus*-proper is more comparable to Common Chimpanzees, *Ardipithecus* was more similar to Bonobo Chimpanzees

in successive waves, leaves much wanting in the way of explanation and is founded upon divergent evolution or *adaptive radiation*, whereby genetic drift, an entropic process, gives way to new species. There are other likely locations, whereat the Australopihecines-*im*proper[263] might have convergently evolved. This topic will be addressed again later on.

Contrary to the standard model, *convergent evolution*— that which brings traits together or makes species alike— and strange beginnings show themselves throughout the fossil record, but perhaps most clearly in the efforts of the Florence and Carlos Ameghino. The La Plata Skull of Florentino Ameghino, for instance, which he called *Platyrrhinus dubius*, was originally thought to be a primate of the Miocene, having a large brain, being frugivorous or omnivorous, and representing a new species of *Platyrrhine* monkey. It is now considered an *ungulate*, or hoofed animal, while *Platyrrhinus dubius* is a type of bat. Some apparently hold it is that of a human, though. The bat was named after the Ameghino's primate due to similarities with the La Plata Skull regarding the nose structure (*platyrrhine* is "broad nosed"). Interestingly, *Megabats*, or Old World Bats, have been considered by some to be more related to monkeys than to *Microbats*, or New World Bats. Carl Linnaeus had considered bats to be a sister *taxa* to primates. Even today, there are those that hold to a "flying primate hypothesis." "Separatists" on the issue argue that Mega and Microbats evolved separately.

This confusion of bats for primates is not the only oddity. Florentino Ameghino also described *Notopithecus*, which he believed to be an early primate, but which is now considered to be an ungulate related to New World Pigs, though it resembles a rodent such as a priairie dog or a marmot, and *Transpithecus*, a close relative, and *Ultrapithecus*, another. They received the *–pithecus* suffix because Ameghino believed them to be early renditions of primates. But bats and monkeys are not the only species that seem to have convergently evolved in such a way. Florentino Ameghino described the *Pyrotherium romeroi*, for instance, which is apparently unrelated to elephants despite having evolved a trunk and tusks in much the same way.

There are many cased of animals from the fossil record bearing traits familiar to us from an existing animal, though those animals themselves belong to completely different clades, such that multiple distinct clades may produce members that appear "pig-like," "horse-like," dog-like," and so on. If there is an ancestral relationship to existing animals, it may best be explained by way of McCarthy's stabilization theory, or perhaps something like it. In such a case, humans may be derived from a number of different animals or their common relative, perhaps including bats and pigs, but also some relative of kangaroos and sloths, among other creatures.

Gould and McKay tell us that Frederic Wood Jones had argued that humans had not ever gone through a formal "primate stage," but that, instead, humans had evolved more directly from out of a tarsier-like primate in a more generalized form.[264] Gould and McKay suggest that, early on, humans had been placed into a clade separate from other primates, called *Bimana*. Another possibility is that humans evolved from adapiforms such as *Caenopithecus* in Europe and the Americas and that this is responsible for the present absence of othe primates in these areas. Jorn Hurum, Philip Gingerich, and others, for instance, have been of the opinion that *Darwinius* demonstrates the possibility that anthropoidal primates came originally from the adapiforms. It would make some sense if this was the case, particularly because the adapiforms are extinct primates that seem to have occupied much of the area that the earliest humans evolved in, such as holarctic Eurasia and America. It seems that, if humans were to have evolved from something, that that something might no longer exist. Indeed, many

[263] In this case, concepts such as *Australopithecine* and *Homo eretus* do not necessarily entail taxonomic similarity according to shared heritage, but according to semi-noumenal or emergent categories of similarity
[264] See Gould and McKay, 130

Christian skeptics of evolution have long asked, "If people evolved from apes then why are there still apes?" Such a question could not be posed in opposition to evolution from adapiforms, which are long gone from the areas we now inhabit. While *Caenopithecus* and *Darwinius* inhabited Europe, for instance, similar adapiforms inhabited North America, such as *Ekgmowechashala* and *Palaeohodites*. Something similar might be said of the Omomyiforms, such as *Teilhardina*. It was through comparisons of the proteins in existing Great Apes by Morris Goodman and Vincent Sarich, and the jaws and teeth of extinct Great Apes such as *Ramapithecus*, *Dryopithecus*, and *Sivapithecus* by Peter Andrews and John Cronin, that it became established in the mainstream that humans are closely and evolutionarily-related to the Great Apes and not to a clade of their own.[265] But some disagree.

The *Quarternary*, sometimes considered the late Neogene, was a time in which humans started to spread across the planet. It is broken up into the Pleistocene and the Holocene. The Pleistocene would contain the Early Stone Age, while the Middle and Late Stone ages would falls into the Holocene. These ages are separated not so much by species as by the types of tools that Hominins were producing.

The *Pleistocene* is typically what people are talking about in reference to the *Ice Age* when spoken of in the wider, but not the narrower, sense, as it contained many interglacials. Permafrost and tundra covered much of the landscape during repeated glacial cycles with epicycles of warmer interglacials and interstadials. Savannahs and forests were common, but desertification was becoming much more of an issue as more fresh water got trapped in the glacial ice. Large mammals such as woolly mammoths and mastodons, woolly rhinos, bison, aurochs, ground sloths, *Gigantopithecus*, short-faced bears, cave hyenas, and saber-toothed cats roamed the land. The genus *Homo*, or "human," would arise with the evolution of *Homo habilis* and probably also *Homo floresiensis* if not more, and would continue on into the present day with the various subspecies, races and subraces, or breeds of modern humans. Like the Australopithecines, humans started out as foragers, going around and eating what they could find on the spot. Humans would diversify their diet more and more with grains, meat, and dairy as time went on. Hallucinogenic mushrooms may also have contributed to their mental development. Their sexual relationships would tend more toward monogamous pair-bonding and their sexual dimorphism would reduce, with both sexes, but especially females, showing an increase in gracility.

One of the hallmarks of being human is walking upright. Another is the use of tools, such as stone tools, which would bring us into the Stone Age, particularly into the *Paleolithic*, or "early Stone Age," when most tools were made of stone and were very crudely constructed.

Gabriel de Mortillet, who had organized stone tool industries into the Chellian (Acheulan), Mousterian, Solutrean, Magdalenian, and so on, discovered *eoliths*, very minimally constructed stone tools or natural artifacts, and considered them to have been made by a "tertiary man," which is now understood to be *Homo erectus* (as during Mortillet's time only Neanderthal was known, although *Homo erectus* is not the producer of the eoliths but of the Acheulan tool industry). Eoliths were rejected by Marcellin Boule, a supporter of the idea that Neanderthal was more primitive than it was, who attributed the tools to glacial wear. Gabriel de Mrotillet, then, was correct about there being an older species than Neanderthal, who he believed to have made Acheulan tools, but is considered wrong today for considering the eoliths stone tools. There is still much debate as to whether the eoliths are actually stone tools or not. Aime Rutot believed that eoliths were human-produced, and held that the Boncelles eoliths were from the Oligocene. He compared eoliths to stone tools that were undoubtedly made by existing Tasmanian *Australoids*, *Homo sapiens* of the Australian Aboriginal sort. He found support from William J. Sollas and Florentino Ameghino.

[265] See Gould and McKay, 130

Archaeologists are ultimately tasked with demarcating human artifacts and natural geodes. This comes down, ultimately, to singling out purposive, intentional action from accidents of nature. This poses problems for atheists of a physicalist or materialist persuasion, because the foundation of such a belief is that humans are themselves accidents of nature and that order and complexity can be found throughout nature as accidents. Archaeology depends on the opposite belief, that nature, left to itself, with the small *n*, does not produce such things as hammerstones or arrowheads. If nature, with the small *n*, could produce these things without an organism, they could not be distinguished from the brute, mechanistic happenings of nature. Instead, Nature, with the big *N*, is required, Nature replete with consciousness, guiding evolution teleologically, providing a purpose from the future of which artifacts are merely the effect. Atheists believe that nature can accidentally form a creature, but it cannot even form a hand axe. These sorts of accomplishments are associated with a "Cognitive Revolution" and intelligent design. A primordial soup cannot produce them, a landslide cannot form them. Some thinkers, such as Terrence McKenna, have posed the idea that the great leap in consciousness attributed to humans, allowing for the development of tools and culture, the *Cognitive Revolution*, had resulted from the use of hallucinogenic mushrooms, which activated areas of the brain previously unused. Others, perhaps more accepted and certainly more mainstream, have suggested that the Cognitive Revolution resulted from the use of grains and tubers and perhaps also from animal fats and proteins. The production of tools required large brains capable of complex sequential thought. Those big brains also learned to provide aid to the sick, one of the most important signs of sapience.

It has been suggested that some otherwise non-human animals have already entered into a sort of Stone Age of their own, and may have been at it for several millennia already. Some of these may even controversially include non-primate animals, such as sea otters, which have been known to use rocks to break open mollusks to get to their meat. But among the primates are White-Faced and Bearded Capuchins— New World Monkeys in Central America and Brazil—, Long-Tailed Macaques in Southeast Asia, and Chimpanzees on the coast of West Africa. Capuchins have been witnessed breaking stones and later using flaked shards, which places their behavior much closer to a Stone Age tool industry. Stones used by Macaques—a Cercopithecine[266] and the most-used primate for expiriments[267]— to crack nuts produce shards similar to early human tools.[268] Chimpanzees have been witnessed by people such as Laura Kehoe engaging in ritualistic behavior, too, such as "accumulative stone throwing" at trees, where they will accumulate stones around a tree trunk from tossing them at it.[269] But what we are looking at seems clear: convergent evolution is taking place, and it is taking place in places not-too-distant from our own points of generation, in Africa, Southeast Asia, and Central and South America.

The *Holocene* is the current epoch that we are in, and, so far, is generally characterized as a warm period or interglacial, having followed the *Younger Dryas* cool and dry stage of the late Pleistocene, the last of three "Dryas" events. Some consider the Holocene to be the latter portion of the Pleistocene. The Holocene begins after the eradication of the Pleistocene megafauna and other lifeforms, and corresponds to the rapid spread of modern humans and the establishment of their civilizations. Humans of the Holocene went from living in small, hunting and gathering bands and clans to developing into tribes, nations, and even empires. They developed animal husbandry, horticulture, agriculture, and industry. The Holocene would begin with the *Mesolithic*, or "Middle Stone Age," the last period of pure hunting and gathering.

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[266] Family *Cercopithecidae*
[267] A very close relative
[268] Macaques have a similar range to early *Homo sapiens*, from North Africa and Spain across West and into East Asia
[269] Chimpanzees also excel humans at remembering sequences

Of course, I have named only the most relatable of the clades and species, but it must be understood that there exist many extinct species of single-celled organisms, plants, fungi, fish, amphibians, reptiles, birds, and mammals, and that I have not covered the full range in my treatment here, but especially those most pertinent to our story.

Sociality and Agonism

Like many others, humans are animals that practice *sociality*, which is the practice of living cooperatively (mutualistically) in social groups. Species range in their degree of sociality.

Sociality has its origins in parental care, which is a sort of reciprocal altruism,[270] as the immediate costs to the parent are not met by immediate gains. Mammals, defined in large part by their mammaries and live births, seem to have a particularly strong starting point for sociality, though it is also found among birds and insects. Among humans, pair-bonding for purposes of parental investment is quite common and often quite strong, putting humans at the height of mammalian sociality and allowing for a much longer period of growth and development for the offspring. Aside from Bonobos, humans are the only Great Ape that copulates face-to-face, allowing for stronger bonds. While humans of all races do still enjoy "doggystyle," this is more-or-less inescapable for our Great Ape cousins, who almost always copulate this way.

Sociality, or association, evolved for the benefit of participating members. For instance, wolf packs express some degree of sociality in their pack instincts and their group hunting efforts. This is not considered true sociality, however, but pre-sociality, because the wolves do not quite specialize in their tasks or divide things equally, having something more like a tolerance for one another's presence owing to the costs of conflict. Humans, in planning and mutually executing goals, and (when government is not involved) in dividing the gains among participants, exhibit true sociality. Humans, like other Great Apes, have come to associate for survival purposes, similar to herd animals, which herd together for safety in numbers. However, while the extinct Great Ape ancestors of humans might have been preyed upon, humans, in learning to protect themselves, have since gone above and beyond this to become the predator. This owes also to association, which has allowed for planning and execution of hunts,[271] but which developed out of customs for mutual protection. In our associations, we have gone from mates to pairs to troups to bands to clans to tribes to nations and empires. This is all an example of biological sociality.

The most extreme form of sociality is called *eusociality*, and typically involves reproductive specialization, wherein a "queen" will reproduce on behalf of infertile females. This typically involves a high degree of genetic relatedness between the queen and the others, such that the others have a genetic stake in her reproductive success. In insects, eusociality is found especially prominently among the *Hymenoptera* and *Blattodea*, such as the ants, bees, wasps, and termites. Among mammals, some mole rats and marmosets engage in reproductive specialization. We are social animals, but we are not quite eusocial. Humans lack the genetic interrelatedness to make eusociality of benefit, though *polygyny* and *polyandry*—having multiple female or male mates— might approximate some degree of eusociality.

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[270] Parents give care, while offspring pass the parents' genes along

[271] This may have had some negative consequences for the environment, including the extinction of some megafauna, but the ecosystem ultimately responds by bringing things back toward equilibrium. Nonetheless, humans must concern themselves with whether this equilibrium includes them in it or not, because if they do not make their behavior complementary to the needs of the biological community—mutualistic— they may be succeeded by a better steward that is less prone to parasitism. The role of humans in the ecosystem is as steward.

Social animals exist in the ecology because natural selection favors the options that best preserve the species. That is, natural selection does not merely affect the level of the individual, but also the level of the species as a whole. Because natural selection works according to "chance," it affects the species at-large in terms of averages in selecting for fitness, favoring traits that allow the species as a whole to survive. For instance, strong cooperation or even "altruism" such as heroism can be maintained in a species so long as, in general, the hero can survive, the hero is saving his or her children, or there are more heroes than are needed. And, because those willing to take personal risks in order to preserve the group tend to be favorably socially and sexually selected, survivors are fairly likely to proliferate, and this may help extra to preserve the species as a whole. Further, because a species shares more genetics in common than not, there is a stake in the preservation of the species at-large much as there is a stake in the preservation of one's siblings, though certainly not to the same extent.

Social animals, even while defined by their co-living, are not pure in this respect, and are often aggressive toward one another. *Agonistic behavior*, or *agonism*, identified by J.P Scott and Emil Fredericson, refers to any *social behavior*— that between members of the same species— related to fighting. It can be treated as a sort of economic behavior in so far as participants expect reciprocity (counter-attack) from their actions, and typically results from scarcity of resources, such as food or mates.

Agonism involves three stages, going from threat, to violence, to submission of one of the parties. Submission *may* involve the death of the submitting party, though it most typically does not. In fact, most social animals have a instinct that prevents them from pushing the fight to the death of the other party, particularly when the other party signals admission to their defeat. Their instincts also tend to regulate their agonistic behavior from "foul play" or "war crimes," such as by taking an opportunity to go for a quick kill before signaling a threat. Instead, agonistic behavior tends toward ritualism. For instance, between bucks, there will be a side-by-side march that typically takes place to signal mutual threat and allow sizing-up by both parties. This ritual of mutual threatening may or may not result in submission from one of the parties, though it often results instead in aggression. However, this aggression is not the goring into the side of the opponent when they are not ready. Instead, both parties instinctually agree to clash and push with their antlers only so as not to result in the death of the other party, though this can at times occur. Among canines, agonistic threats come regularly in the form of growling, and violence can escalate from that into snipping or a full-on fight, while submission is acknowledged when the loser rolls to show its belly, which is an act of trust because this is a vulnerable area for attack that could easily lead to disembowlment. Gorillas will beat their chests, make loud vocalizations, and run sideways or jump on things to intimidate and threaten an opponent before any actual violence or submission takes place. One common form of agonistic behavior, or agonistic contest, between males of many species, is *agonistic male mounting*, wherein one male will show dominance by sexually mounting the other. This more-or-less symbolic act of domination serves as a signal that allows fights to the death to be avoided, not entirely unlike a political election (another form of agonstic competition, found among humans), which likewise signals dominance of the victor.

Agonistic behavior is engaged in within a social relationship that makes it unlikely for either party to take the life of another. Otherwise, aggressive behavior would be more greatly limited. In this way, agonism is something like an intraspecific and primordial game that follows instinctually-established rules of engagement so as to allow each party to take part in a non-fatal selection process, most often of an intrasexual nature, a sort of intrasexual selection. True agonism might develop from a prior stage of play-fighting, which itself may at times be sufficient to establish a dominance hierarchy without the need for actual threats or violence later on. Agonism is different from antagonism, wherein there is a

true enemy relationship, as between species, because it is characterized by fair play within the species, particularly between males.

Typically, when fighting does occur in a social relationship, it will be owed to a similarity in capacity that must be put up to "trial by combat" when ritualistic threats do not result in submission by one of the parties, which is actually much more common owing to the risk of injury. The victor agonist is bestowed certain rights or privileges, such as access to food or mates or overall control of a given territory for a given duration of time (such as the length of a season). Agonism is quite often associated with boundaries that are contingent upon defensibility. Along boundary lines, various kinds of relationships can form, including those of what are called *dear enemies*, enemies that are favored over others typically for their familiarity and dependability, allowing for a sort of balance of powers to be established among neighbors, which may become upset by the presence of a newcomer. The opposite effect has also been noticed.

All in all, agonism might be understood as a sort of pre-mutualism or proto-mutualism in biology, as, despite its violent nature, it is nonetheless a social behavior.

Mutualism, Convergence, and Hybridization

Much in evolution functions according to the principles of *economics*, the study of resource exchange. Economics had been described by ancient authors such as Aristotle, among many others, but modern economics would tend to grow from out of the thought of people such as the Physiocrats, Nicholas Barbon, Adam Smith, David Ricardo, and those to come after them, such as Proudhon. Following Proudhon and others such as Herbert Spencer, economics would begin to be applied to natural phenomena outside of human control. Proudhon's social economics, called *Mutualism*, would become a foundation in biology and ecology. *Mutualism* is a term used today in biology and ecology as well as in socio-economy, and in both the natural and social sciences it refers to the same kind of reciprocal behaviors.

According to Judith L. Bronstein, in *Mutualism*, Pierre-Joseph van Beneden, the originator of the label in biology (and opponent to Darwinism), defined *mutualism* as "'mutual aid' among species."[272] This was well after the famous Mutualist philosopher, Pierre-Joseph Proudhon, had popularized the concept of *Mutualism*. *The Encyclopedia of Evolutionary Biology*, edited by Richard M. Kliman, presents Proudhon as an advocate of Mutualism before introducing van Beneden's concept of biological mutualism, such that we are led to conclude that van Beneden had been referencing Proudhon's vision.[273, 274] Jan Sapp's *Evolution by Association: A History of Symbiosis* likewise makes mention of Proudhon's Mutualism before introducing van Beneden, going as far as to say that "[Douglas] Boucher suggests that the use of the term 'mutualists' itself may well have evoked thoughts of Proudhon and the mutualists of the Commune repressed only a few years earlier."[275] The concept of *biological mutualism*, that is, was described after the popularization of philosophical Mutualism, with the big *M*. Big-*M* Mutualism, as a human societal ideal, being self-aware of its practices and willing to universalize them, can be considered a practice of *conscious mutualism* (a corollary of "conscious evolution"). Conscious mutualism is the conscious engagement of biological mutualism. The otherwise unconscious or instinctual practice of biological mutualism, made conscious, is capable of accelerating, and tuning for

[272] Bronstein
[273] Also involved in the topic was another concept, the "economy of nature," as presented by Linnaeus
[274] See Kliman, 273
[275] Sapp, 18

an intensified frequency of mutualism. Conscious mutualism produces Mutualism.[276] But we're still working at it! That's what evolution is all about.

In ecology, *mutualism* is contrasted to *parasitism*, in which one organism exists at the obvious expense of another; and *commensalism*, in which an organism may benefit from another without causing obvious harm. Mutualism, parasitism, and commensalism are all examples of *symbiosis*, or close interspecific[277] relationships. Carol L. Landry, in "Mighty Mutualisms: The Nature of Plant-pollinator Interactions," in *Nature*, and citing Bronstein, says that "[m]utualistic interactions are mutually beneficial species interactions," and that "[m]utualistic interactions" involve "the exchange of goods or services between two species, called mutualist partners." She says that, "by definition," "each species involved in a mutualism must receive a benefit from the interaction, and," she says, "that benefit usually comes at a cost." But, she makes clear that

> While the activities of each partner benefits the other species in some way, neither species behaves altruistically. Instead, each species pursues its own selfish interest, and any benefit incurred by the mutualist partner is an unintended consequence of the interaction.[278]

Mutualism is found across the animal kingdom and in the world of biology more generally. For an instance of mutualism, know that it is common to find little birds, such as oxbirds, associating with ungulates such as a rhinoceros or cattle. The birds eat the ticks and other parasites that bother the ungulates, providing the ungulates with relief while living on them. Meanwhile, the ungulates supply the demand for blood that keeps the pests coming back, thereby securing food for the oxbirds. A similar relationships occurs in the ocean among sharks and pilot fish, who eat the parasites from the sharks and in return receive protection from other large fish and an ample supply of food. Herodotus gave one of the earliest descriptions of mutualism when he described "natural dentistry" when crocodiles of the Nile River opened their mouths to allow sandpiper birds to eat leeches from out of them, thereby feeding the birds and maintaining the wellbeing of the reptiles. But mutualism is not limited to fish, birds, reptiles, and ungulates. It can also be found among plants, fungi, and even bacteria. Spruce trees, for example, and among other trees, communicate through an "internet" of mycorrhizal fungi, providing carbon to one another when one is low and another is high in it. In return, the fungus receives products from the *photosynthesis* of the trees, the production of sunlight into caloric energy. Other plants, among them trees such as the locusts, of the legume variety, house bacteria in the nodules of their roots that produce ample amounts of fertilizer in a process called *nitrogen fixation*. Mutualism is a part of life. It makes a perennial appearance throughout unrelated circumstances, displaying itself as an expression of sociality, co-evolution, hybridization, and convergent evolution.

In ecology, it is common for mutualism to express itself in the form of *guilds*, groups of different types of organisms that co-benefit each other.[279] As suggested by Jason D. Hoeksema and Mark W. Schwartz, in *Economics in Nature*, edited by Ronald Noe, Jan van Hooff, and Peter Hammerstein, mutualistic relationships, or "mutualisms," "have been modeled as biological markets,"[280] and

> are characterized by complexity and variation, with multiple, varying individuals and species on both sides of the interaction, species engaged in multiple types of

[276] In the sense of conscious mutualism, *Mutualism* refers to the reciprocity of rights and obligations
[277] *Interspecific* means "between different species"
[278] Landry
[279] Interestingly enough, the human social movement, of Mutualism, also arose from guilds, but, in this case, craft guilds
[280] Noe, van Hooff, and Hammerstein, 173

> mutualisms simultaneously, and costs and benefits of the interaction changing over time and space. Biological market models address this complexity in a number of ways, and as such may be appropriate for modeling many types of mutualistic interactions. The central mechanism of market models is that the price of trade is negotiated, with individuals choosing partners who are offering the best price. This partner-choice mechanism incorporates variation among potential partners in a mutualism, and recognizes that mutualisms operate in a complex community context.
>
> Many mutualisms may be best seen as interactions in which individuals of one or both species exploit individuals of the other species, but that nonetheless result in net benefits to each of the individuals involved.[281]

They say that the "interaction is considered a mutualism if the benefits and costs involved add up to a net benefit for both species."[282] The biological markets in question contain such interactions as those between "males and females, breeders and helpers, or plants and pollinators," suggests Ronald Noe.[283] Boguslaw Pawlowski and Robin J.M. Dunbar tell us that, among humans, "[m]ales offer cues associated with resources and seek out attractiveness, whereas females offer attractiveness and seek cues associated with commitment and resources."[284] Of course, similar dynamics of give-and-take, even while not sexual, are at play between the desires of friends and associates, family members, and etc.

Technically, *mutualism* in biology refers to win/win relationships between organisms of different species or populations, while *cooperation* refers to mutual or reciprocal arrangements between members of the same species. However, it is not uncommon to group the two together. Like mutualism, cooperation can be found widely in the animal kingdom and beyond. It is especially prominent where kin selection is advantageous, for purposes of ensuring the security of one's own genes, even if indirectly, but can occur merely for economic reasons as well. Many animals, for instance, will sound an alarm when a predator is sighted or starts to attack. Chickens, for instance, both hens and roosters, will sound such an alarm. But in so doing, they are making themselves vulnerable to attack by drawing attention to themselves. Nonetheless, this sort of cooperation pays off because it provides the flock at large more safety, thereby securing the safety of the chickens' kin. The same kind of dynamic plays out with animals such as ground squirrels. Cooperation is also seen among some of our closest relatives, such as the chimpanzees. Chimpanzees form *fission-fusion groups*, meaning that the members come and go from the *troop*, the chimp group, which may be organized along the lines of sexual economic specialization with males hunting and patrolling the territory and females nursing the young and foraging, and within these troops coalitions may be formed. Chimps are known to regularly groom one another, and Bobobo Chimpanzees are known to be very promiscuous, even trading sexual favors as commodities.

Mutualism, or—as is more technically phrased within intraspecific[285] relationships— *cooperation*, is especially noticeable among humans. It's less noticeable among our non-human primate relatives. Michael Tomasello, in his *Why We Cooperate*, says that there are "fundamental differences between human children and apes," and that "human children are altruistic in ways that chimpanzees and other great apes are not."[286] Tomasello here does not mean *altruism* in a fundamental sense, of course, as Landry suggests against, as that would be inconsistent with biology, but in the sense of what biologists

[281] Noe, van Hooff, and Hammerstein, 173
[282] Noe, van Hooff, and Hammerstein, 181
[283] Noe, van Hooff, and Hammerstein, 110
[284] Noe, van Hooff, and Hammerstein, 199
[285] Meaning "within the same species"
[286] Tomasello, 104

refer to as *reciprocal altruism*, distinct from true altruism. Reciprocal altruism is nothing to scoff at, though. As Carl Zimmer says, in *Evolution: The Triumph of an Idea*, Great Apes such as chimpanzees make a major use of it:

> Reciprocal altruism may be particularly likely to evolve in species with big brains. If you have the mental capacity to recognize individuals and keep a scorecared of who has been good to you and who has been taking advantage of your kindness, you can use reciprocal altruism to your advantage. So it shouldn't come as a surprise that some of the best evidence for animals helping strangers comes from our closest relatives— chimpanzees and bonobos [...]
>
> Chimpanzees cooperate with unrelated chimps, do favors for them, and sometimes even make sacrifices for them. They may join together on hunting expeditions, loking for duikers or colobus monkeys and sharing their kills. Reciprocal altruism may help chimpanzees gain social power—two subordinate males, for example, can make an alliance to overthrow the top male in their group. And chimpanzees do not just hand out favors blindly. They keep track of their kindness, and if they are betrayed will cut off their generosity or even punish a cheating chimp.[287]

This sort of reciprocal altruism is also well at play among humans. Much of the reciprocal altruism between humans is instinctive, but it is also dependent upon mutual understanding. For instance, Tomasello says that human children "form with others joint goals," and that

> they establish with others domains of joint attention and common conceptual ground, and they create with others symbolic, institution realities that assign deontic powers to otherwise inert entities. Children are motivated to engage in these kinds of collaborative activities for their own sake, not just for their contribution to individual goals.[288]

Shared conceptual ground, to such a degree as we have it, seems unique to human beings. Cooperation and mutual aid are basic components of human life, however, and Tomasello's work comparing the behavior of human children and young primates demonstrates that they are fairly innate. Tomasello says that he does "not believe [reciprocal] altruism is the process primarily responsible for human cooperation," but that, instead, "altruism is only a bit player. The star is mutualism."[289] He says that "mutualism might also be the birth-place of human altruism: a protected environment, as it were, to get people started in that direction."[290] Of course, Tomasello is not talking about Mutualism with a big *M*, but of small-*m* mutualism; biological mutualism.

Mutualism, like biological evolution as a whole, owes its being to the syntropic element in Nature. However, mutualism must progress at the benefit of the individuals whose subjectivity has been separated in the entropy of the Universe.[291] While all forms of association or symbiosis are syntropic to some extent, not all forms are necessarily mutualistic, as some can be parasitic and syntropic only for a parasite within the association, being entropic for the host. For this reason, in mutualistic relationships, individuality and self-interest cannot be forsaken for the collective or for altruism, despite their foundations being ultimately sourced in separation (and so in the context of entropy). Mutualism proceeds as reciprocal benefit from association is found. In this respect, mutualism represents a momentary balance of individualism and collectivism, as well as entropy and syntropy. Another way to

[287] Zimmer, 252
[288] Tomasello, 105
[289] Tomasello, 52
[290] Tomasello, 53
[291] Subjectivity owes to a difference, which is due to to separation, which is because of entropy

put this may be that, while mutualism progresses toward a sort of absolute syntropy, it does so as the relative balance of entropic and syntropic interests.[292] To imagine this, one must understand that relative syntropy and entropy are like relative good and bad, wherein what is good to one is bad to another, and *vice versa*; while absolute syntropy is like absolute Good, the absence of relative bad. This cannot be achieved by way of parasitic association, which necessarily inflicts entropy on others in order to have syntropy for itself.

A very important expression of mutualism in biological evolution is called *co-evolution* or *parallel evolution*. This involves a close relationship between two species, oftentimes belonging to entirely different kingdoms, phylums, or orders, such that they begin to evolve to accommodate or complement one another. A famous example of this comes from Charles Darwin in his *Origin of Species*, wherein he describes the co-evolution of a flower and a pollinator, particularly clover and bees. He imagines the extinction of bumble bees, which pollinate common clover, leading to a surplus that might be taken up by a new pollinator, the honey bee. The bumble bee has a long tongue to get to all of the clover's nectar, but the honey bee does not. However, in absence of a strong competitor like the bumble bee, and with a plethora of nectar made available to it, any honey bee born with an extra long tongue might see those genes pass on (by way of related drones or a queen, perhaps) to its hivemates, to their heightened success. Further, clovers that made their nectar more available to their new pollinator friends would likewise see success. In this way, mutualism leads, in the march of co-evolution, to advantages for both parties. This led Darwin to say, as popularly quoted, that

> I can understand how a flower and a bee might slowly become, either simultaneously, or one after the other, modified and adapted in the most perfect manner to each other, by continued preservation of individuals presenting mutual and slightly favorable deviations of structure.

While a great deal of co-evolution is mutually beneficial, it also expresses itself, at times, in mutual struggle. For instance, the cheetah and the gazelle represent an antagonistic sort of co-evolution not built on mutualism but instead on predation. Nonetheless, the co-evolution of the cheetah and the gazelle leads both to increase their speed, the cheetah for purposes of predation and the gazelle for purposes of survival. So while this is not generally classified as biological mutualism, there is still some degree of genetic mutualism at play in their conflict. Mutualism, by the way, might span the range from mutually-beneficial competition to collaboration. Sometimes domestication, as is done by both ants and humans, is considered to be a form of mutualism, though it seems to be some fuzzy ground between predation, domination, or exploitation and mutualism, as we will see is also the case with human governments. Another example of parallel evolution is grazing animals and flowering plants, another relationship based on mutually-strengthening competition.

Co-evolution might be seen among humans especially culturally, as with division of labor and specialization in the economy, wherein people develop different but complimentary skills, but also in competition between those sharing in the same industry or between businesses or nations, especially when their relationships are intergenerational. There may be some degree of co-evolution involved, also, between human racial groups. For instance, in medieval Europe, it was common for Jews and Gentiles to perform different economic functions. However, where co-evolution is not mutual, it may be commensal or parasitic, which has been the case when royals distinguished themselves in parasitic relationships or when free riders plague a society.

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[292] This is difficult to conceive of geometrically in three dimensions, but is likely not to be so difficult for God, in the fourth. However, to understand this relationship between the relative and the absolute is one of the heights of philosophical and alchemical achievement.

Mutualism seems to be convergent or hybridizing in some respects, too. That is, mutualism doesn't generally seem to have a clear or singular starting place, so much as being something that unfolds from within different individuals in different circumstances. Sometimes these individuals find one another and, in the case of humans, do something with their insights, sometimes hybridizing or— especially in humans— forming unique traditions or institutions of conscious mutualism. Other times, they express similar characteristics, completely separated from one another. Mutualism has many starting places. Considering our lack of specific knowledge in regard to the origins of mutualism, it may be best to treat it as an outgrowth of instinctual or habitual, as well as semi-conscious mutuality that has been ingrained in ours and others' species. Instinctual and semi-conscious mutuality presents a common environment for varying attempts at conscious mutualism, originating from different points of origin, and having different perspectives. These points, at times, come together to establish something shared between them.

In evolutionary biology, it is not unheard of for very similar traits to evolve independently of one another, often owing to similar environmental circumstances, a phenomenon known as *convergent evolution*. Erica R. Pianca, in "Convergent Evolution," tells us that "[c]onvergent evolution is the process by which unrelated or distantly related organisms evolve similar body forms, coloration, organs, and adaptations." She says, "[n]atural selection can result in evolutionary convergence under several different circumstances."[293] The eye, for instance, is understood to have independently evolved in different organisms; wings as well. Warm-bloodedness developed separately and convergently in the ancestors of birds and mammals.

As it regards taxonomy or phylogeny, the relationship between species can be either *monophyletic*, in which case they are considered to come from a common ancestor, or *polyphyletic*, in which case they are classified according to similar morphology even if arising from convergent evolution. Within monophyletic arrangements, there can also be *paraphyly*, or species set apart from others in the clade. For instance, according to mainstream scientists, prosimians have a paraphyletic relationship within the larger monophyletic arrangement of the order of primates, while lorises and tarsiers are considered to be polyphyletic, due to being classified separately within the prosimians as belonging to different ancestors. Of course, this is assuming a neo-Darwinist framework in which genetic drift is the driving force of evolution, in which case convergence is not seen as playing a central role.[294] Algae is polyphyletic, as is *Edantata*, which contains Xenarthrans such as sloths, anteaters, and armadillos as well as non-Xenarthran aardvarks and pangolins (who are apparently more closely related to carnivores). These animals, like the algaes, are considered to be so similar that they were originally given monophyletic classifications together. Yet, they are now considered to have come from different ancestors, despite their close affinities.

Many animals have polyphyletic relations. Bats have a polyphyletic relationship to treeshrews and primates. Ringtail Coatis and raccoons share a superficial resemblance to Lemurs and Ringtail Possums. Fairy armadillos are apparently armadillos, though they have many characteristics in common with moles, and appear to be armored moles. The Harpy Eagle and the Phillipine Eagle are

[293] Pianca

[294] From a hard position of strong convergent evolution it may be argued that another sort of category might be due, which recognizes convergence from completely separate origins, *a la* the shadow biosphere. If I may, I'd like to coin the term *henophyly* for a polyphyletic dynamic that is only distantly, or not at all, genetically related at its foundation, but especially when regarding a hypothetical hybridization between these species of nonexistent or distant relation, and, in particular, through sexual reproduction. Such a term would describe, for instance, a hypothetical hybrid between New World and Old World monkeys, something which is, so far as I am aware, yet to be demonstrated as possible, though it may theoretically be considered.

very similar, even having been classified together as the same species, *Pithecophaga*. The African Crowned Eagle is likewise considered to have convergently evolved similar characteristics to the Harpy Eagle. Legless lizards and snakes look very similar, but are only distantly related.[295] *Carcinisation* refers to the process of non-crab crustaceans becoming crab-like, a process so common that it demanded its own name! L.A. Borradelle, who coined the term, described it as Nature's many attempts to evolve a crab. Similar observations have been made about turtles and creatures that evolve similar shells along different evolutionary pathways.

Marsupials seem to tie many of the other mammals together polyphyletically. There are some marsupials that appear bearlike—most notably the Koala—and even primate-like, such as the Lemur-like Ringtail Possum and Greater Glider of Australia, or especially the Cuscus of New Guinea, which had, according to Gould and McKay, originally been mistaken for monkeys by Europeans.[296] Meanwhile, the Tasmanian Tiger, another marsupial, appears quite similar to a wolf in transition from an earlier therapsid. Morphologies span across the placental-marsupial divide in many mammals, suggesting that divergence and convergence occurred multiple times, among many species of animals. For example, as pointed out by Jenkins,[297] the morphology of a placental wolf, *Canis*, can be found among the marsupial *Thylacinus*, the placental shrew, *Sorex*, is mirrored by the marsupial *Sminthopis*, *Tamandua* by *Myrmecobius* anteater morphs, and *Talpa* by *Notorcytes* mole morphologies. Put more simply, there are both placental and marsupial versions of (at least) wolves, shrews, anteaters, and moles. The transition of multiple species from one form to another suggests a high likelihood for convergence having had taken place.

Evolutionary convergence is not as uncommon as one might think. And it's not restricted to simple biology, either. Convergence also occurs on a cultural level, when inventions or innovations of a common type emerge around the same time, by creators who are completely unaware of each other's work. This phenomenon is known as *multiple discovery*.[298] Convergent evolution can also take place on a massive scale. For instance, *adaptive radiation* is a concept that is used to explain the convergent evolution of marsupial and placental mammals.

Convergent evolution has even been demonstrated to occur on the molecular level and cellular level. As George McGhee, in *Convergent Evolution: Limited Forms Most Beautiful*, tells us

> Since DNA and RNA molecules contain only four separate nucleotides, the code for Earth life is a base-four system. As such, the probability [...] of convergent molecular evolution of the same nucleotide at the same site in two different DNA and RNA molecules, via random mutation, is one in four. Protein molecules contain only 20 different amino acids: thus [...] one in twenty."[299]

Further, McGhee reports, "Proteins are complex molecules, and the function of the protein is often determined not only by its amino acid composition but also by the complex manner in which the protein is folded [...] one in five hundred to one in a thousand."[300] McGhee cites a large number of examples of convergent evolution, including on the level of cells and tissues, such as in the form of microtubules. He concludes that "convergent evolution occurs across the entire spectrum of molecules

[295] Some snakes are also known to have live birth, an example of reptilian convergence with *Mammalia*
[296] See Gould and McKay, 57
[297] See Jenkins, 175
[298] Herbert Spencer was an early proponent of this view, in contrast to the *Great Man* view of history
[299] McGhee, 177
[300] McGhee, 177

that make up life."[301] He also ponders the question of convergent minds, just as Herbert Spencer had touched on long ago in his concept of *multiple discovery*. McGhee especially points to architectural strategies that have developed in common between different species, but also to such things as art, herding and pack-hunting behaviors, and, importantly, the convergent evolution of cultivation and husbandry practices found in common between certain ants, humans, and some beetles. Among the human species, it has been argued, pyramid construction is similarly understood to have converged, owing to the physical constraints shared by people in disparate locations.

Similar in some respects to convergence is *hybridization*, when organisms of differing types mix or coalesce. They are similar in that different starting places come together. The difference is that convergence does not require a physical coming together like hybridization does, but represents similar, though separate ends reached. For the most part, hybridization occurs within the same genus, though there are claims supported by documented evidence such as photos, video, and testimony of crosses happening between species of different genera, family, and even order. The trustworthiness of some of the latter begs the question at times. However, Eugene McCarthy has compiled an impressive mass of evidence in favor of the idea that hybrids are not always infertile, even if they differ vastly in their chromosome count, and that human evolution might involve more than just primates in its somewhat recent family tree. In *The Hybrid Hypothesis*, for instance, Eugene says that "it appears that humans are the result of multiple generations of backcrossing to the Chimpanzee." *Backcrossing* is a practice of intentional breeding, wherein a farmer will breed a parent to its offspring in order to preserve the desirable traits of the parent, and is known to be effective when utilizing hybrid offspring. In this way, a carrier animal of lesser importance may be used to transfer a parent's genotype and phenotype to a later generation. Eugene says that

> the other parent in this hypothetical cross that produced the first human would be an intelligent animal with a protrusive, cartilaginous nose, a thick layer of subcutaneous fat, short digits, and a naked skin. It would be terrestrial, not arboreal, and adaptable to a wide range of foods and environments. These traits may bring a particular creature to mind.[302]

It's the pig. Yes, the pig. A commenter on McCarthy's paper, Bryan Goldstein, says "I think I just became Kosher." McCarthy considers a chimp-pig cross to have resulted in the gorilla in a similar process.

The pig, McCarthy points out, has even more of the characteristics that non-human primates don't have even besides these. McCarthy also points out that hybrid species can be backcrossed by way of *introgression*, which is a long-term process involving repeated backcrossings to pass genes from one species into the gene pool of another. A particularly extreme form of this is called *lineage fusion*, and involves introgression that merges two species or populations into one. That's not all, McCarthy lists, in *Mammalian Hybrids*, those crosses, both human with animals and animals with other sorts, which appear to be most likely. He catalogs these not according to genetics, which is actually his expertise, but according to number of reliable reports of occurrences. At the top of the human-animal crossbreed report is a human-pig cross, for which numerous examples, including photos and videos from different areas of the world and testimonies published in fairly reliable publications, are provided. The pig is followed in McCarthy's reliable reports list by domestic farm animals and dogs, and then chimpanzees and orangutans. About halfway down the list of reliability is the human-snake cross, while a human-rabbit cross is at the lowest end of those reported. He lists many interspecific animal crosses in his

[301] McGhee, 206
[302] McCarthy[1]

work, too, among them the *Bili Ape*, a chimp-gorilla cross he thinks, but which is considered to be a new species of chimpanzee by the mainstream.[303] The Bili Ape was documented by Shelly Williams, who was shot in the back during her work. These are suggested to be six-foot-tal, bipedal apes with a fairly large braincase.

It must be noted that hairlessness is not a trait exhibited in all pigs, especially Eurasian pigs, but more particularly in domestic pigs. Wild hogs and boars have very coarse black or brown hair). The degree to which this is an emerging or convergent similarity between pigs and humans is not thoroughly explored by McCarthy to my knowledge, though he does explain that we are not sure what the ancestor of the domestic pig were like for sure, and that other sorts of pigs such as the tusky and hairless Babirusa could have made their way into the mix, otherwise demonstrating a possible analog. Perhaps, rather than purely receiving all of these traits one from the other, though, they either separately converged or co-emerged as a result of the sort of hybridization that McCarthy describes. After all, if the idea described is that macroevolution requires beastiality across family, genus, phylum, and order, and incest by way of backcrossing—going against universal human taboos—, then the idea is already that hybridization drives evolution. But, need this evolution be merely limited to the sexual-physical exchange of existing traits, or might emergence, driven by syntropy and informed by a morphogenetic field, play a role in developing novel and new traits from genetic synergy? Another possibility is that beastiality and incest is actually not needed at all (though they may assist), but that there may be periods wherein rates of horizontal gene-transfers are accelerated, allowing genes to be transferred non-sexually. In Scott Simon's "Understanding Horizontal Gene Transfer in 'The Tangled Tree,'" for instance, David Quammen says that

> The tree of life is the model used because it shows branches diverging. But now we understand that innovation in genomes doesn't always come gradually. Sometimes it comes suddenly, in an instant, by horizontal gene-transfer. And that represents the convergence, not the divergence, of lineages.[304]

It seems that macroevolution must be driven by syntropy (and so is not really *e*volution at all, but just volution), and that this entails that very different creatures are becoming more similar in this way. Perhaps, then, being "made in the image of God" might mean that together, despite our different starting points, we've developed similarities due to sharing the same *telos*, and that all creatures are developing together toward a more perfect form, of which *Homo* is merely a stepping point, but one which is or will be shared by all in increasing intensity on the way back to the Source. Indeed, Graem Finlay, in "*Homo Divinus*: The Ape that Bears God's Image," describes humanity's being "made in the image of God" as— not simply referring to our capacity for rational thinking and creative endeavors, but— the evolved capacity to relate to God, the whole cosmos, and the entire human family.[305] *Homo divinus* refers to Graem's conception of humanity, an ape that has come about by way of God's plan, as revealed in evolution, that reflects God's image. While Graem is not likely to agree with multiregional or polygenic evolution, his concept of *Homo divinus* nonetheless describes what the end result of a convergent, hybridized evolutionary path might lead to.

While George McGhee seems wedded to the standard models of physics and geology— or his studies on convergent evolution would probably push more weight around (such as by standing in support of such hypotheses from a polygenic basis)—, there is still something quite revolutionary in McGhee's work

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[303] See McCarthy[2]

[304] Simon

[305] He later points to the role of Christ in playing the image of God. This is a role we might remember Jesus himself suggesting belongs to the Church, which is the body of believers.

beyond his collection of data regarding convergent evolution. He has the gall to step into the world of philosophy a bit, into the arena of futuristic astrobiology. In this, he echoes Giordano Bruno in suggesting that the exoplanets are populated by other beings, and in so doing implies the possibility that these other beings may be something like us. Could they possibly even be *Homo sapiens*? McGhee's book is based on the premises that possibilities for forms are limited by the laws of physics, producing "forms most beautiful," a corrective to Darwin's assertion that such forms were endless rather than limited.

Archaic Primates

Paleoanthropology combines insights from paleontology, physical anthropology,[306] and *archaeology*, the study of human artifacts, to provide insights into the lives of people from the very distant past. There have been many people involved in this endeavor throughout time. Getting even further back in time requires an exploration of *primatology*, the study of primates, a subcategory of *zoology*, the study of animals more generally. Carl Linnaeus gave humans the taxonomic classification of *Homo sapiens*, recognizing two European types—*europus* and *alpinus*—, and assumed a common origin with apes, suggesting that humans were in fact simians. He had another form of human in his taxonomy as well, *Homo troglodytes*, or "cave man,"[307] derived from Jacobus Bontius, who had described it. Bontius had also introduced the word *Orangutan* from Asia. A third, *Homo lar*, would later be identified by others as a Gibbon, the Lar Gibbon. Philippe-Charles Schmerling discovered *Neanderthal*, a human who lived before and during the time of the earliest modern humans, but thought it was a modern human, while Johann Carl Fuhlott distinguished Neanderthal from modern human bones. Hermann Schaaffhausen studied Fuhlott's Neanderthal bones. People such as Rudolf Virchow, resistant to evolutionary thinking, argued that Neanderthal characteristics were due to pathology.[308] Julien Fraipont, a student of Van Beneden, argued that Neanderthal was a legitimate species. Thomas Huxley suggested that Neanderthals and modern humans had hybridized some. *Australopithecus* was found by quarry workers and studied by Raymond Dart. Eugene Dubois was the first to seek out human fossils, discovering Java Man, or *Pithecanthropus* or *Homo erectus*, in Indonesia. Rhodesian Man, an African *Homo heidelbergensis*, or *Homo rhodensiensis*, was found by Tom Swiglar and studied by Arthur Smith Woodward. Ralph von Koenigswaldi discovered *Gigantopithecus* and *Meganthropus*. After a visit by the Swedish Prince in China, Johan Gunnar Andersson would announce the discovery of human teeth from Peking Man that would be categorized later as belonging to *Homo erectus*. *Homo habilis* would be discovered and studied by the Leakey family, namely Mary, Louis, and Richard. In between these there would be many more discoveries, some new and others belonging to the same *taxa*, and upon all of these would be established new models of human evolution.

Graecopithecus, discovered in Greece and then analyzed by Nikolai Spassov and Madelaine Bohme, among others, is a strangely controversial species. The controversy lies in its being in the East Mediterranean rather than in sub-Saharan Africa, the politically-correct home of humanity. As such, it may be able to shake the Leakeys' hegemony and establish a new model more related to an Out of Europe view. After all, Ales Hrdlicka long ago suggested that the locus of human evolution is in Central Europe. *Graecopithecus* appears to be a strong contender for our common ancestor with Chimpanzees,

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[306] The study and classification of humans according to physical type

[307] Also called *Homo sprelaeus*

[308] *Pathology* comes from *pathos*, which is a word referring to appeals to the emotions as well as to suffering more specifically. Similarly, pathology is the study of ailments resulting from absurdities that have led to suffering, *absurdities* being attempts to do what is impossible. When one tries to do what is impossible, it is an absurdity, and absurdities are what lead to *pathos*, suffering resulting from appeals to the emotions. Judgement not rendered according to natural fact causes natural suffering. This is the nature of pathology, whatever the scale.

thought otherwise to have been a species such as *Proconsul*[309] that ties together the Lesser Apes, or the gibbons, with the Great Apes. *Graecopithecus* was related to *Mesopithecus* in Southeast Asia and probably the other Australopithecines, or proto-humans, throughout the world. Today, the Common Chimpanzee, including *Pan trogdolytes versus* in West Africa, are found just South of the Sahara Desert. They are separated from the Bobobo Chimpanzees, or *Pan paniscus*, by the Congo River to the South, and sometimes border or even overlap with the habitat of gorillas. Remember, on a smaller planet, this would not have been too distant from *Graecopithecus* in the Balkans, which would have touched North or perhaps even Western Africa (if Eurasia slid Eastward), otherwise having a land bridge there by way of Africa, Italy, and Iberia.

Paradolichopithecus was a baboon- or macacque-like primate from Eurasia that is thought to have stood upright, having features similar to *Australopithecus*. *Danuvius* was another, older Great Ape, that lived in Germany, and walked upright or close to it by way of clambering (as a Orangutan does, but more advanced). Other European apes have also been discovered in Europe, such as *Anapithecus* and *Griphopithecus* from Austria, *Dryopithecus* from France and Spain, *Rudapithecus* from Central Europe, or *Anoiapithecus* or *Pierolapithecus* from Spain, *Ouranopithecus* from Greece, among others. Europe was not at all foreign to apes. Today, however, only the Barbary Macaques, a type of Cercopithecine, remains in Europe.

Aegyptopithecus, discovered by Elwyn Simons in Egypt, and which predates the split between apes and Old World Monkeys, is a primate that has been compared to New World Monkeys, being similar in size to a howler monkey. This is interesting because there are some New World Monkeys that are similar in some respects to Old World Monkeys or apes too, such as *Perupithecus*, *Proteropithecus*, and *Protopithecus*, the largest of the New World Monkeys,[310] and also among the least well-known. *Perupithecus*, discovered by the team of Kenneth Campbell, Jr., is considered to possibly have been the first of the New World Monkeys, although it is conjectured that it is of closer relation to Old World Monkeys and is met with competition by *Panamacebus, Paralouatta*, and *Ucayalipithecus*, among others typically also of a squirrel or howler monkey morphology. As the story goes, *Perupithecus* or something like it crossed the Atlantic from Africa and the New World Monkeys are its derivatives. Of course, others, such as Carelton Coon, supported convergent evolution as an explanation. *Proteropithecus*, first described by Cuvier,[311] was found in France.[312] The team of Carlos Jaramillo, however, discovered *Proteropithecus* also in Columbia, now called *Branisella* after Leonardo Branisa who discovered it also in Bolivia, though Terry Harrison suggests it has also been found in Argentina. Among others, Richard F. Kay still suggests that *Branisella* is *Proteropithecus*. *Protopithecus*, not to be confused for *Proteropithecus*, is often cited as the "first fossil primate" owing to its having been the first extinct primate fossil discovered, by Peter Wilhelm Lund. It appears to have been something like a hybrid between the ancestors of howler monkeys and spider monkeys, or to have been derived from a common ancestor of the two. Its limb bones are twice as thick as spider monkeys and it appears to have been able to howl like howler monkeys due to its large vocal sac. Its large size may be suggestive of a semi-arboreal or semi-terrestrial lifestyle, living between ground-level locomotion and time spent in the trees, so Lauren Halenar, in "Reconstrucing the Locomotor-Repertoire of *Protopithecus brasiliensis*," has suggested that it may have occasionally spent time on the ground similar to the Great Apes.[313] Brazil, at the time, may have alternated between savannah and jungle, contributing to a generalizing

[309] Perhaps a Cercopithecine or derived therefrom
[310] But *Branisella*, *Cartelles*, and *Caipora* are also similar in some respects to Old World Monkeys
[311] In his "Research on the Fossil Bones of Quadrapeds"
[312] In gypsum quarries at Montmartre in Paris
[313] See Halenar

species that could alternate between arboreal and terrestrial living, she suggests. New World paleontology and archaeology are sorely lacking, as the Amazon rainforest, upon being scanned by technology, shows that a vast civilization awaits to be explored beneath the thick jungle. Because the Americas do not fit into the official narrative, they—especially South America—are lacking in funding for expeditions to do things such as search for extinct apes and monkeys, or even cities for that matter. Still, Hazel Byrne, et al. have shown that humans are some relation or show resemblance to Plathyrrine, Cebideae monkeys,[314] the group containing capuchins, spider monkeys, and, depending who you ask, howler monkeys.

Many religionists and fringe archaeologists believe that there is a concerted effort by institutions such as the Smithsonian and the Vatican to hide away the true history of humanity. Perhaps an example of this, Regin Olimberio writes in "*Megatherium* or Extinct Giant Sloth Built Huge Complex Tunnels in Prehistoric Brazil, But Why?" that there are giant tunnels, called *paleo-burrows*, under Brazil that were created by *Megatherium*, the Giant Ground Sloth.[315] This required construction by multiple generations, required planning skills, and perhaps tool use. Paleo-burrows used to be called *underground galleries* even in the mainstream, relay Fabrico J. Nazzari Vicroski and Heinrich Theodor Frank in "The people of the paleoburrows assigned to Pleistocene megafauna in Southern Brazil," but have since been classified as *paleo-burrows* due to their antiquity. Some of them have cave paintings and ceramic artifacts in them, but Vicroski and Frank assure us that this is because humans started using the paleo-burrows after their having been abandoned by megafauna.[316] Ground sloths have certainly been found in caves, lava chutes, fumaroles, or etc. A Shasta Ground Sloth, *Nothotherium shastensis*, for instance, not quite as large as a Giant Ground Sloth, *Megatherium*, was found in a fumarole, a volcanic tube, of Aden Crater in Southern New Mexico. Jay Sharp, in "Shasta Ground Sloth, *Nothrotheriops shastenensis*: The Story of Its Discovery at Aden Crater in New Mexico," writes, "[a]stonishingly, the sloth had broken none of its bones in its fall into the fumaroles,"[317] which falls about a hundred feet below the surface. It was in a large, dry room or chamber, Jay reports, that had since been occupied by bats and the remains were well-preserved in guano. *Shastensis* is named after the Mount Shasta area, where it was originally found in caves at Potter Creek.[318] The problem is, sloths are notoriously slow creatures, owing to their exceptionally slow metabolism, although *Thalassocnus*, a semi-aquatic ground sloth, likely had some sort of speed to its motion. And there is no existing evidence of their having been able to use tools. Today, sloths are around the size of primates and are found in South America. The two main types, two-toed and three-toed sloths, despite their similarities, are considered to be products of convergent or parallel evolution, understood even by the mainstream to have come from different creatures![319] On the more extreme end of convergent evolution, it is not entirely impossible (though it is unlikely) that the Giant Ground Sloth had evolved, like the sea otters perhaps, separately from primates or after introgression or backcrossing into their own Stone Age.[320] It seems most likely, however, that these tunnels were actually built by a Hominin, and probably by a

[314] See Byrne, et al.
[315] *Megatherium* is understood to have co-existed with humans and probably to have been prey to them
[316] See Vicroski and Frank
[317] Sharp
[318] The Shasta Sloth is the most prevalent sort found at the famous La Brea Tar Pits, as well, which have preserved a large number of prehistoric specimens, including Saber-Toothed Cats, or *Smilodon*, and many others (bison, mammoths, bears, wolves, etc.). Harlan's Ground Sloths, *Paramylodon*, were possibly hunted in New Mexico not too far away at White Sands, as indicated by preserved human footprints from the Middle Stone Age following after those of a ground sloth.
[319] Despite their similarities to primates, they are considered phylogenetically more related to armadillos and anteaters than to lemurs. Little is known of their hybridization capacity.
[320] Even wilder is the possibility that tales of the Navajo and other peoples about convergent evolution of humans from separate species is true!

giant one. *Megatherium* has not been recovered from the tunnel and has only been assigned as the culprit due to its size and habitation of the area. My money is on *Protopithecus*, whose remains were found in the same area, of Lagoa Santa, Minas Gerias, Brazil. But, on the wilder end, it is not impossible, considering McCarthy's work on hybridization, that the Ground Sloth passed some of its DNA on to *Homo sapiens americanus*, perhaps even by way of *Protopithecus*. Sloths have, in common with humans, after all, genes that regulate metabolism, DNA repair, cell maintenance, immunity, and aging, which has been suggested to have been produced as a product of convergent evolution on a molecular level, and result in shared longevity with comparison to body mass. This is also plausible.

There may be some bridges between primates, sloths, and marsupials, such that something like a mammalian "ring clade" may exist allowing different species to somehow interbreed or exchange genes in another way. Various tree kangaroos, for instance, appear to have superficial similarities with sloths. Some images, such as that of the Goodfellow's tree kangaroo from *Encyclopedia of Animals: Mammals* by Edwin Gould and George McKay, show a phenotypic resemblance to common depictions of *Megatherium*, the Giant Ground Sloth, or otherwise to a bear. Meanwhile, the rat-kangaroo shows a strong resemblance to possums or rodents,[321] and the numbat is equipped with a tongue not entirely unlike South American anteaters, relatives of the sloths.[322] Lisa Dabek is quoted as saying, in reference to "Matschie's Tree Kangaroo" of Papua New Guinea, that "[i]t's a hybrid of a kangaroo, a koala, a sloth, a monkey, and a bear," though the quote is isolated from the rest of the text and given without further context, apparently as told by Woodland Park Zoo.[323] She's likely referring to polyphyletic phenotypic traits rather than genetic relation. Nonetheless, it would make quite some sense if there was a relative or more from Antarctica-Lemuria that tied these creatures together somehow, and which may have been involved in our own evolutionary story. Like Dabek, John Keogh, in "Captivating Tree Kangaroos: Nature's hidden gems," has said that the tree kangaroo's "body is similar to a sloth's, with sharp claws on both their hands and feet." Considering more evidence, this time surrounding sloth-like lemurs and monkeys, *Paleopithecus*,[324] or the Sloth Lemur, is a genus of now-extinct, sloth-like lemurs that used to inhabit Madagascar, tying sloths to primates. Its features, despite being mostly lemurian, are so sloth-like that the name is obviously appropriate, with sloth-like features in the crania and limbs. *Archaeoindris fontonatyii* was another Sloth Lemur, in this case a Giant Sloth Lemur, that rivaled the size of gorillas and *Gigantopithecus*.[325] Madagascar, home to the lemurs, would at one time have bordered Antarctica and perhaps India, Sundaland, or even Sahul, with the Americas possibly not too terribly distant.[326] Brandon Specktor, in "Ancient Monkey Transformed into a 'Sloth' When It Arrived in Jamaica," relays that a fossil primate, *Xenothrix mcgregori*, the Jamaican Monkey, oddly has been found to have similarities to sloths and may have existed as recently as nine hundred years ago by mainstream estimation.[327] It is marked by a sloth-like, slow climbing lifestyle and large molars. Others have suggested that it may be related to the monkey *Aotus lemurinus*, one of the nocturnal "night monkeys," or marmosets. Harry Pettit, in "Extinct sloth-like monkey species 'unlike any primate on Earth' travelled to Jamaica from South America aboard rafts of floating vegetation 11 million years ago,"

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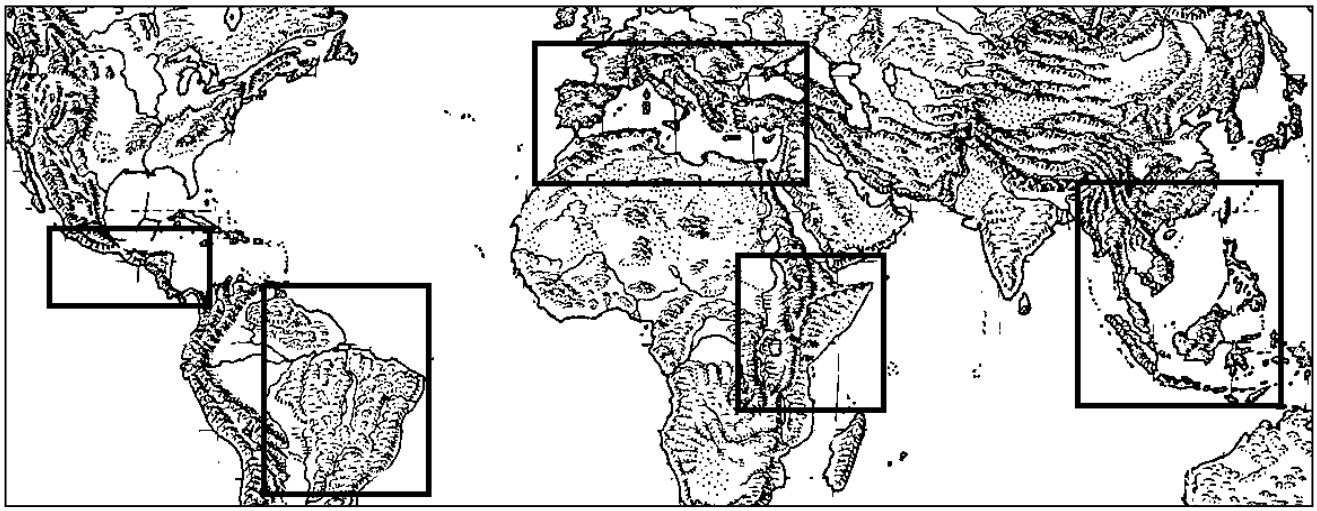
[321] Gould and McKay, 59
[322] See Gould and McKay, 61
[323] Woodland Park Zoo
[324] Or *Palaeopithecus*, meaning "before ape"
[325] Other oddities among extinct lemurs include the Koala Lemur, which had probuscian-like facial features commonly considered to be similar to those of a rhinocerous
[326] the rodent-like *Monito del Monte* being the only Australdelphian Marsupial in South America, all others existing in Australasia. Other Australdelphians, such as *Woodburnadon*, have had fossil remains discovered in Antarctica and Patagonia.
[327] See Spektor

suggests that *X. mcgregori* "looked more like a sloth than a monkey," had rodent-like legs, and, despite their small stature, became quite stout.[328]

There certainly are "super-archaic" "ghost species" considered to have existed. Konstantin Popadin *et al.*, in "Mitochondrial Pseudogenes Suggest Repeated Inter-Species Hybridization among Direct Human Ancestors," for instance, write that *pseudogenes*—unusable genetic fragments—suggest that hybridization involving a now-extinct Hominid occurred around the time of the "split" between the *Homo*, *Pan*, and *Gorilla*, and that such hybridization may have indeed been very common. The now-extinct Hominid is seen as responsible for the spread of the gene. Popadin *et al.* said that there are many more pseudogenes in the human genepool as well. [329] While there are numerous possibilities for the now-extinct Hominid, perhaps belonging to a clade from Europe or Asia, such as a relative of the Baboon, Gibbon, or Orangutan, another possibility is that such a pseudogene, even if not this one, could be derived from a genus belonging to the Americas or Antarctica.

Christian Roos *et al.*, in "Nuclear Versus Mitochondrial DNA: Evidence for Hybridization in Colobine Monkeys," have written about the strong degree of hybridization in primates, in this case between *Piliocolobus* or *Procolobus* into *Colobus* by way of female introgression and *Semnopithecus* into *Trachypithecus* by way of male introgression. It seems that various degrees of introgression between various monkey "species" is not at all a strange thing to occur.[330] Similar things have been written about the Australopithecines, such as by Johan Nygren, that the split between *Australopithecus*-proper and *Paranthropus* may have involved introgression from *Gorilla* into *Australopithecus*, resulting in *Paranthropus*. Reiko Matsuda Goodwin has reportedly discovered a cross between a Baboon (*Papio*) and Mangabey (a Cercopithecine), dubbed a *Mangaboon*. One of these specimens apparently lives at the Mt. Kenya Wildlife Conservancy, and is named *Safari*. This is an example of interspecial hybridization between Old World Monkey species. Meanwhile, Michael Bradley holds that some of our unique human features, such as our thumbless and flat feet, "nostrility," and the high sexual dimorphism and aggressiveness among Caucasians (I would add, also, Congoids) may be derivative of backcrossing with these kinds of Old World Monkeys, which he refers to as *Cynopithecoids*. He points especially strongly toward Gelada (*Theropithecus*) or Common Baboon (*Papio*), or the Rhesus Macacque (*Macaca*), pointing to the "Rh" or "Rhesus factor" in our blood. He imagines one of these "Cynopithecoids" mating with an Australopithecine, thereby producing a human, and reminds us of the eager willingness of apes in captivity to attempt to mate with human females, suggesting that Old World Monkeys and Great Apes would have no issue with the desire, and suggesting the main issue might be with forward-facing genitals as they may have been found in Australopithecines but not "Cynopithecoids." Chrissy Sexton, in "Hybridization among wild baboons comes with hidden costs," relays that 20-30% of apes, monkeys, and other primates crossbreed and share their genetic material with other species. *Kooloo kamba* is a purported chimp/gorilla hybrid in Africa. Oliver the Chimpanzee may have been an example.

[328] See Pettit
[329] See Popadin *et al.*
[330] See Roos *et al.*



It is important to point out a key area, which I believe to have been the home of the emerging Australopithecines—here including *Graecopithecus*, *Protopithecus*, *Khoratopithecus*, and etc.— from whom we likely evolved. Importantly, while this area began as a range in physical contact, over periods of Earth's expansion, the area became multiple ranges occupied by specimens now separated as they had never fully been before. This would divide our ancestors one from another, New World Monkey from Old World Monkey.[331] If not Antarctica alone, this was the true *Lemuria*, home of the primates, sought after by Philip Sclater, its originator, and his supporter Ernst Haeckel. To put this clearly, Lemuria, which was conceived to be a sunken continent, was actually composed of a combination of Antarctica, Sunda, the Great Rift Valley of East Africa, the Mediterranean, and the Americas, especially surrounding the coiled up Central America and Brazil, which had all basically been bordering one another on a smaller Earth. Other places that may be considered potential areas of *Homogenesis* might include Antarctica, California, Texas, Mexico, and South Asia. The largest gap between the earliest inhabitants of the Americas and Afro-Eurasia would not have been a body of water at the time, but, instead, Central Africa. Remember, Eastern and Western Africa would have been as close, at this period of time, as the width of Sunda and Central America, which is closer than the span across the African Continent from East to West. *Australopithecus* and *Homo habilis*, and their associated crude stone tool industries, the Lomekwi and Oldowan choppers and scrapers, are concentrated on the Eastern side of Africa, not seeming to have wanted to venture too far Westward, though there have been Oldowan objects found across and outside of Africa as far as China. The other Australopithecines, the unofficial ones,[332] are placed variously in France, Spain, Greece, Egypt, Italy, Turkey, India, China, Thailand, and even, in the case of *Protopithecus*, the New World.

There are other kinds of *-pithecines* (tailless monkeys[333]) that are still around, at least in name (some have tails), such as the *De Brazza Monkey*, an Old World Monkey (Baboon basically) of South Africa, otherwise named *Cercopithecus neglectus* (despite its tail) because of its notoriously cryptic nature, rarely ever being seen by humans due to its tendency to stay still and hide its colorful parts, including a colorful crown. Other Cercopithecines, or *guenons*, such as the *cephus*, *nictitans*, and *pogonias* varities, are either polytypic in their phenotypes or provide an example of *polyspecific associations*, associations between members of separate species. They are known to hybridize at times, but maintain three

[331] It is of interest to note that New World Monkeys engage much more frequently in pair-bonding behavior than do Old World Monkeys

[332] Such as *Pliopithecus*, *Piereolapithecus* and *Hispanopithecus*, *Graecopithecus*, *Aegyptopithecus*, *Oreopithecus*, *Ouranopithecus*, *Sivapithecus*, *Sinanthropus*, *Khoratopithecus*, and etc.

[333] Not all of them are tailless, but this is what the name generally implies

distinctive phenotypes nonetheless. This distinction is maintained through sympatry, with each species having a separate feeding niche but playing the watchman role for each other. Wolf's Mona Monkey, another Cercopithecine,[334] has been known to maintain associations with species as distinct as the Bonobo Chimpanzee and Allen's Swamp Monkey (a strong swimmer and diver, *Allenopithecus*), which is eaten by the Bonobo. *Cercopithecus mitini*, a relative in West Africa, is considered to have a low level of *agonism*, or internal group competition. This is merely scratching the surface of primate mutualism, co-evolution, and hybridization. Of course, many other existing -pithecines, such a *Miopithecus* and *Theropithecus*, are also found in Africa that are not on the list because it is well-accepted that humans evolved in Africa, while it is less accepted that they evolved independently outside of there, thus incentivizing my focus elsewhere. *Bunopithecus* and *Yuonopithecus* were a now-extinct Lesser Apes or Old World Monkeys from China, usually considered to be related to gibbons.

Could it be that *Protopithecus* was of some relation to these other -pithecines among the Lesser Apes and Old World Monkeys in Africa and Asia, including the Australopithecines (including *Graecopithecus* and the like) generally classified as Great Apes, such that, altogether, these simioforms demonstrate the intraorder to be chronodynamic? That is, that simians are a sort of *chronoclade*, analog to a "chronospecies," or *ring clade* analogous to a "ring species," that evolve more or less together as regards the larger timescale, exchanging DNA along the way?[335] Could they possibly even be related to sloths? According to Michael Cremo's quotation of Aime Rutot, in "The Discoveries of the Belgian Geologist Aime Louis Rutot at Boncelles, Belgium: An Unresolved Archaeological Controversy from the Early Twentieth Century," Florentino Ameghino had suggested that

> All of the apes, including the anthropoid apes, came into existence during the Miocene and their brutish descendents come from a stock with only the most primitive intelligence. Therefore, it is not among the apes that one should search for the precursor of humans, because the precursor is more ancient than the ape.[336]

Non-human Hominoids today, besides the orangutan, are concentrated toward West Africa rather than being in East Africa where *Homo sapiens idaltu* evolved. Orangutans are alone in Southeast Asia as Great Apes, though *Gigantopithecus*, perhaps a relative of the gorillas though much larger, once roamed China, *Indopithecus* existed in South Asia, and *Meganthropus* (sometimes compared with African Hominids such as *Paranthropus robustus*), larger than gorillas but smaller than *Gigantopithecus*, in Indonesia, perhaps an example of "island gigantism." *Homo floresiensis* and *luzonensis* are found in maritime Southeast Asia, too, distant from *Homo habilis*, who does not appear to have made it Out of Africa.

Buckminster Fuller points to the "Leakey family's proofs,"[337] alluding to their having discovered *Homo habilis*, the acclaimed first human, in Africa, placing the origins of humans, in mainstream thought but not in Bucky's, in Africa. It's worth mentioning that the Leakey family is a well-to-do, technocratic family, whom, working together, has had a major influence on the world of paleontology. This does not make their findings fake, but it does lead one to wonder if there are political motives for shifting the

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[334] All Cercopithecines-proper are found in sub-Saharan Africa, though Ceropithecids (Old World Monkeys) more generally are found outside of there

[335] *Monkey* is of relation to the words *moon* and *mons*, and so has reference to a mother of sorts. Before *monkey*, *ape* was solely in use. An ancient word, pre-Indo-European, it *may* be of some relation to paternity, as *ap-* in Welsch is a patronym (*ap-* is from proto-Indo-European *hopi*), perhaps also found in the name *Apollo*, and perhaps means "fathered by." Similar prefixes, such as *aut-*, such as in *author*, are cognate to *father* or *pater*. In Navajo, the word for "ape" or, more generally, "primate" is *magi*. *Homo* comes from Indo-European meaning "of the Earth."

[336] Cremo

[337] Fuller, 11

origins of humanity exclusively to Africa in a post-World War world, after the track record of scientific deception had been established. Indeed, the rise of the Leakey family corresponds with the rise of elitism and priestcraft in postmodern science. Nonetheless, some scholars have questioned if *Homo floresiensis* and others are descended— not from *Homo erectus*, but even earlier— from *Homo habilis* or even a common ancestor. Debbie Argue and Colin P.Groves, have suggested, in "The affinities of Homo floresiensis based on phylogenetic analyses of cranial, dental, and postcranial characters," that *Homo floresiensis*, discovered by a team, is in fact a sister to, or subspecies of, *Homo habilis*.[338, 339] While Southeast Asia and Northwest Africa would nearly touch around Panama on a smaller planet, the Horn of Africa would be even closer, likely touching Indonesia, home to *floresiensis*, placing *Homo habilis*, found in East Africa, right next door. This means that it is not impossible to speak of an "Out of Indo-Africa" approach, one that might even include in it Central America, so perhaps an "Out of Indo-Africamerica" is even acceptable on a smaller Earth. In such a case, the divergence of the human chronospecies would not be due to sympatry or migration, but to the division of the continents of Asia, the Americas, and Africa one from the other. This original divide may have been between *Homo habilis* and *Homo floresiensis* and perhaps also *luzonensis*. Hybridization, then, following the reintroduction of humans, one to the other, and after long periods of isolated selection leading to new features, would be something of a reunion of the species, a return to primordial wholeness.

Before the shift to the Out of Africa view, the most prominent view was that of Out of Asia. Findings such as Java Man, a well-preserved *Homo erectus* in maritime Southeast Asia, by Eugene Dubois; as well as those of Peking Man, another *Homo erectus*, by a team, had established Asia as the most likely candidate. People such as Ernst Haeckel and Pierre Teilhard de Chardin had believed that Asia was the home of the human species. William Diller Matthew had held, instead, that the home in Asia was not in the maritime region, but in Tibet.[340] Peking Man, today considered a subspecies of *Homo erectus* is also known as *Sinanthropus pekinensis*, connecting its origins alternatively to *Sinanthropus* rather than from an African-sourced *Homo erectus*. Java Man, similarly, had received the name *Pithecanthropus* before being assigned to *Homo erectus*. However, *Anthropopithecus* had also been assigned to Java Man, even earlier, a term that had apparently included the Common Chimpanzee. Buckminster Fuller held to the "Out of Asia" view of human evolution. According to Buckminster Fuller,

> The most logically propitious place for humans to survive and prosper within our planetary biosphere was on the coral atolls of the South Pacific and North Indian oceans. Here the [...] temperature of the almost-still water inside the lagoons was so compatible with life that head-above-water humans could stay in them continuously without any unfavorable effect. The lagoons abounded in fish [...] Crystal fresh waters poured down the mountainsides, and coconuts full of fresh milk fell to the ground around the humans. Fruits were plentiful, and there were no wild animals threatening to eat the helpless baby humans.[341]

Fuller alludes, then, to the *aquatic ape hypothesis*—that humans had evolved aquatic features from their time evolving near water— proposed by Elaine Morgan, pointing to our salt water tears, which distinguish us from other primates. Elaine Morgan, herself, and her supporters, pointed to various other features in support of the idea, such as that humans have body fat comparable to blubber which is absent on other apes, that newborn babies can be born underwater and can swim, that humans lack

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[338] Debbie and Groves

[339] Fuller, himself a globalist and even a Malthusian— even if a more palatable one—, might purposefully be keeping the full story from us, despite his willingness to take a position contrary to the mainstream

[340] Still today, Mario Pichardo holds to an "Out of Asia" hypothesis that *Homo sapiens* had come from somewhere around Central Asia, moved into Europe and Africa to the West, and Asia, Australia, and the Americas to the East

[341] Fuller, 5

body hair except on the head (which she suggested allowed babies to hold on to their mothers while swimming), and a number of other interesting features.

Reck's Skull, or *Oldoway Man*, from Tanzania, considered real by George Grant MacCurdy and Louis Leakey, is dated to the Paleolithic.[342] Reck and Leakey would later suggest it was a younger sample intruded into the older strata, despite the skeleton having been imbedded in rock from an earlier time. The Leakeys would go on to find their own fossils, such as those of *Homo habilis*, and would organize funding for the study of African Great Apes by people such as Jane Goodall, which helped to solidify the idea that humans are related to chimpanzees, a claim that probably does have its share of truth. Still, researchers today, including people such as Jeffrey H. Swartz and John Grehan, have suggested that orangutans, from Southeast Asia, are more closely related to us than chimpanzees are, a claim that is close to heresy in today's age, as it goes against the mainstream model of human evolution established most firmly, perhaps, by the Leakeys.

Long before both of the other theories, the American School of anthropology had become increasingly interested in what is called *polygenism*, the idea that the various races of the planet were derived from different origins. This was derived largely from heretical Biblical thinking regarding the existence of pre-Adamites from before Noah's Flood, but later by scientific evidence, promoted by many thinkers.[343] Josiah Nott would take this so far as to suggest that the different races were derived from completely different animals, such as whales, buffalo, auroks, giraffes, and kangaroos, before going through phases as elk, goats, elephants, and then bears, wolves, or apes, before becoming human beings. As he saw things, if "the teachings of science be true, there must have been many centers of creation, even for *Caucasian* races, instead of one center for all the types of humanity." While his view was overruled by the advance of Darwinism, it foreshadows a conception of convergent evolution that would later become an important part of evolutionary thinking.

The Ameghino brothers, Florentino and Carlos, challenged the Out of Asia and Africa theories with their prior findings from America. Florentino Ameghino claimed that Hominid fossils of *Tetraprothomo arentinus* and *Diprothomo platensis*[344] showed the indigenous evolution of humans in Argentina's Patagonia region, the "Land of Giants." Florentino Ameghino had claimed that some of his finds in Patagonia had come from the Cretaceous, now mostly considered dubious. Florentino Ameghino argued that all primates had come from human ancestors in Patagonia, and that even the lower-ordered primates had come from humans. Ameghino argued that apes were "men who turned beastly." Whatever may be said about their specific claims, the Ameghinos demonstrated that mammals, primates, and even humans had probably evolved independently in South America. Florentino Ameghino would be criticized after Max Friedemann brought casts back to Europe, securing ground for the Out of Africa idea. Still, *Nebraska Man* is the name of a tooth found in Nebraska by Harold Cook that was originally attributed to a human, *Hesperopithecus haroldcookii*, originally agreed to by William Diller Matthew and described by Henry Fairfield Osborn, but that was later said by Edwin Colbert to have belonged to a peccary, *Prosthennops*, identified by Matthew long before, just a few years after Matthew's and the same year of Osborn's death. Also in Nebraska, as well as Kansas was *Loess*

[342] 1.5 million B.C. Another skull has been dated much earlier, to the Pliocene. Giuseppe Ragazzoni discovered a skull, the *Castenedolo Skull*, that appeared to have been a skull of a *Homo sapiens* from the time of the Pliocene. A Professor Sergi agreed with him. There is, of course, room for error, and certainly not everyone agrees with such dates. Most certainly disagree.

[343] By people such as Islamic scholars (on *jinns* and *hinns*), the Familists, Giordano Bruno, Francois Bernier, Isaac La Peyrere, Georges Cuvier, Jeav-Baptiste Bory, Anders Retzius, Samuel George Morton, Louis Agassiz, Charles Caldwell, Josiah Clark Nott, George Robbins Gliddon, Ephraim Squier, and others

[344] The Buenes Aires Skull, *Diprothomo platensis*, was suggested to have come from the Pleistocene

Man, considered at first, upon analysis of the skull, and before its rejection by Hrdlicka, to belong to Neanderthal or some equivalent. Even today, Austin Whittall, in "*Diprothomo* and Lagoa Santa – *Homo erectus*?" holds in favor of the Amerghinos, saying that, decades later, "Alan Lyle Bryan from the University of Alberta found a highly mineralized calotte (skullcap) that had been found at Lagoa Santa in Minas Gerais, Brazil"[345] which appears to be a *Homo erectus*. German Dziebel argues in favor of an Out-of-America view. Jeffrey Goodman, in his *American Genesis: The American Indian and the Origins of Modern Man,* is of the belief that modern humans originated in North America, in California. David Deming, in "Did Modern Humans Originate in the Americas? A Retrospective on the Holloman Gravel Pit in Oklahoma," defends the Out-of-America view.

The discovery of *Homo erectus* or *Homo heidelbergensis* also in Europe and Africa, such as the Mauer jawbone by an unknown worker and Rhodesian Man by Tom Zwiglar, would further complicate the picture. *Homo erectus*, it seems, with all things considered, had come from out of both Eurafrica (Iberomaurusia) and maritime Southeast Asia (Austronesia), and probably the Americas too, possibly deriving from some mixture of *Australopithecus*- and *Pithecanthropus*-derived Hominids, possibly even with some others, as explored later. It thereby became distribute across the planet. It appears that Eurasian *Homo erectus* had inherited the combined lineage of *Homo habilis* in Africa and *Homo floresiensis* in Southeast Asia, the first two considered in the *Homo* genus, the first to split, perhaps to converge, from the Australopithecines. Alternatively, *erectus* may have been a convergent phenomenon arising from the various extinct Hominids that had already existed outside of Africa, such as *Ouranopithecus*, *Pierolapithecus*, and *Graecopithecus* or a relative of *Sivapithecus*, etc. It's plausible, that Eurasian *Homo erectus*, distinct from African *Homo erectus*, had developed from the combination of these early humans—perhaps including African *Homo erectus*— and Australopithecines-proper with these other extinct Hominids. These might include Hominids that did not evolve from out of the Great Apes of Africa, but perhaps, in the case of orangutans and *Sinanthropus*, for instance, from Lesser Apes or gibbons that had evolved locally in Asia, or, in the case of *Protopithecus* and perhaps others, from New World Monkeys local to the Americas. A possible *Homo erectus* that has been styled *Homo affinis* or *Homo affinis erectus* (like *Homo sinanthropus erectus*), going by the name *Pink*,[346] may be the oldest human fossil found in Europe. The Balkan Hominin is another possible *Homo erectus*.

Indeed, the *multiregional* or *polycentric theory* of human evolution— that humans evolved from out of multiple starting places— would develop as a sort of synthesis of the various views regarding the center of human evolution. This view began, perhaps, most seriously with the American School of anthropology and was followed up later with Franz Weidenreich, one of the scientists to discredit Piltdown Man as a hoax. Franz Weidenreich wrote, in *Apes, Giants, and Man*, that humans arose from a mixture of species, including giant ones. In this work, he says, speaking of the interrelation between *Gigantopithecus* and *Meganthropus*, that "the giant from the Hong King chemist shop and the giant from central Java are in the same evolutionary line; the more primitive the forms are, the more gigantic are their dimensions," and that they "appear as a morphological continuation of the large *Pithecanthropus*,"[347] now known as *Homo erectus* of an Asian variety. He says that "all of these forms have to be ranged in the human line and [...] the human line leads to giants, the farther back it is traced," such that "the giants may be ancestral to man."[348] He had noticed many common phenotypic features between Peking Man and modern Mongoloids, leading him to believe that humans are a

[345] Whittall
[346] Discovered in the same areas (Atapuerca mountains) that *Homo antecessor* and others were found, perhaps indicating the area as a hotbed of evolution similar to the Levant or Caucasus
[347] Weidenreich, 60
[348] Weidenreich, 61

chronospecies with local variants that have evolved largely in place since at least the time of *Homo erectus*. Later species of humans, such as Denisovan and *Homo tsaichangensis*, or the Penghu or Hexian remains, an East and Southeast Asian *Homo erectus*, may be Gigantopithecines according to Weidenreich's line of thought, though *tsaichangensis* could also be an indigenous or immigrated *Homo erectus* that evolved Gigantopithecine characteristics from having come to share the same environmental pressures. Weidenreich's polycentric view would later be taken up by Carelton S. Coon, who tended to minimize the geneflow that Weidenreich had considered to be allowable, but who would nonetheless become the most important physical anthropologist to date, even despite efforts against him by intergovernmental organizations. Others, such as Milfred H. Wolpoff, derived their multiregional model largely from Weidenreich, as well. Xinzhi Wu has a model called *Continuity with Hybridization* that is popular in China. These views stress that genetic flow between populations has kept them as a single species. Coon would not necessarily disagree, except in emphasis. But whoever's emphasis is correct, it remains a fact that successful minorities can leave behind disproportional influences, and that even while many foreign genetics—ecologically-speaking— that have been contributed by an immigration may be completely deselected from a population, even a small number of them can contribute toward the advance of the assimilating population.

Whatever the case may be, some variant of *erectus* would become the dominant human form across Africa, Europe, and Asia, including its islands, where it would adapt to the various zoogeographic zones (as they are presented by Alfred Russell Wallace) and establish the Acheulen stone tool industry, making choppers, scrapers, and hand-axes primarily.[349] From *Homo erectus* we would all evolve. Carleton S. Coon, in *The Origin of Races*, put the evolutionary journey of early humans this way:

> It now seems likely that the Australopithecines evolved in Africa,whence they spread to the East through the tropics of the Old World. It is also possible, although it cannot be proved, that the primary evolutionary step from Australopithecus to Homo was taken, not on African soil, but in the Meganthropus-Pithecanthropus sequence. Java, and by extension all of Southeast Asia, is a serious rival.
>
> Wherever Homo arose, and Africa is at present the likeliest continent, he soon dispersed, in a very primitive form, throughout the warm regions of the Old World. Three of the five human subspecies crossed the sapiens line elsewhere. If Africa was the cradle of mankind, it was only an indifferent kindergarten. Europe and Asia were our principal schools.[350]

He says,

> at the beginning of our record, over half a million years ago, man was a single species, Homo erectus, perhaps already divided into five geographic races or subspecies. Homo erectus then evolved into Homo sapiens not once but five times,

[349] In the Old World, these zones include the Orient, which contains Western, Southern, and Southeast Asia; the Ethiopian region, which is basically all of sub-Saharan Africa; and the Palearctic, which was all of Asia except for the Orient, all of Europe, and Northern Africa. Other regions, of the New World, include the Australian region, the Nearctic North America, and Neotropical South America. According to Wallace, animals in these zones differed significantly from one another, such that they must be treated as separate zones of evolution. *Homo erectus* was not contained by these Old World zones, and moved between them, but would nonetheless feel pressures of the zones, which, while falling short of full speciation, would give way to subspeciation or racial types. As said before, Coon maintains that racial differentiation well preceded the independent development of *Homo erectoids* into *Homo sapiens*.

[350] Coon[1], 656

> as each subspecies, living in its own territory, passed a critical threshold from a more brutal to a more sapient state.[351]

By Coon's view, racial differences existed before reaching the state of *Homo sapiens*, with each modern race getting there by a separate route. Each of the present racial groups evolved independently as separate centers of convergence and hybridization. Buckminster Fuller, speaking of archaic humans—seemingly Erectoids of some sort, having developed from out of Java Man or some relative—, says, focusing on Southeast Asia rather than Africa, that

> You can see [...] the great concentration of humanity in Java, Malaysia, and the Indonesian islands, as well as along the original "water-front" areas of the Asian mainland. Together, Burma, Thailand, Cambodia, Laos, and Vietnam are the beachheads of Austronesian islanders "landing" upon the Asian continent. Clearly that is where humanity first went inland and upland into the Himalayas, exploring the Mekong River to its source.[352]

Fuller is speaking, I believe, of pre-*Homo sapiens* "Austronesians," and not the sort that exists today as grouped by language. He means *Homo erectus* when he is speaking of "humanity." Fuller seems to believe that such a *Homo erectus* had built a civilization millenia before that of the Cyclopians, or early Aegeans, who traced their origins in part to giants, arrived in the Mediterranean, and that some of them, after their having "'landed'" on Southeast Asian mainland, had made it up into Tibet, or the Himalayas, where he says that "the ice caps remained," and that from there "water melted to produce great rivers that flowed seaward from the five-mile-high frozen reservoir."[353] Among the rivers coming from out of the Himalayas are the Indus River, the Ganges, the Brahmamutra, Salween, Yangte, Yellow, and Mekong. Fuller points out that the sources of these rivers are very close to one another. The water-savvy people of Southeast Asia, whose culture originated with *Homo floresiensis*, *luzonensis*, and their Java Man *Homo erectus* offspring, would trace the rivers of Southeast Asia to their source in the Himalayas, suggests Fuller,[354] pointing out that

> the only differences between those Southeast Asian peoples are the rivers by which they go inland and upland—to the same source of life-supporting water. It is easy to understand why the Dalai Lama was located in Tibet, at the source of all of their water. That source epitomized God as the physical life-giver and -taker.[355]

The mixture of Asian and European Erectoids produced higher orders of Erectoids. In the Caucasus, *Homo erectus* would take the form of *Homo georgicus*, typified by the Dmansi *Hominins*, often touted as among the first to have made it Out of Africa. Their presence in the area may represent also a retreat by a derivative of *Homo habilis* or earlier waves of *Homo erecti* who managed to make it into Eurasia, only to be followed by an onslaught of later-stage *Homo erectoids* and then Neanderthal and *Homo sapiens*.[356]

Similar to the Dmansi, the remains of a *Homo erectoid*, DAN5/P1, is understood to be a transitional specimen between *habilis* and *erectus* in Africa at a time when *erectus* already existed as a species in Eurasia. This may suggest either convergence or hybridization between *erectus* and *habilis*. *Homo naledi*, for another instance, was recently discovered in the North of South Africa. *Naledi* is a problem

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[351] Coon[1], 657
[352] Fuller, 20
[353] Fuller, 11
[354] See Fuller, 20
[355] Fuller, 21
[356] This is, of course, a non-exhaustive list, and one that is likely incomplete anyway. It may, nonetheless, serve as a reference to begin looking into the matter more deeply.

for the mainstream models because it is fairly clear evidence of convergent evolution, appearing to be a *Homo* species that evolved independently of other populations. While the Dmansi *Hominins* make a strong case for hybridization between different races or "species" of *Homo erecti*, *Homo naledi* makes for a strong case of multiple origin, or polygenism. But this was true even before *naledi*, as *Paranthropus* remains—those of an herbivorous Hominid— had already been discovered alongside Oldowan tools and a butchered Hippopotamus, suggesting that *Paranthropus* had been at the site. *Paranthropus* may have been there in the same capacity as the Hippopotamus, though it may be possible that *Paranthropus* was sharing a meal or a culture with *Homo habilis*, the typical user of Oldowan tools, or its ancestor. In such a case, this may have been a point of convergence between Paranthropus and *Homo habilis* or kin. The "Cradle of Humanity" in South Africa is home to many possible areas of convergence between *Paranthropus*, *Australopithecus*, *Kenyanthropus*, and *Homo*, including the Nyanga, Sterkfontein, Turkana, and Drimolen sites, among others. William Kimbel, who has long studied human evolution in Africa, has— according to Cathleen O'Grady in "Humans Aren't So Special After All"— argued for the separate appearance of human traits within the continent of Africa.[357] So, even if the Out-of-Africa theory is correct, polygenesis is likely still to be the case, even if just on one continent. This seems unlikely. It seems more likely that polygenesis has occurred on every inhabited continent of the Earth, perhaps including Antarctica.

During certain periods, perhaps especially the cold, otherwise hybridizing species—together a chronospecies— evolved independently from one another, adapting to specific ecological niches and developing unique genetic and memetic virtues as a result. Certain Asian populations, European populations, and sub-Saharan Africans, as a whole, developed independently during these times, stacking up unique traits, before recombining in times of balanced weather. Later *Homo erectus*, for this reason, takes various forms. These populations are understood to have taken to Europe when they evolved (if they did not evolve indigenously), possibly coming from out of Eurafrica and maritime Southeast Asia.[358, 359] In Europe, *Homo erectus* would develop into the higher forms of *Homo caprenensis*, *Homo heidelbergensis*, *Homo antecessor*, and related Hominids. It appears that *heidelbergensis*, treated as early Neanderthal, was a late form of Erectoid that developed first in Europe and radiated outward from there and converged throughout Eurasia, with those remaining developing natively into Neanderthal and Cro-Magnoid. In Africa, *Homo erectoids* would develop into *Homo rhodensiensis*. In Asia, there was an as-yet ungrouped variety of *Homo erectus* associated with Nanjing man and Peking man. Recent taxonomies have also distinguished a variety now known as *Homo juluensis*, meaning "Big-Headed."

Researchers such as Christopher Hardaker, in his "The First American: The Suppressed Story of the People Who Discovered the New World," have argued for the presence of *Homo erectus* in the Americas, pointing to a number of instances wherein *erectus* could have been responsible for artifacts left over. Hardaker says that, in Mexico, at the Valsequillo Reservoir at Hueyatlaco, "Juan Armenta Camacho stunned the world with his discovery of a mineralized elephant pelvis with engravings of elephants, big cats, and other extinct animals,"[360] pointing out further that the pelvis had been engraved while still fresh, suggesting that the carvings had been made at a time when the animals depicted, and the pelvis harvested, were contemporary to the artist. These animals had been extinct for over a million years Hardaker suggests. Juan Camacho had apparently found some support from archaeologists to go

[357] See O'Grady
[358] But even with lateral movement of genes such as this, localized hybridization and convergence took place along the way, and they could have evolved indigenously just as well
[359] Bucky Fuller thinks that the Asian Erectoids had ridden on horses into Europe
[360] Hardaker

about more findings, discovering more artifacts and butchered animals, including a horse jaw and stone knife, as well as spearheads that appear to anticipate the North American Clovis points (and by extension the Solutrean points in Europe) associated with American paleo-Indians, themselves *Homo sapiens*. Unfortunately, the "feature block was later vandalized and destroyed by the Mexican archaeologist who signed the official dig permits,"[361] who went on to suggest that the artifacts had been fakes. Geologists consistently dated the findings to the Middle Stone Age, reports Hardaker, which is much older than the migrations that are understood to have taken place by *Homo sapiens* into North America from Siberia. I have seen it stated, though behind a paywall, that "two 'primitive looking' skulls" were found in Valsequillo, Mexico, that have subsequently disappeared, but are likely to have returned dates similar to Hueyatlaco.

Hardaker's paper seems to suggest that *Homo sapiens* evolved natively in the Americas from an American *Homo erectus* whose fossils appear elusive to us now, and instead of *Homo sapiens* having gone from Siberia to the Americas, may have gone from the Americas to Siberia. This is not the only evidence that has been uncovered to argue in favor of early presence of the genus *Homo* in the Americas. Mastodons in California, at the Cerutti Mastodon site, for instance, have been uncovered which some researchers have concluded demonstrate intentional breakage by humans. These date back to around the Middle Stone Age. At the site were also found cobblestones with impact markings and other wear, suggested to have been hammerstones and anvils. Many other animal remains were also recovered from the site. Still more sites may have also demonstrated an early presence of *Homo*, such as Pedra Furada, Pendejo Cave, the Bluefish Caves, Coxcatlan Cave, and the Calico site,[362] for instance.

Homo ergaster in the Southeast of Africa, was perhaps an early practitioner of monogamy (though this may have occurred earlier), which was likely more like serial monogamy than long-term pair-bonding. Ergaster also showed some reduction in sexual dimorphism, may have lacked the body hair associated with other Hominins, and was early to practice hunting and gathering. Hunting likely grew from opportunistic attacks and the copying of carnivores with whom competitive scavenging or robbing may have taken place after their kill. This early hunting likely involved endurance running wherein prey is chased until it runs out of energy.

Homo bodoensis is a group of late African *Homo erecti* which is subsuming what was previously called *Homo heidelbergensis*, and other late *Homo erectoids* like *rhodensiensis*, from Africa, into it.

Homo antecessor is quite an interesting find, discovered in back-filled subterranean caverns, in trenches and sinkholes, and pits[363] at Atapuerca in Iberia, inhabiting along the Ebro River.[364] Among the

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[361] Hardaker

[362] Which has since been defended by Leland W. Patterson. Louis Leakey had prior believed that the Calico site demonstrated the presence of humans there for over 100,000 years. For this, his wife, Mary, said in her autobiography that she lost respect for Louis.

[363] In the earlier edition of this book, and within the earlier discussion of the Cercopithecines, I included *Cercopithecus subterraneus*. At the time, I was not aware that this was exceptionally good satire (hosted by a legitimate botanical, and so scientific, site, in my shallow defense). Somehow, I also seem to have associated the names of two renown scientists, Thomas T. Struhsaker and William T. Stanley, jr., with the satirical *subterraneus*, in my personal notes (curiously, separate from those pertaining to the original article), no doubt contributing to my acceptance of the animal as real. An internet search connecting Struhsaker and Stanley to *Cercopithecus subterraneus* now comes up completely empty, however. Before the recent changes to the internet, it was possible to treat names and concepts together as searchable, as more data could be retrieved from an online query, so I was not anticipating the decline of the internet. I originally mentioned Struhsaker in the context of the original paraphrase, suggesting that these names may have since been removed from the document (or else another such document I read independently and interjected that from, which is not my typical behavior). This peculiar series

findings were evidence of nutrition-driven cannibalism as well as bear and elephant bones. There have also been fossils and tools associated with *antecessor*, who has been said to be flat-faced, to have modern nasal bones, an occipital bun, and a strongly-developed sphenoid or "butterfly bone," but with shovel-shaped incisors as are found in Capoids of South Africa and Mongoloids of Asia, and a surprisingly small jaw for a carnivore of its caliber (eating large animals and humans), as well as long limbs. *Antecessor* shows a greater degree of sexual dimorphism than do other humans of the time. It may have been early in adopting the lifestyle of a hunter-gatherer, hunting and gathering and bringing food back to the band instead of eating on-site like a forager. Eudald Carbonell, however, has suggested that *Homo antecessor* was a predatory cannibal who hunted other humans for sustenance. *Antecessor* has been associated by some to the Dmansi Hominids and has been suggested to be ancestral to Denisovan, and perhaps also to Neanderthal[365] and *Homo sapiens*. *Antecessor* was almost called *Homo mauritanicus* because an occupant of Iberomaurusia. *Homo antecessor* means "pioneer man" because it is suggested to have been one of the early pioneers of Europe. Also found at the site were ritualistic items such as a red quartzite Acheulean tool, from *Homo heidelbergensis* perhaps. It appears that *Homo heidelbergensis* may have been avoiding *Homo antecessor* by appeasing it with sacrifices utilizing the red quartzite. All of the *antecessor* bones that showed signs of cannibalism were those of children, and may just as well have belonged to *Homo heidelbergensis*.

Homo heidelbergensis, like *antecessor*, is understood to have contributed to Neanderthal and Denisovan, as well as *Homo sapiens* genetics, such that it is often suggested that all were basically

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of events leaves me with much distress, as I appear to have acted in error, but without having certain closure on the matter.

Regardless, and while I admit my egregious error, I now present *subterraneus* in the footnotes as a useful thought experiment rather than as a documented species, because, even if complete satire, it is quite convincingly plausible (or else I'd have never accepted it to begin with). It also appears to continue in the theme of *fin de siècle* preoccupations with subterranean fiction, as well as with Bigfoot legends, which I believe to be of some significance anthropologically-speaking. I am not suggesting that this is factual, but that it provides a useful thought experiment with regard to how a subterranean ape may come into being, something that may become pertinent to the evolution of *Homo antecessor* and that will be tangentially considered in discussions of mythology, cryptozoology, human evolution, more recent cave dwellers, and subterranean monsters of fiction.

Our gagsters, "Oondoue M. Boue" and "Reginald Pennyworth Maudlin-Jones," in "Burrowing Behavior of Wild Bluetail Monkeys at the Makokou Study Area, Gabon," say *Cercopithecus subterraneus*, or the "Bluetail Guenon," is the only subterranean species of primate, the only monkey or ape that burrows underground. They say it sometimes inhabits sympatrically alongside *Cerocopithecus neglectus*, typically preferring to live in areas found undesirable by other primates, such as beneath putrid-smelling and virulently-entangling vines, digging with their feet before their hole is deep enough to hide them, whereupon they commence with their hands, sometimes connecting their tunnels and chambers with those of neighbors. The pranksters elaborate that they will suck in their stomachs to an impressive extent and feign illness to appear scraggly and unappealing to predators. Their eyes, they say, have difficulty adjusting to light due to their having adapted to subterranean living, perhaps similar in some respects to a mole or vole, and they are low-energy owing to a lifestyle of near-torpor, and communicate by scent rather than by vocal utterances, similar to some prosimians such as lemurs. The Bluetail Guenon's burrowing behavior is suggested to result from pathologic self-isolation caused by phobias correlating with population decline rather than from advantageous use of resources, as their habitats appear to provide a substantial range of resources without resorting to subterranean living.[363] The authors suggest that the species was the most populous within the genus, and probably superterranean or terrestial before the drastic decline in population coming out of the Pleistocene (which itself ended around the time of the Younger Dryas). See Boue and Maudlin-Jones

[364] The Ebro River, according to the Ebro Frontier Hypothesis, was a significant geographic barrier that allowed later Neanderthals to persist in the area an exceptionally long time, perhaps suggesting some continuity between *Homo antecessor* and Neanderthal

[365] Mitochondrial DNA closer to Denisovan than to Neanderthal, nuclear DNA shows closer relation to Neanderthal, for what it is worth

deviations from *heidelbergensis*. It would subsist on a much larger game. *Heidelbergensis* would haft stone heads onto spears, suggesting the possible use of missile weapons, and made wide use of red ochre. During interglacials, *Homo heidelbergensis*, in some parts of the world, may have enjoyed periods of relative sedentarism, as may be suggested from evidence of stone foundations. Like most other in the *Homo* genus following after ergaster—including *Homo sapiens*—, *heidelbergensis* continues the human tradition of tamed sexual dimorphism, though there may be some signs of retrogression toward disparity in size as well.

Homo longi, when considered with the Penghu Jaw, appears to be an Asian "Neanderthal" possibly evolved from out of *Gigantopithecus*, or otherwise an Australoid or Denisovan. *Longi* is among the longest human skulls discovered, and it was discovered very recently, so the details, similarly to Denisovan, are still being kept under wraps from us riff-raff. *Homo longi* appears somewhat like the Steinem Skull of disputed classification. Mario Pichardo, in "Overview of Paleoindian Taxonomy and Migration Hypotheses," likes to retain the use of *Pithecanthropus* for certain specimens otherwise deemed *Homo erectus* or its derivatives. In this he follows Teuku Jacob. The Steinheim skull, typically considered a *Homo heidelbergensis* or early Neanderthaloid, may be of some relation to *Homo antecessor* or *longi*. However, Mario Pichardo prefers to consider it distinct from *"Pithecanthropus heidelbergensis*," his preferred taxonomy for *Homo heidelbergensis*, calling it instead *Homo steinheimensis*. He also considers *Homo habilis* to rather have been *Australopithecus habilis*.[366] This demonstrates the highly interpretive nature of fossil findings.

Fascinatingly enough, modern humans are not the only ones interested in fossils. As Marie-Helene Moncel, *et al.* have suggested, in "Non-Utilitarian Lithic Objects from the European Paleolithic," *Homo erecti* such as Peking Man have been found with fossils, as have Neanderthals, who were avid collectors of fossils and also crystals.[367]

It was in Southern Europe, that *Homo neanderthalensis*—or Neanderthal— would evolve. *Neanderthal*, perhaps our closest relative aside from *Homo heidelbergensis*, and sometimes considered a subspecies of *Homo sapiens*, was a large, robust humanoid that lived throughout the habitable parts of Eurasia. Some classify Neanderthal as *Homo sapiens neanderthalensis*, a subspecies of Homosapien, due to the many similarities shared between Neanderthal and modern humans, including playing music, boating, making clothing, manufacturing birch bark glue, using different methods of cooking, making use of medicinal plants, and etc. Neanderthal has been associated especially strongly with the use of *yew* wood, from the yew tree, and the first Neanderthal tools, from the Basque country, were made from yew. The interactions between Neanderthals and *Homo sapiens* has been a topic of much interest. The politically-correct narrative is that Neanderthals were more-or-less similar to modern humans, perhaps having different areas of ecological specialization, but otherwise having much in common.They had brains of similar size to modern humans, and there was a fair amount of interbreeding between the two, as well as with other humans of the time. *Homo sapiens* were spear-throwers whereas Neanderthals probably held them more, but Neanderthal was intelligent and industrious, being responsible for the Mousterian tool industry, and fond of the use of yew wood for tools, but tended to eschew symbolic thinking as would become common among *Homo sapiens* and as was likely common, as well, among the Denisovans.[368] Neanderthal burials in the Zagros Mountains at Shanidar Cave, however, had

[366] See Pichardo
[367] Moncel, *et al.*
[368] In a certain respect, this tendency away from symbolic thought provides a foundation for European sentiment, which over the millennia has been faced with onslaughts of religion and statism coming especially from the East. Neanderthal represents, in a certain respect, Native European common sense, whereas Denisovan might stand for Eastern religiosity and supernaturalism.

flowers, perhaps for medicinal or ritualistic purposes, perhaps suggesting the individual's position as a *shaman*, a religious leader, or medicine man. Like *Homo heidelbergensis* and other later *Homo sapiens*, Neanderthal made use of red ochre. Neanderthals probably had an extremely high in-group preference and were very ritualistic and traditionalistic. Various explanations have been given for their drastic disappearance upon the arrival of *Homo sapiens*, ranging from ideas about extermination by force or disease, outcompetition after environmental changes, or even assimilation and crossbreeding. Eric Trinkaus, for instance, has argued that humans came from Africa but that Eurasian humans have a strong amount of Neanderthal input. Michael Bradley says, in "The Rise (and Fall?) of Esau's Empire," that humans

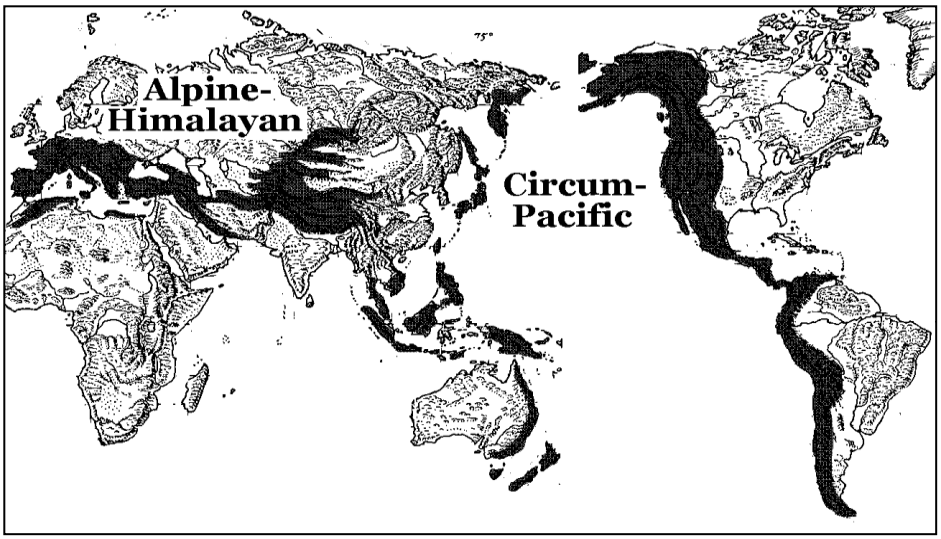
> returned as incoming migrants when Europe's weather warmed up temporarily [...] And, as these new migrants entered Europe from the Atlantic coast and from North Africa across the Mediterranean [...] the outnumbered Neanderthals in the lowlands were assimilated. Any remnant purer Neanderthals retreated up into the higher mountains where their preferred glacial climate was still preserved in the higher elevations.
>
> Relatively pure Neanderthals sought refuge in the Pyrenees, Italy's mountainous spine, France's Massif Central, the Alps and the Balkan mountains. But they were gradually assimilated by the mixed Europeans living all around them.[369]

Whatever the case may be, there is also a growing politically-*in*correct narrative about the Neanderthals. The Shanidar Cave also has the first known example of intraspecific violence between Neanderthals, showing a point embedded into a victim who died after receiving care from the group, the point still implanted. And some Neanderthals have been discovered with occipital buns, which have been attributed to allowing for sight with less light. *Them and Us: How Neanderthal Predation Made Modern Humans*, by Danny Vendramini, describes Neanderthals as powerful, hairy, and largely nocturnal predators of modern humans, who were nonetheless very intelligent, powerfully robust, and brutal. He suggests that recreations of Neanderthal by artists are incorrect and are motivated by sentiment, while comparisons of the profile of Neanderthal skulls to the faces of gorillas and chimps shows a great degree of similarity, much more so than when compared to the faces of anatomically modern humans. Vendramini holds that Neanderthals had much more musculature when compared to modern humans, and that their robust skeletal frames were required to handle this fact, a fact that allowed them to become apex predators who hunted not only mammoths, rhinos, and humans, but also large cats such as the saber toothed cats. Others have suggested that Neanderthals were particularly high in testosterone. Danny's work suggests that Neanderthal predation of humans, especially in the Middle East, did much to impact the evolutionary trajectory of anatomically modern humans, including in terms of athleticism and dexterity, creativity, cognition and reasoning, and capacity for cooperation. Still, the first known cooked food is what was probably what amounted to a Stone Age veggie burger, also found in Shanidar Cave, made of pulses, grains, and seeds. So it is not impossible that some of the Neanderthals there were eating vegetarian, alongside practices of cannibalism.

Homo Denisova— or Denisovan—was a large Neanderthalid that had the genes needed to climb high altitudes and to survive cold temperatures with brown fat, now inherited by Tibetans, Yaghans, and Eskimos. They had super-robust fingers and teeth larger than *Homo sapiens* or Neanderthal. Denisovans were themselves relatives or a version of Neanderthal, but their remains have been associated with jade, marble, and ivory jewelry that likely had some sort of symbolic value and required great skill to make. They tended to inhabit Asia, including maritime Southeast Asia, rather than Europe,

[369] Bradley[1]

where their influence is more scarce and outnumbered. Denisovans may have evolved from *Gigantopithecus* or *Meganthropus*, which inhabited in and between areas such as Indonesia and East Asia, and from which they may have derived their robustness, though there are alternative hypotheses. While generally associated with Asian populations, evidence of Denisovans have also been found in Europe, where Neanderthal was more prevalent, particularly in Spain. The name, *Denisovan*, comes from the fact that its remains had been found in the Denisova Cave of the Altai Mountains in Siberia. While this cave is generally understood to have been formed by sedimentary rocks, and not volcanoes, it does occur just South of the Siberian Traps, especially in Nowosibirsk, composed primarily of volcanic rock, and maps show volcanoes and strong fault line activity in close proximity to Denisova Cave. The Alpine-Himalayan and Circum-Pacific volcano belts host most of the world's volcanoes, and Denisova Cave appears to be around the tip of that. The "jade" ring of the Denisovan is actually *chloritolite*, which is a chlorite rock, a magnetic rock[370] that occurs by way of hydrothermal metamorphism in veins, and is sometimes called a *serpentine* rock, a type of green magnetic rock that is found alongside or has among it chloritolite, as well as with gold and copper, in the Southern Ural Mountains. The production of the ring is a mystery, as the ring material appears to require a rate of drill rotation that would have been inaccessible to *Homo sapiens* of the time. Alistair Coombs, in "Denisovan Star Trails: Archaic Memory of the Pleiades in the World's First Story," suggests that the *Denisovan* moniker would have meant "bear people" had the indigenous name of the cave been used. He connects the *Pleiades myths*, those surrounding the Pleiades star cluster, to the Denisovans.[371] He connects the Pleaides to the Seven Sisters in American Indian, Australian, and other myths. *Ursa Major*, the "Great Bear," is often compared to the Pleiades.



In Italy is found the *Devil's Trail*, or *Ciampate del Diavolo*, footprints made in volcanic ash, considered to be made by some sort of pre-*sapiens* human during a time when the ash was fresh, perhaps *Homo heidelbergensis* or a Neanderthaloid, either Neanderthal-proper or Denisovan. Apidima Cave was found in Greece, being home to both Neanderthal and a population of *Homo heidelbergensis* or relatives sometimes claimed to be *Homo sapiens*, perhaps an example of an emergence of our subspecies. Neanderthal was the hybrid of prior extinct human groups, as was Denisova (which some haved called *Asian Neanderthal*), *Homo heidelbergensis, Homo longi*, *Homo erectus,* and everyone

[370] It contains magnetite
[371] See Coombs

else. The continuation of this pattern would produce *Homo sapiens* in the form of the Omoid (*Homo sapiens idaltu*), and then *Homo sapiens sapiens*-proper, perhaps beginning with Levantoid, Australoid, and especially Cro-Magnoid and Mechtoid, before developing the present races of today, themselves collections of different genetic groups that have been selected for success by their environments, rather than being themselves a single inbreeding family of common origin.

There is currently suggested to be genetic evidence for at least one "ghost species" that early humans had interbred with, suggesting that there is a "species" that is as-yet uncatalogued or underconsidered. Perhaps this is some kind of Neanderthaloid, or perhaps *Homo floresiensis* or *luzonensis* or some undiscovered being. But for now it remains a mystery, at least to you and I. But there are ideas. Alan Rogers believes there to be a "super-archaic" human that may be intermixed with Neanderthal, Denisovan, and Yoruba people, among others, relays Ruth Schuster in "Ghostly Genes from Super-Archaic Hominin Found in Late Human Species." He believes the Tibetan quality of being able to withstand high elevation does not come directly, though possibly indirectly, through Denisovan, and likely by way of a prior admixture event, and suggests that the creature may be of some relation to *Homo antecessor*.[372]

Many sites show the presence of early humans, often associated with shelters made of wood or stone and accompanied by the presence of fire or tools. Terra Amata, in France, may have been home to a settlement, likely of *Homo heidelbergensis* or early *neanderthalensis*. Beeches Pit similarly shows the presence of *Homo erectus* or *heidelbergensis* in England. Humans, in their various forms, have been around long enough to witness evolution in action. The cave systems of Mount Carmel in Israel had been inhabited since long back into the Old Stone Age, the time of *Homo erectus*. The Acheulo-Yabrudian cultural complex had witnessed various stages of stone tool industry development from out of the Acheulean industry developed perhaps from the Oldowan inherited from *Homo habilis*, going from scrapers to handaxes and then on to proper blades. Places such as these could easily have been centers of secret wisdom regarding evolution and world heritage, having endured through glacials and interglacials. Some of our myths—perhaps those involving the Yeti and other Bigfoot-like "crypto-Hominids"— likely reflect legends about some of these other humans.

Giants and Cryptids of Myth or Legend

Myths and *legends* are those fantastical stories from long ago that excel more simple folklore in their supernatural and extrahuman claims, such as by suggesting that non-human or otherwise strange entities, oftentimes with unique capacities, have a particular influence on the world. The Egyptians had myths involving gods with animal heads, whereas the Goths had tales of shapeshifting monsters. The early Greek poets, such as Homer and Hesiod, told histories in the forms of myths, such as that of Perseus, with Appollonius of Rhodes giving us tales such as Jason and the Argonauts, though Plato later warned not to tell history with poetic flare, because it tends to become believed by the ignorant. The Renaissance humanists and early Enlightenment thinkers, such as Georg Pictorius, Giambatista Vico, and the German idealist philosophers such as Schelling and Schiller, would find interest in the relics left over from the Egyptian, Greek, and German myths and legends, with the Age of Discovery adding fuel to the fire by exposing Europeans to the myths of other peoples, allowing them to engage in comparative mythology. Settlers in the United States, for instance, regularly came across tales of Native Americans. They would also establish their own European American folklores, sometimes coinciding with native tales, such as those surrounding *Bigfoot*, an alleged Hominid that has so-far eluded science that is named after the discovery of footprints by Jerry Crew, a bulldozer operator who saw them in the

[372] See Schuster

mud. Edward Tylor explained myths, similar to the Greeks in their following of Sanchuniathon or Pictorius in his description of the Greek myths, largely as analogies of Nature. Myths would continue to be studied by Germanic thinkers such a the Grimm brothers and Carl Jung.

While the general trend in mythology has been to explain forces of Nature, there have nonetheless been mythologies that, instead of explaining, merely attempt to document the happenings of Nature. This being the case, there are some areas of religion that appear to be of historical value, such as the story of Jericho in the Abrahamic religions, and some of the geneaologies that have been kept track of. It may be that the first to establish this more historical sort of effort were either Ancient Siberians or Native Americans who explored natural history through geology and kept track of lineages through totems and burial sites. Not entirely unlike scientists speaking of five mass extinction events, the stories of the "Fifth World" are told by many Native Americans about how the Earth had undergone a series of creations. There are many tales of giants within these stories and all throughout the world. While these stories are not generally treated in the mainstream approaches to evolution, from a cross-disciplinary perspective interested in what is coming from Out of America, it seems impossible to ignore, because these stories are abundant in the anthropological literature. Where do they come from? Is there any possibility that they are true?

Giants are understood, in the mythologies of the Native Americans and many other peoples, to have had existed before a world cataclysm that had destroyed them or otherwise severely decreased their numbers. The *Si-Te-Cah*, for instance, were said by the Paiute Indians[373] to have been cannibalistic giants with red hair, driven out by their Paiute ancestors, the last of them burned alive in Lovelock Cave. The giants' remains were reportedly, though controversially, discovered in Lovelock Cave by guano collectors. Indeed, signs of scorching and skeletons were found. Some of them are said to have been very large, and had red hair. Others were reportedly missing marrow, suggesting cannibalism. A giant sandal is said to have been found, fit for a giant, and a giant handprint discovered. In a lakebed nearby, other giants were said to have been discovered, also red-haired. Princess Winnemucca had red hair from the Si-te-Cah in the fabric of her dress. The Choctaw also have tales of giants called *Nahulo*. Like the Si-Te-Cah they had red hair. Some of the stories place the giants in the Sierra Nevada Mountains. The Aztecs, Paiute relatives, told tales of giants called *Quinametzin* who were destroyed by the gods for their not worshipping them. The Bitterroot Salish Indians, a Flathead people, traced their origins to a time when the people-eaters were killed. Many of their tales, involving Coyote and Fox, involve legends of geological formations, some of which, says The Division of Indian Education, in "Montana Indians: Their History and Location," may suggest a presence well before anyone migrated from Siberia, before the Ice Age.[374] Many tales are told by Native Americans of the giants inhabiting underground cities, sometimes in volcanoes, mountains, or canyons. Some of the Native Americans had themselves lived in volcanoes, such as the Maya in the volcanic Lake Atitlan, and worshipped gods such as *Cizin*, meaning "the stinking one," often described as stinking of singed hair. Also known by other names, Cizin is a death god, associated with the underworld, volcanoes, and natural disasters. Native Americans are not alone. Giants also find themselves in European lore. In Anglo-Saxon literature, particularly *Beowulf*, for instance, Eoten and Beowulf are creatures that are sometimes called *Jatti* or *Yotun* and that are sometimes similar to Bigfoot and translated as *giants*. Grendel is an important example of one of them, a son of Cain, and a cannibal, God's adversary, who lives in a marsh den and is a *shadow-walker*, a type of boogey-man.

[373] Who speak an Uto-Aztecan language
[374] 40,000 years ago, see Division of Indian Education

You might recognize also a connection to the Christian tradition. *The Bible*, the preferred religious text in the West, discusses the death of the giants, or the Nephilim, by way of Noah's Flood, which according to Christian myth or legend had covered the entirety of the Earth. Serious geologists such as John Joly have certainly described a mechanism by which this was possible, though his beliefs regarding the timeframe largely discount Noah's worldwide flood. Walter Brown contends that the Great Flood did occur, and that it happened at the time of Noah and was very intense. In a way, and not entirely unlike some of the Native American tales, the stories in *The Bible* relay an account of human evolution, about how catastrophic forces of Nature, rendered as "*Acts of God*," wiped the slate clean, leaving to remain only those of higher quality, who are more "fit" for survival.

Giants have been associated with *megalithic* or giant stone constructions, such as those found at Sage Wall on Sage Mountain in Montana, an apparent aquifer of these Titans, perhaps a means of controlling water to the valleys below; or the rock wall at Rockwall, Texas, which appears to have been a corral for mammoths or protection from massive predators, perhaps.[375] These structures are not accepted by mainstream science, but those who have seen them themselves and who utilize common sense readily accept them as man-made structures. They appear to me as such from the videos I have seen of them from laypeople. If there is any merit at all to efforts by people such as Alexander Koltypin, settlements can be found in many locations under the ground, often suggesting habitation and construction by giants, efforts of which are called *Cyclopian*. Koltypin suggests that these structures exist all across the Mediterranean, and believes that they may have at some point been connected, having since been separated, he suggests, by erosion. While I am inclined to disagree with his dating— he suggests dates into the hundreds of thousands of millions of years at times—, Koltypin does reference some actually-existing evidence to make his argument, and his reasoning for thinking structures were built by giants before Noah's Flood (or earlier) appears to be somewhat cogent. He is not alone in these sorts of claims, as many religious or catastrophist archaeologists do the same. Young Earth Creationists and Old Earth occultists alike often believe giants to have cohabited with dinosaurs, pointing to such things as human footprints that have apparently been found alongside dinosaur prints in locations such as Dinosaur Valley at Glenrose, Texas. This seems unlikely, but I leave these claims on the backburner in the name of good science. Unlikely does not mean impossible, just improbable.[376] One creationist, Mark Armitage, is a microscopist by trade and, after his apparent discovery of soft tissue within a *Triceratops*, a three-horned dinosaur, and having supplied a peer-reviewed paper on the matter, was later censored due to his creationist beliefs. That's not how science properly operates. Since his discovery others have also disclosed having found soft tissue in dinosaur fossils.

The story as presented in *The Bible* says that, somehow, though they had been killed off, there were giants again in the land of Canaan, Goliath being one of them. Some Christians are of the belief that some of the giants survived the Flood in a tunnel city underground, as by planning in ways so as not to let the water enter into them.[377] It does beg the question, however, of where their oxygen might have had come from.

Kent Hovind, a "creation scientist," pointed out in "The Hebrew of Israel"'s "What Was the Pre-Flood World Like?" that the death of the dinosaurs, megafauna, and large prehistoric insects, which he

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[375] Could it be that the mammoths of Eurasia were escapees from this corral who fled Northward?

[376] The same can be said of Dale A. Russel's concept of the *Dinosauroid*, a thought experiment about the dinosaur *Stenonychosaurus* continuing its evolution (having been relatively large-brained, semi-upright, with "hands") to a final result of becoming anthropoidal, which, if it were true, could possibly explain humanoid footprints millions of years back. This would depend greatly upon the human form being an objectively better one for advanced life.

[377] This may not be entirely unlike submerging an upside-down cup into the water, and maintaining air in it even while underneath

understands to have mostly existed before the Flood, may have been due to a lack of oxygen.[378] This may be a fair point. The Earth had more oxygen at the time of the dinosaurs. Many scientists attribute such a thing to a loss of plankton in the oceans due to a catastrophic event, such as an asteroid at the end of the Cretaceous and beginning of the Paleogene. An event much earlier, the Ordovician extinction event, has been blamed on an algal bloom due to *eutophication*, or response to sudden increase of nutrients. Hovind further points out the effects of concentrated oxygen on human blood, such as on hemoglobin and in plasma, which he says becomes "oxygen saturated, which means you could run hundreds of miles without getting tired." He suggests that under such conditions one heals much faster, as well, pointing to the benefits of *hyperbaric oxygen*, or pure oxygen breathed under high pressure, which he believes can be used to treat ailments such as multiple sclerosis and arthritis, among other issues including cerebral palsy and autism. He points further to the use of chambers to supply hyperbaric oxygen by professional athletes and by farmers to grow massive specimens of produce. He connects higher levels of oxygen to magnetism.[379] It seems apparent, then, that, if there were giants, their lives were largely dependent upon a pre-cataclysmic condition that included less gravity and more oxygen on a smaller planet. This is the Creationist view, but I don't think it can be discounted on those grounds alone. A fair point is a fair point, no matter who it comes from.

The giants, if they exist at all, were survivors from before the Ice Age and from a smaller Earth more rich in oxygen, and so would already have had a reason to get into the oxygen-making business for the sake of their own survival, possibly even before the Flood, to endure gigantism in an ecosystem no longer suited for it, an adaptation to a new niche. Is there any way this could have been possible?

If there is anything to the Electric Universe Theory, the cataclysms of the past might have included strong electrical storms, storms which advocates claim had even carved the Grand Canyon with electricity. Could it be that these storms were observed by the giants inhabiting volcanoes, and that they derived therefrom an understanding of electricity that is largely unbeknownst to us today? Hovind tells us that electromagnetism had a lot to do with the rich oxygen of the pre-Flood conditions of the Earth, and it is well-known that by way of electrolysis one may derive oxygen from water. Volcanoes are very active with lightning, even producing their own from out of their ash, called *volcanic lightning*. There was, perhaps, no better place to observe electricity than from a volcano. While not as ancient, we do know of possible proof that the ancients had some awareness of electricity, even if it was limited. The ancient Baghdad batteries, for instance, using grape juice or vinegar and copper rods in clay jars, are hypothesized to have been used for purposes of electroplating items with gold, which we know the Americas were especially rich in. Praveen Mohan has demonstrated that ancient lingams (holy relics) from Indonesia were used to generate small amounts of electricity through electrolysis using water, gold, silver, and iron, used for ritual healing. Could giants have somehow survived the Flood in obsidian lavatubes or concrete tunnels of their own creation, supplying themselves with oxygen underwater like a submarine does today through electrolysis, but utilizing free energy from nature?[380] It seems that, at this point, one can only speculate. But it is strangely within the realm of speculation, and the mythologies of the world are emphatic that there were giants, that they lived in volcanoes and mountains, and that they had strange abilities.

Who could the giants be? If they did exist, could they still be around? Are we familiar with them already?

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[378] See The Hebrew of Israel[2]

[379] See The Hebrew of Israel[2]

[380] What might this say about ancient pyramids, which some have suspected to have been sources of energy? Might these have been flood survival structures?

Outside of official academia there is a field called *cryptozoology* that looks at the possibility of animals from myths or legends that have eluded scientists. Mac Tonnies, for instance, put forward the concept of a *cryptoterrestrial*, a creature from Earth that disguises its own activity as if it were extraterrestrial in nature. Tonnies thought that the phenomena that are usually associated with UFOs, space aliens, and other paranormal events described by folk testimonies could in fact be owed to Earth-based beings. He contends that these beings have likely lived in parallel to human beings since the dawn of human origins. While populated primarily with laymen like Tonnies, however, Carleton Coon, an academic, was actually a proponent of the idea that *Sasquatch*,[381] or "Bigfoot," perhaps an American ape, was a legend and not a myth. In his "Why There Has to Be a Sasquatch," he not only relays a couple of tales of the creature, but cites evidence of its hair and blood having been analyzed and declared to have been a primate of unknown origin, declaring this "substantially impeccable evidence"[382] of the existence of the sometimes blonde-haired,[383] *cryptid*, or elusive, ape, which Jane Goodall, the famous primatologist, also affirmed the possible existence of. Similarly, Jeff Meldrum was an anthropologist who believed Bigfoot to be real on the grounds that he was a specialist in hominid foot anatomy and locomotion and had studied and catalogued a large number of Bigfoot tracks that he believed, due to the nature of the form they took and the unlikelihood of so many people faking the same anatomy with such precision, that many of them had to have been genuine artifacts. Coon suggests that such a being is more intelligent than we are in the sense that it can live in every climate without the use of modern technology. Sasquatch is known to carry a heavy stench, however.

Curiously, *Matah-Kagmi* is the Modoc word for Bigfoot by Mount Shasta, while *Meh-Teh Gangme* is the Tibetan word for Bigfoot. Is this pure coincidence? In the Himalayas, Sasquatch is known instead as the *Yeti*. Others have called it the *Abominable Snowman*. The remains of a hand, called the *Pangboche Hand*, is claimed to be that of a Yeti who had become a Buddhist disciple to Sangwa Droje. Some who have analyzed it claim the hand belonged to a Neanderthal, but the only Neanderthal that would have made it into the Himalayas would likely have been Denisovan. There is also stories told of a Yeti finger, belonging to William Charles Osman Hill. Terje Dahl, among others, believes there to be a potential Sasquatch connection to the Denisovans. Sasquatch in Caucasian folklore is called *Almas*,[384] perhaps related to the *Arimaspi* or "Cyclopians" and to the paying of alms. There are also many white American folktales surrounding discoveries of giants that have been covered up and hidden from the world, as is explored by Eddie in "Did Giants Once Live in Underground Cities Across America?"[385] Sharon Day, in "The Slope-Headed Ones: America's Original Tribe?," speculates about a race of people who live in caves and tunnels, are highly carnivorous, sensitive to light, and only come out at night. She evokes North Carolina's "Moon-Eyed People" for an example.[386] Andrew Collins, in "Debunking the Ancient Aliens Hypothesis: Meet the Ancient Humans & Giants Whose Descendents Were the Annunaki/Watchers/Nephilim/Egyptian-Gods ('Civilization Bringers') of Ancient History," writes that an ancient "civilization" had existed long before those of modern humans, possibly belonging to Denisovans, who interbred with Neanderthals and humans, thereby creating giants. Some of these giants were among the Neanderthal-*sapiens* hybrid Swiderians, he suggests.[387] Collins suggests that the

[381] An Anglicization of a Native American term meaning "Hairy Man"
[382] Coon[2]
[383] The hair sample analyzed was black
[384] Interestingly, *alma* is also a very primitive proto-Indo-European hydronym for "water," such that *Almas* of the mountains may be named after their proximity to the source of the *alma* there
[385] See Eddie
[386] See Day[1]
[387] Whom I would categorize as a Hyperborean or Lappoid people. The Swiderians are sometimes compared to Solutreans due to their tool industry. Collins associates this population also with Sungir (itself related to the Kostenki population), Afontova Gora, and Gobekli Tepe.

giants found in burial mounds in America are Denisovan hybrids, and that "in Java the Denisovans are perhaps remembered as the Raksasas, a giant race said to have been the earliest inhabitants of the island,"[388] pointing also to Gunung Padang, which he places in the Middle Stone Age.

The main thing standing in the way of acceptance of Sasquatch is the lack of physical examples like carcasses or bones on display in public institutions. Bob Gymlan, however, in "Bigfoot: the Corpse of 1847," says that there is only a small amount of Gorilla fossils in existence, all teeth, owing to their natural habitat. The same may be responsible for the lack of Sasquatch fossils in the Pacific Northwest and elsewhere, Gymlan suggests. The existence of Gorillas, he says, was only proven scientifically around two hundred years ago, though oral tales and physical depictions go back thousands of years. Perhaps, Gymlan suggests, the same will occur with Sasquatch.

There *is* a photo known as the *1894 Hudson Bay bigfoot photograph* that shows what appears and is claimed to be a Sasquatch dead in the snow, reportedly having been shot by trappers of the Hudson Bay Company, which had established trading posts in the area, an area reportedly inhabited by *Coyote*, a "trickster" figure from Native American mythology. Another possible account of evidence includes de Loys's Ape. *De Loys's Ape* was a large tailless monkey or ape discovered by an expedition of de Loys's group into the jungles of Argentina. As the story goes, de Loys and his group were accosted by the animals, who flung dung at them, after which the large male was shot at but a female was killed, the carcass of which was propped up for a famous photo depicting the animal. It appeared similar in form to a spider monkey, though it lacked a tail and seemed much too large to be a spider monkey, being estimated at five feet. It would be formally named *Ameranthropoides* after its photo having been forgotten for years after the hectic trip and then rediscovered. If true, this could represent something similar to *Protopithecus*, although *Protopithecus* was understood to be particularly robust. It may be that this De Loys's Ape represents a newly, convergently emerging species of ape that has not been promoted in the mainstream for fear that it would rattle the Out-of-Africa model promoted by identarian Jewish and black interests.

The most popular case for evidence today is the *Patterson Film,* a film showing a Sasquatch walking in between the woods. Having seen it myself, the *Patterson Film*[389] does *appear* to be genuine footage of a Sasquatch. However, I am skeptical and maintain a healthy dose of agnosticism. For one thing, the Sasquatch in the film does not have bare nipples as would be expected from a mammal, especially a human or near-human primate with full breasts. Mammals, named after their mammaries, typically have exposed nipples so that those mammaries can be of use to newborn offspring. And, aside from humans who use them for sexual-visual stimulation during frontal copulation, these breasts are not typically full or prominent except when nursing. The lack of naked nipples on full breasts in the apparent Sasquatch video is in itself just about enough to damn the film.

If Sasquatch does exist, however, and has anything to do with the stories of giants building subterranean cities, with the pit and mound cultures of North America and Eurasia, it may be safe to assume that Sasquatch ritualistically buries its dead, accounting for the lack of specimens. And, in that case, some suspect that the giants found in the mounds of the Americas,[390] which has also been suspected as the phenotype of Denisovan, may actually in fact be of some relation to Sasquatch, and that this is supported by Native Amerian tales of admixture with Sasquatch, and noted genetics from Denisovan among some of them. Scott Moody says in "Sasquatch DNA: A Red-Haired Sister to Humans?" that "[s]ometime in the past, a female human mated with something else, and all of the

[388] Collins[1]
[389] From 1967
[390] Associated with the Otamid phenotype, discussed later

Sasquatches are descendents apparently,"[391] suggesting that DNA testing of an American Sasquatch showed human mitochondrial DNA from a Eurasian, as well as an unknown, type. The mythologies of the world are clear about something, though. The giants are ancestral to at least some of us *Homo sapiens* too. Real or not, they represent what we have evolved away from, our dark past. This has many psychoanalytical connotations that have made their way into the mythologies of the world, to later be analyzed by people such as Carl Jung.

Not all cryptids are necessarily giant Sasquatches. Some of them, at times grouped together with Bigfoot though otherwise treated separately in the category of "wild men," and sometimes associated with vampirism, are apparently relatively short or average in size, compared to normal humans. The Minessota Ice Man, for instance, was a frozen, fur-covered humanoid body that was claimed to have been found in Siberia or, alternately, Vietnam or even the United States. Its owner, apparently a rich Hollywood Californian, had apparently given over possession of the body to Frank Hansen, who had started to show it at public events. Concerned that he would face trouble from authorities for having a dead body, however, Hansen had apparently had a replacement made. Because of this, the Smithsonian Institute concluded that the original had also been a fabrication, and it was widely deemed a hoax. Still, Boris Porchnev was convinced of the authenticity of the Ice Man, believing it to be a relative to or relict of Neanderthal. He believed that many pagan rituals were performed as offerings to the being in Eurasia, as relayed by traditional tales and folk accounts, and that they are the devils spoken of in Eurasian religions such as Zoroastrianism and Hinduism. Bernard Heuvelmans and Ivan Sanderson developed the name *Homo pongoides* for the species represented by the Ice Man, though Vitali Andreyevich Khakhlov suggested the name *Primihomo asiaticus* for wild men of this sort. Robert Gayre would go on to argue that *Primihomo asiaticus* was basically what others today might call a variety of *Homo erectus*, and, in particular, the sort ancestral to Mongoloids, such as *Sinanthropus*. Gayre says, in "A Rationalization of the Ethnological Divisions of Mankind," that "the accounts we have of crossings between this species, the Mongoloids, and quasi-Caucasoids, not only produce fertile offspring, but quite normal human beings,"[392] excepting for a tendency toward broad noses and high-pointed heads. He believes that Capoids and Andanamese Islanders may also be derived from *Primihomo asiaticus*. Elsewhere, Zana the Wildwoman was a possible female *Homo erectus* captured in the Russian Caucasus, and Michael Bradley reminds us of the *Agogwe*, short humanoid creatures that live in East Africa and look like human Bonobos with red hair. In "Esau's Empire, Part 1," he says that, Cuthbert Burgoyne had seen some of them socializing with baboons, walking among them mutualistically, even eating crabs together. He was informed that the locals knew about this for a very long time, and that they were called *Agogwe*.[393] Wyoming was curiously home to a race of people who have produced at least two significant mummies, the San Pedros Mummy and Chiquita,[394] both being quite miniature. These may have connection to the Atacama skeleton found in Chile or the Alyoshenka skeleton found in Russia, though they appear to be quite different phenotypes. All of these are typically considered to be deformed, mummified fetuses or prematurely-born babies, but skeptics and Native American traditions have held that these were adult beings representing an ultra-pygmy race or races of human. William Charles Osman Hill famously considered the existence of the ledendary or mythological *Nittaewo*, which he considered may have been relict *Homo erecti* (*Pithecanthropus*) in Sri Lanka, otherwise said to have been eliminated by the Veddoids.

[391] Moody
[392] Gayre
[393] Bradley²
[394] Chiquita is notably blonde

Chimeras are an interesting occurrence as well. Unlike hybrids, which represent an admixture within a creature, chimerism occurs when separate phenotypes are expressed in the same organism due to having two genotypes in the same individual. For instance, given a dog or a human may express two separate phenotypes, usually recognizable by having two separate colors of eyes. However, there are more extreme cases. Chimerism, for instance, may include hermaphroditism, where one has elements of both sexes, as was the case with Foekje Dillema, or a division of the body into separate persons, as experienced by Taylor Muhl, who suffers from autimmunity problems (the body attacking itself as an intruder) and has a line down the middle of her body dividing a darker from a lighter half. There have been chimeras of various degrees created intentionally in lab settings as well, though they have been terminated early on, at least in the public eye. McCarthy speculates on his website about the possibility of hybrid chimeras, wherein one half of the body might be of another creature, similar to a half-man and half-horse *satyr* or a half-snake *naga*,[395] or the various gods of Egypt, from ancient myth and lore.

Sexual Dimorphism

Sex is an important driver for all primates', including humans', social structures. Among mammals, staying alive is sometimes secondary to fecundity, especially as one ages, because fecundity is a more surefire way to see one's genes passed along to the future, the goal of life. For this reason, it is not uncommon for animals to defend their young from predators, as any homesteader with broody chickens will tell you, or to act as a decoy, as the *killdear*, a species of bird that plays dead, may do. Human parents, aunts and uncles, or grandparents may also sacrifice for their children, nephews and nieces, or grandchildren. All human social organization ultimately relates in some way to sex, [396] parental care, or survival[397] at its foundation, as with most animals. Buckminster Fuller tells us that

> In a herd of wild horses there's a king stallion. Once in a while a young stallion is born bigger than the others. Immediately upon his attaining full growth, the king stallion gives him battle. Whichever one wins inseminates the herd. Darwin saw this as the way in which nature contrives to keep the strongest strains going. This battling for herd kingship is operative amongst almost all species of animal herds as well as in the "pecking order" of flocking bird types.[398]

Indeed, this agonism also seen among primates. The male human jawbone, in fact, is designed-or-selected to take a punch, and the human fist to deliver that punch— as much as is possible— without fracturing. Fistfights among human males, even today, are quite often, if not most often, over females, whether directly or indirectly (as by way of status displays, defense of honor, etc.). But while males may have had a hand[399] in sculpting one another through co-evolution, men and women have similarly had a hand sculpting one another through sexual selection. It wasn't enough for square jaws and well-lined-up phalanges[400] to present themselves, these had to be met with aesthetic or practical satisfaction by the female. Females whose tastes matched with the new, successful phenotype, might find that their sons carry those genes as well. In this way, the male esteem for wide hips, thin waistlines, and prominent breasts, and the female esteem for square jaws, wide shoulders, and pronounced genitalia tends to drive

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[395] *Naga* is actually linguistically cognate to English *snake*

[396] Conspicuous consumption, or "consumerism," for instance, is driven by sex, as it is largely about socio-sexual displays of fashion, status, etc. that signal to the other sex, and even one's competitors of one's own sex, one's social, and so sexual (as these are tied), value. Political and economic power increases one's capacity to consume, and give one even the power to direct the sources of one's consumption.

[397] Typically for the sake of sex and parental care. Grandfathers are not as survival-fit as grandmothers, because grandmothers provide greater service into old age through transgenerational parental care.

[398] Fuller, 60

[399] Pun intended

[400] Fingers

the species more and more in this direction, leading, more likely than not, to a future of much more sexually attractive individuals (technological influences notwithstanding).

Humans are Great Apes. The social structure of Great Apes is directly tied to their sexual dynamics, and is directly reflected in their biology, in the form of sexual dimorphism. *Sexual dimorphism*, first identified by Georges Cuvier, refers to the division of the species into two morphologies that are distinguished along sexual lines. In Great Apes, sexual dimorphism includes the difference in size and robustness between males and females, as well as the difference in canine teeth between them. And this correlates with their sexual arrangements. Roger Lewin, in *Human Evolution: an Illustrated Introduction*, tells us that "in monogamous species, in which competition between males is low or absent, males and females are typically the same size," but that "all species in which there is significant sexual dimorphism exhibit some degree of polygyny. Enlarged canines are also found in polygynous species."[401] Sexual dimorphism is *the* major indicator of social organization among Great Apes. Roger Lewin, speaking on Hominoid social organization, says that

> Gibbons are monogamous, with no size difference between males and females. In gorillas, a single male has control over a group of females (and their offspring): this is known as unimale polygyny. Single male orangutans also defend a group of females (and their offspring), but the females do not live as a group but instead are distributed over a large area: this is sometimes known as exploded polygyny. In chimpanzees, several related males cooperate to defend a group of widely distributed females (and their offspring): this is an example of multimale polygyny.[402]

In species in which a single or few males control a harem of females, as in unimale or multimale polgyny— ordinary among orangutan, gorilla, and Common Chimpanzee populations—, male morphologies tend to display robust features, relatively large body size, and pronounced canines for male-to-male combat over control of the harem. In species where the harem is more distributed or does not exist, along monogamous or polyamorous lines—as in the gibbon or the Bonobo—, the species tends to be more gracile, with little size difference between males and females, and little difference in canine tooth size.[403]

As it turns out, sexual dimorphism also relates to homosexuality, and not the way one might expect. According to Benedicte Salvetat Rey, in summing up the work of Vincent Savolainen, in "Scientists Reveal What Drives Homosexual Behavior in Primates," Savolainen "found that male macaques who mount each other form alliances that could give them access to more females—and therefore eventually more offspring," suggesting that homosexuality is a primate adaptation for corporate bargaining power over females. This is consistent with the agonistic nature of male-male mounting behaviors, which is what is regularly seen in nature. Further, this sort of thing was found to be "more common among species in which males and females are dramatically different sizes, such as mountain gorillas," suggesting that homosexual activity increases more frequently under greater degrees of sexual dimorphism, which tends to also suggest greater degrees of testosterone. This flies in the face of the idea that homosexuality correlates more strongly with effeminate, low-testosterone men. These strong disparities between males and females "often occur in animals which live in larger social groups with intense competition and stricter social hierarchies," supporting the idea that homosexuality correlates

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[401] Lewin, 69

[402] Lewin, 64

[403] Bonobos are known for their lack of male dominance structures, pedomorphism (infantile features), and for high status females, owing to alliances between females, leading to some degrees of matriarchy, and putting sexual selection largely in the realm of female choice. This contrasts to Common Chimpanzees, which practice multimale polygyny and alliance-formation between males.

to hierarchical social organization. Meanwhile, primates that have lower sexual dimorphism "tend to live in pairs or smaller family units." The study, of course, must defend itself politically, and so warns against common sense. As such, Rey says that Savolainen "warned against 'misinterpretation or misuse of our findings,' such as 'a misguided notion that social equality might eliminate' same-sex sexual behavior in modern humans."[404] Why might such a warning be necessary? Because it is a common sense conclusion, able to be arrived at independently by basically anyone reading the paper. Well, we're common sense folks, and we're not heeding that warning.

Human beings display a reduced sexual dimorphism when compared to ancestors such as the Australapithecines. Our sexual dimorphism has, more or less, been steadily decreasing with some fluctuation. Human male and female body size difference is relatively minor (both from reduced male size and increased female size), male canines are reduced, and we are more gracile than our ancestors. This reduction in overall sexual dimorphism indicates shifts toward more egalitarian social structures, approximating those of the gibbons and Bonobos to some degree.

Unlike the polygynous and dimorphic gorillas and Chimps, anatomically-modern humans have tended to be (imperfectly or serially) monogamous and to lack sexual and political hierarchies throughout most of their existence (as hunter-gatherers). Some degree of sexual dimorphism does persist, and this may contribute to the sexual division of labor that is common among humans, and may be connected to impulses that have led to reversion to patriarchal rule and harems in more technologically-developed societies. But despite the remnants of sexual dimorphism, it is nonetheless true that archaic and existing hunter-gatherers have tended to be monogamous and to lack coercive hierarchies, instead tending to *acephaly* or, at most, functional and symbolic hierarchies.

The decrease of sexual dimorphism in modern humans can be attributed to many factors.[405] Among those of interest to our study in mutualism, are the development of large brains needed for advanced coalition-building, fraternalizing of beta males, organized sex resistance by females, and the development of projectile weapons.

Robin Dunbar, in works such as "The Social Brain Hypothesis" and *Grooming, Gossip and the Evolution of Language*, suggests that the brains of humans developed the way that they did, in large part, because of the social benefits that larger brains allowed for. These would include social grooming and alliance or coalition-forming. Coalition-forming has been displayed also in both male Common[406] and especially female Bonobo Chimpanzees, but coalitions are limited among chimpanzees due to their limited communication and planning skills.

Coalition-forming in our human ancestors is likely to have involved the fraternalization of *beta males*, males of low rank who were excluded from sexual privileges that would have been restricted to *alpha males*, those of higher rank. Beta males would have formed coalitions in order to "even the score" with their alpha rivals, finding "strength in numbers." The greater the ability to plot and communicate plans, the greater coalitions of beta males would find solutions to eliminating alpha males. The advance of projectile weapons would further limit the power of male prowess. Even stones, when used by coalitions, could level the power of robust alpha males. But missile weapons, like throwing sticks, boomerangs, atalatls, javelins, slings, poison darts, bows and arrows, and more could level the playing

[404] Rey

[405] Sexual dimorphism changes involved both the growth of females and reduction in the size of males

[406] Among Chimpanzees, it has been found to be a common strategy for older males to form coalitions that go about electing an alpha, over which they have influence by controlling the alpha's platform. At any time, the older males could remove the younger stud. But they maintain him so long as he allows the older males to have mating privileges.

field on a more individual basis. No matter the size or robustness of an individual alpha male, missile weapons hurled by a smaller opponent could end their life. Beta male success would decrease sexual dimorphism and increase gracility for future generations. We are the descendents, primarily, of these successful, ex-beta males, their success giving way to human social equality. Buckminster Fuller describes this process when he says that

> I'm sure our human forebears went through quite a period of giants and giant-affairs evolution. These probably led to all sorts of truth-founded legends from which fairy stories were developed, many of which are probably quite close to the facts of unwritten history. Then humans developed to the point at which a small man made a weapon, a stone-slinger, such as in the story of David and Goliath, with which the little man slays the big man by virtue of a muscle-impelled missile [...] so skill and human muscle-impelled weapons ended the era of giants.[407]

The beta males were not alone in their efforts. Sex strikes have long been a powerful means for women to gain influence over men, as women control the supply while men have a high demand. Chris Knight argues that *Homo sapiens* owe their existence to "cosmetic coalitions" of women painted with red ochre pigment, united against rape by dominant males. Knight suggests that they looked to support from their brothers—probably beta males—, to help ward off larger males who would not accept "no" for an answer. Himba tribal women, to this day, wear red ochre pigment, and Igbo women are understood to have formed themselves into a council and wielded strikes, including abstinence from sex and domestic duties. Knight further suggests that sex strikes gave women leverage needed to put idle males to work.[408] Aristophanes, a playwright from Ancient Greece, mentions a sex strike in his work, *Lysistrata*.

Fraternities and sororities likely involved cults of various sorts, traceable, in part, by their love of red ochre, a particularly colorful, red clay pigment. Some of these cults may have been centers of hybridization, uniting early humans across racial or subspecific boundaries.

Coalitions by women and beta males, and the development of projectile weapons, served to weaken the control of alpha males, to reduce the power of brute strength, and to empower pro-social behavior, resulting in a much more gracile breed that displayed a reduction in sexual dimorphism and a propensity for listening. This would also have created an atmosphere in which intelligence would be selected in at a much more rapid velocity, in place of brute force. Because of the need to form coalitions, such intelligence would not be limited to mere cunning, but would also involve a good deal of diplomacy. Multimale and female bonds into coalitions, combined with monogamy, would eliminate the porous nature of a fision-fusion society and replace it with a transition toward band society, wherein members are more or less permanent, and are related as extended family. The pressures of sex-strikes put onto the male members of the troop or band would also increase the productivity and industriousness of those males. It is from the fraternities and sororities associated with resistance to alpha male control that the uniquely human story of mutualism really takes off. The resulting "political" equality would become a defining condition of our species, which would orient our evolutionary psychology for time to tell.[409] Our widespread mental problems in our culture— as might be suggested from a position of evolutionary psychology— results largely from a cultural disruption to this primal

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[407] Fuller, 63

[408] See Knight[1]

[409] Gangs and states are reversions to alpha-led social structures that conflict with our biological orientation, which had developed in the circumstances of small bands and clans

equality.[410] Various shifts between fraternal, sororal, and patriarchal associations are likely to have occurred throughout the duration and existence of successive human subspecies.

As well as a reduced sexual dimorphism and increased intelligence, many humans display many features that can be attributed to domestication, such as flattened faces, a feature shared with many domesticated animals, including dogs. The more domesticated a dog, the flatter their face tends to be, and, it turns out, the same tends to be true with humans as well. Both dogs and humans have been responsible for their own domestication, to varying degrees. Dogs self-domesticated by evolving in proximity to humans, but humans are mutually self-domesticated, resulting from forces such as sexual, social, and cultural selection. Mutualism between *Homo sapiens* and canines may have contributed to the extinction of Neanderthal.[411] Some, such as C. Loring Brace and others, however, would argue that Neanderthal was not killed off, so much as evolved into modern humans. It seems appropriate to suggest that both occurred, as straggling Neanderthals who didn't keep up evolutionarily with their evolving kin, or who did not hybridize with other humans, would likely not have been favorably sexually, socially, or ecologically selected for in the long run.

By way of coalitions and alliances, utilized in mutual aid for sororal, fraternal, or communal purposes, and in cooperation with dogs—in short, through mutualism—, humans have had a major influence on their own evolutionary direction. Females and beta males freed themselves from alpha male control. And it is not impossible that proto-philosophic specimens from various archaic human subspecies came together into cults, hybridizing, and deselecting outsiders, as will be mentioned later. This makes us something of a *chronospecies*, a species that continues as one major unit as it evolves through time, because it would entail that geneflow occurred between "species" all the way throughout our existence, meaning that the extinct human "species" are not species at all, but races engaged in intraspecific co-evolution and coopetition[412]. This would support the idea that mutualism and hybridization may be at the very heart of what it means to be human.

Human Speciation

Human *speciation*— if we are to continue calling it that despite our really being a chronospecies with subspecies—, and the spread of races and ethnicities, can occur in a number of ways. This may involve *genetic drift*, whereby genes are at first shared between a root population and then separate into areas wherein deselection occurs differently, selecting in Population *B* one set of genes and in Population *C* another, despite *A* having carried both sets, leaving each to inbreed, and so to solidify into a race or ethnicity. Speciation may also involve isolation of new mutations, whereby a widely favorable mutation appears but is not spread to the rest of the species, distinct from genetic drift, sometimes into a "pocket" or one-way niche.

Isolation, and so impedimentation to gene-flow, may occur because of climatic hindrances or geographic barriers such as glaciers, ice-capped mountains, new or dangerous waterways, impenetrable deserts, or etc., thereby contributing toward speciation. Many of these barriers are periodic or episodic, such that they are not always as restrictive as they can be. Shifting continents can also separate populations, as is likely to have occurred with *Homo habilis* and *Homo floresiensis*. These are forms of *allopatric* (or sometimes *peripatric*, when between an offshoot population) speciation, or speciation by geographic separation. Sometimes, in a process of *sympatric* speciation, though, different ways of life, often related to cults and *endogamy*—the marrying within a particular ethnic group or class—, separate

[410] Social hierarchy, which is an artificial, human construction, is a major cause of mental illness
[411] Neanderthal is not truly extinct, because all non-African populations contain Neanderthal genes
[412] Cooperative competition, competitive cooperation

people who are living in geographic proximity to one another.[413] These kinds of practices are often an attempt to maintain a characteristic associated with a founding figure of a given ethnic group, who himself had began the ethnicity as a cult following, likely having polygynous privileges within the following.[414] In this way, *social stratification*, the division of people into *castes* or *classes*, particular segments that are then ranked, is a force of proto-speciation. Populations having speciated enough to become different races may further spread, sometimes interbreeding with other populations, often after having eradicated breeding-aged males in warfare. Later on, after the development of civilization, males might be kept in some number as slaves and then serfs or peasants, and later as workers, civilians, and citizens. The lower class would often be of a different racial or ethnic ancestry than their upper class conquerors, who, early on, tended to be lighter-skinned people in the times of the cold, with darker-skinned people gaining an advantage in the heat, thereby re-balancing things. Over time, the racial lines would bleed.

One of the places that isolation presents itself in a periodic fashion, according to the climate, is in the Mediterranean (Southern Europe, Northern Africa) and Near East, where the difference in rainfall during glacials and interglacials means the difference between ice-capped mountains or those that can be passed more easily, and between desert and savannah. For instance, the Sahara Desert has long been a barrier between the more Southerly portion of Africa because of the difficulty of crossing its sand dunes. Cold dry periods, trapping ice in the mountains and at the poles, served to dry up the Sahara, separating sub-Saharan Africans from the rest of the planet at this time, resulting in genetic drift and isolation of mutations. This isolation of populations in Africa from the rest of the world, during dry periods, applied pressures of speciation, resulting in the unique African phenotypes of the forest-edge loving and jungle-dwelling Congoids and the savannah-bound Capoid. But during wet periods, such as during interglacials when the ice is melted and water is freed into the atmosphere, desert areas can become grasslands and savannah ranges, and this has indeed been the case with the Sahara, which once was occupied with common African wildlife such as hippos and giraffes, and also some of the ancestors of Capoid people (if Rhodesian man stands as such, as Carleton S. Coon suggested). Similarly, during warm periods, mountain ranges may become easier to cross. In times of cold and dry weather, especially, the tendency toward isolated subspeciation will increase by way of desertification and glacial traps, while in warmer and wetter weather, the tendency is more toward recombination and hybridization (except where water has separated continents and caused the formation of islands). The difference in height among Pygmies seems to speak of a time when the climate is warm, while large size tends to suggest colder climates, telling us perhaps of the oscillation in climate between cold and warm periods. In hot and humid periods, climax systems, with emergent trees, are more likely to cover the Earth, placing further pressures to reduce the size of the human body, as among the Pygmy. While the general tendency on islands is toward gigantism, humans have been shown to shrink in size on islands, perhaps similar to *Homo floresiensis*. Some of these pressures likely account for some of the "dwarfism"[415] that can be found outside of Africa. The tendency toward dwarfism on islands by humans may be described by *Foster's Rule* as an aspect of *island syndrome*. It is also important to note that maritime travel is likely to have been practiced by breeds such as *Homo floresiensis* and *luzonensis*, as

[413] The modern, endogamous Druze people, for instance, are an example of sympatry, as they are often found in societies such as Israel, fighting in the Israeli armed forces alongside Jews and other people, but do not intermarry with them. Similarly, the ruling classes of Europe, the nobility and especially the royals, did not *mongrelize*, or intermix what they understood to be superior or foundational genes, with people outside of their ethnic group, and even then only among closely-related classes to their own.

[414] Unlike races, ethnic groups are often composed largely of interweaving familial relations, such that an ethnic group might be considered to be a sort of macrofamily

[415] This term is still often used, despite *dwarfism* medically implying proportions that differ from most humans, which is not necessarily the case with these specimens

their presence in Indonesia and the Philipines indicates, and was also within the capacity of *Homo erectus*, probably ancestoral to these others, as indicated by the presence of Java man. Whether these extinct Hominids contributed toward the genetics of modern Austro-Melanesians, Austronesians, or Austroasiatics is uncertain but not unlikely.

In absence of isolation, favorable mutations may start to pass around through sexual or environmental selection, changing the chronospecies, moving the whole group forward, or a portion of it, as with races; which typically does occur over long periods of time. Outside of climatic conditions, which, along with geographic barriers, caused isolating events, the general tendency has been to hybridize. However, even in rough climatic conditions, or when facing barriers, hybridization occurs in various convergence zones. These zones were points of intersection between societies or were treated as areas of refuge.

Reasons one might take refuge in a convergence zone are many. One might have been a member of a previously dominant group, or even a ruling caste or class, which has had resentment built toward it: perhaps that is the story of Denisovan. One might be albino, or, oppositely, like a Tamil, may find oneself to be "untouchable" for one's dark skin. One might be a miscreant, perhaps a thief, rapist, or murderer. One might be a political or religious rebel, a heretic or radical. Whatever reason might drive one to be cast out from one's own group, pushed out of one's homeland, or inspire one to leave is sufficient. Those taking refuge tend to some degree to bring with them archaic or taboo phenotypes, establishing robust populations that advance when the time is right. Highland people, for instance, and arctic dwellers, might advance down the mountains or Southward when cold temperatures push them to do so. Despite being themselves largely composed of archaic refugee races, their diversity and robustness may at times allow them to advance. Other reasons, of course, may also compel them or advantage them in their conquest. These might include the drying of the desert, the threat of neighboring groups, natural disasters, or a number of reasons.

Isolation events had isolated hybridized populations, which were then selected harshly by a changing climate and thereby sculpted to the land, forming unique races. There appears to be, then, an ebb-and-flow of hybridization and genetic drift, of putting genes together and then resorting them. Much genetic diversity is to be found in sub-Saharan Africa, for instance, representing a higher tendency toward subspeciation or a richer diversity of founding Hominids, perhaps representing a higher rate of mutation; whereas in Eurafrica and Eurasia, especially Europe, where eye and hair color is the most diverse, the tendency has been more toward hybridization. When it comes to humans, it seems that *hybridization*—the mixing of different types— has an *emergent* effect, whereby the "whole is greater than the sum of its parts," similar to a table being more than legs and a top, but the assemblage of these into a more useful unit than each piece is on its own. However, hybridization requires new material, or it becomes inbreeding. So there is a balance to be struck between hybridization and subspeciation. New material comes from unique genetic mutations, which may be the richest in sub-Saharan Africa. South and Southeast Asia also has a high frequency of genetic variation, though comparatively less geneflow from West to East than the flow from East to West in Europe, or so suggests Coon.

Hybrization often occurs in a *parapatric* fashion, wherein populations that do not generally mix exchange genes in an inequal proportion, as by one population sharing genes downhill with another that does not share their own uphill. In specific, hybridization may take place in a fashion of *multiple convergence*, wherein polycentric and parallel evolution occurs before a final combination or grouping follows. This means that a grouping of organisms will have evolved separately before being placed in the same group, their similarities being owed not to a common genetic heritage, necessarily— though likely similarly grouped— but to common environmental circumstances. For instance, a race of *Homo heidelbergensis* may come into contact with a race of Neanderthal and interbreed, creating a new

hybrid subspecies. This may occur in many different areas, along a clinal convergence and in a hybridization zone. If the populations expand from different centers, but meet, and begin interbreeding themselves with little effect from doing so because of their similarities, they may eventually be grouped together as the same race or subspecies, despite their having multiple origins.

As you can see, there is a continual theme of hybridization going on, with peoples and cultures arising after mixing with others. But they also become isolated in pockets of survival, where their gene-flow and communication with others becomes limited, leading to racial, subracial, or ethnic differences as a result. Hybridized populations are better-able to survive changing conditions, and thereby to pass the filters of natural selection, but they also need new genetic material. When a mixed population is hit by climate change or catastrophe its surviving members pass along those gene-sets that helped those members to survive. This, in turn, gives the once open, and so mixed, society a unique flavor of its own. And by giving support to those who may not have the same genes, and so may face more sickness or other problems as a result, the society may further ensure its survival in case the climate changes in favor of those genes again. In this way, human genetic variation, even within ethnic or racial groups, supports the group as a whole. As a result, however, the ethnic or racial makeup of a given culture may change to some degree or another over time.

The mainstream alternative to the hybridizing view of humans, or of multiregionalism, is the Out of Africa view, which often proposes that human evolution took place by way of one, two, three, or more major migrations from out of Africa. There is certainly much evidence that there were waves that flowed from out of the African continent, and they certainly affected the genetic heritage of populations living outside of Africa. The various contradicting models likely need to be overlaid, all of them probably having some truth as to the genetic flow from out of Africa over time. Another alternative to both multiregionalism and Out of Africa is Out of Asia, which had been taken quite seriously by a number of scientists for some time, often considered to have taken place from out of maritime Southeast Asia especially, and which suggests— at least by some accounts— a very ancient basis for the Arctic dwelling peoples or *Hyperboreans*.[416] Like the Out of Africa theory, the basic arguments of the Out of Asia theory can be subsumed into a multiregional outlook on evolution, such that both Africa and Asia, along with other places, can have varying degrees of influence in evolution, with certain locations being especially strong drivers. This is also true of fringe hypotheses such as the *Out of the Americas*, stressing the social nature of New World Monkeys; *Out of Australia*, stressing how ancient Australian aboriginal culture is;[417] as well as ideas surrounding mythical continents such as *Lemuria*, used to explain the divide between New and Old World primates; and *Mu*, used to explain the origins of Pacific Islanders.

Conservative anthropologists, posing another alternative to multiregionalism, might take quite seriously the geneaology recorded in *The Bible*, which, in my opinion, may be somewhat factual as it regards the paternal origins of the ruling class. It is likely true that there have been particular paternal lines that have been interwoven throughout their associated ethnicities, perhaps even differentiating them to some extent. Indeed, racial and especially ethnic groups require a certain degree of inbreeding— even though having originated in hybridization— in order to maintain a particular breed or mix. But the maternal geneaology, at least and especially, but also the genetics of other men, will often have come from multiple sources, an example of hybridization and multiregional genetic input. While the paternal line might define an ethnicity, it does not necessarily compose it. It composes the ruling family, but not necessarily every family, particularly when it comes to nations. Tribes are often

[416] William Diller Matthew, who had held that Tibet is the forcing grounds of evolution, had also maintained that humans had origins in Asia, though not in the maritime Southeast

[417] Some called the Australian aborigines *Original People*

small enough that their associated ethnicities inbreed enough to establish at least some familial interweaving throughout time, even if never successful in completely eradicating rival genetics. Whatever facts exist behind these ideas can be incorporated into the paradigm of multiregionalism, which understands human evolution to take place largely by way of hybridization.[418] Particularly influential members may still engage in hybridization efforts with less influential ones.

It is well-established by now that modern humans have a genetic heritage coming from places as diverse as *Homo eretus, Homo heidelbergensis*, Neanderthal, Denisova, *Homo longi,* and some "ghost species" that are yet to be discovered. This sort of multiregional hybridization is likely to have occurred within the confines of cults found especially within convergence zones, wherein shared values or totems would break down other barriers. There is evidence of Neanderthal, for instance, having participated in the Cult of the Bear, that modern-day *Homo sapiens*, such as the Sami, Nivkh, and Ainu—indigenous people of Scandinavia, Siberia, and Japan— continue with today, and that Cro-Magnoid had also at least speculatively participated in, as most famously explored in the epic novel by Jean M. Auel, *The Clan of the Cave Bear*, and as supported by evidence such as arrangements of bear skulls and cave paintings.[419] That people of today, themselves often sharing Neanderthal genes, came from ancestors who shared in the Bear Cult with Neanderthal, seems to suggest that hybridization may have been concurrent with shared membership in cults.[420] Such cults would likely consist of particularly intelligent samples from the various archaic human populations, bringing together a particularly brainy bunch. If such a bunch were to have taken part in genocide of those outside of their cult, it would result in an increase in sapience for the hybridized subspecies. Could this have something to do with the origin of *Homo sapiens*?[421]

One hint that it does, and that knowledge of this has been preserved in secret societies, is the manner in which *race* has been spoken of in the past, as well as in some contemporary understandings. For instance, for thinkers such as Herbert Spencer and Pierre Proudhon, and just about everyone else of their time, *race* meant something more like "ethnic group" or "nation," at least as connected to culture as to biology, and, for occultists such as Manly P. Hall in *The Secret Destiny of America*, *race* refers to such things as a "philosopher's city" established from "citizens whose mental excellence would entitle them to a world citizenship." For Hall,

> The international nation—the dream of the future which has been inspired by the terror of modern warfare— would have its natural beginning in a union of superior intellects. Art knows no race; music is a common denominator; biology and physics are served by explorers into the furthermost and innermost secrets of nature. When we recognize that the poet, the scholar, and the savant are indeed a race inhabiting the suburbs of a superior world, that they are the noblest of our creatures, we can know that we honor ourselves most by honoring them.[422]

Manly P. Hall is famous for his expertise in Freemasonry, members of which— such as John Yarker in his *The Arcane Schools*— claim for the fraternity a lineage going back further than a now-lost Atlantis, a place mentioned by Plato, and the Cabiric Mysteries.[423] True or not, Freemasonry boasts ancient

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[418] It is to be noted that Carelton Coon downplayed geneflow too much, in comparison to his anticipants

[419] The bear, often respected for its traits as a mother, similar to the cow, was likely later revered alongside Venus figurines as a feminine and maternal figure

[420] In his *The Arcane Schools*, on page 39, Master Mason John Yarker traces the mystery schools to the very ancient Cabiric Mysteries, and says that "their chief constellation was the Great Bear, the seven stars"

[421] Such an origin would involve assistance from climate change, as this would give an edge that didn't previously exist to those associated through cults

[422] Hall[1], 50

[423] *Cabiri* is understood to mean "friend" or "associate"

wisdom. If Manly Hall's use of *race* above—which coincides with early anthropological and sociological notions of *race*— is an indication to us of tradition passed on within Freemasonry, it is a tradition that understands *race* in hybridized terms, not unlike the hybridization that is likely to have accompanied participation of *heidelbergensis*, Neanderthal, and possibly Denisova in the same or parallel fraternities and sororities, or cults.[424] And, if truly tradition, this sort of self-managed intraspecific selection comes from a very deep past that is perhaps responsible for a substantial degree of our sapience (as well as for the protective behavior toward bloodlines within ruling classes).

Human Mind

The human mind has long been of interest to philosophers, going back as far as Thales and his fellow Greeks and Buddha and his fellow Indians. Anaxagoras, Plato, Hippocrates, Aristotle, and myriads of others addressed concepts in psychology, as did Augustine, Thomas Aquinas, and Joseph Butler. Thales suggested that God is the mental force that shapes things from water. Anaxagoras likewise suggested that mind, as *nous*, is the ordering force of the Universe. Buddhists regularly discuss concepts relating to *sentience* or the ability to perceive, and *consciousness*, one's being awake. While Hippocrates, the famous physician, believed that mental disorders were from physical conditions rather than being simply related to possession by spirits, Plato and Aristotle had also engaged in the philosophy of mind. Plato held that categories exist not in the sense of phenomena, but as *noumena*, as ideal existents. Plato held that the soul is non-physical, distinct from the body, eternal, and perfect or good, whereas the body is temporal and flawed or bad, the soul being trapped in the body.[425] Aristotle held that we are happy when we are virtuous, and that we are virtuous when we know, when we believe what is true. For Aristotle, then, happiness is dependent upon *Reason's* capacity—that of an understanding of cause and effect— to guide us to right behaviors, from which we benefit. St. Augustine, the medieval Franciscan theologian influenced by Plato, opposed the skeptics of his day and believed that *testimony*, the statements of others, even if one lacks a reason to believe it, can have value in an analogous sort of manner, and that God, the highest Truth, can be known by way of scripture or *introspection*, self-examining one's own thoughts and feelings. Thomas Aquinas, a Dominican[426] who followed in the footsteps of Aristotle, believed *conscience* to be the application of knowledge to the world.[427] Joseph Butler, following Aquinas, believed that *conscience* is the supreme moral authority. He held further that conscience was a direct connection to God, representing a sort of command center of moral behavior. For Butler, conscience was above the law of humans, and so was the foundation of natural law in society. Butler said that there is conscience, but then there are also impulses that are either self-loving or loving toward others, upon which the conscience reflects, which are also subject to various particular driving forces such as hunger, thirst, lust, yearning, and so on. The drivers are subject to the impulses, the need to satisfy or secure satisfaction of these needs for oneself as well as for others, and these impulses are reflected upon or considered by the conscience, which ultimately rules on what is good and what is bad, right and wrong. The conscience desires to please both the self and others, which are often coincidental.

There was also a more radical side. John Scotus Eriugena, for instance, argued that authority comes from Reason, and that this should not be confused for the reverse. He believed that we co-create the world with God. Nicholas of Cusa held that though God was beyond our capacity for Reason we could

[424] This would imply a great deal of agency in the direction of our own species' evolution. Do these sorts of secret societies see themselves as curators of our species?
[425] This is similar to some gnostic beliefs. In such a case, death sets one free.
[426] Franciscans tended to favor Plato, Dominicans Aristotle
[427] The evaluation of judgement of past actions, the awareness and judgement of doing something in the present, and discernment about what to do in the future and how to do good actions opposed to bad actions

nonetheless *conjecture* about God, to make unproven statements based on observations— what would later be known as *abduction*—, allowing us to point to and clarify the existence of God despite God's being beyond our capacity for full comprehension. Giordano Bruno, considered by many the first *free thinker*, the first to consider truth independent from authority, argued that only small minds limit themselves to the conjectures of the majority, because truth exists independently of what majorities think. He believed that strong deductions could come from limited information. However, it may be that psychology had its proper modern beginnings in the work of Baruch Spinoza, who followed in the radicalism of Bruno. Baruch Spinoza, who anticipated much of psychology to come after him, held that Nature itself had a mental attribute to it. He held that through an effort of rational thinking, by knowing the reasons for the causes of one's difficulties, and by changing things that brought agony to one's life and seeking out pleasures, and most essentially by pursuing a loving comprehension of God (who is Nature), one could calm the passions and establish peace of mind. Spinoza addressed cause-and-effect as it regarded the human emotions, suggesting that such things as love and hatred were fairly inevitable and necessary results of being offended or assisted in one's life, and that there was no such thing as free will, but that freedom could nonetheless be attained by an exercise of one's will in accordance with the will of Nature, which is God. Spinoza, taking up the free thought mantle from Bruno, would be followed by other free thinkers, such as John Toland, Matthew Tindal, and Anthony Collins, who shared many of his views. For Thomas Reid, though one may be mistaken through the use of one's senses, the senses interfaced directly with the world and, the more they cohered with one another, the more dependable they in fact were. He made the case that common sense was not something that was subject to being proven, because it could be taken as a brute fact, an axiomatic fact of reality without which sense-making was essentially impossible. That we can rely at all on our senses, Reid would suggest, demonstrates that they correctly perceive reality. His position was called *Common Sense Realism*. Herbert Spencer suggested that the mind had been filtered through natural selection, adapting to the environment, perhaps most importantly the social environment. He focused especially on the adaptive capacity of the human mind and on the increasingly complex forms that human physiology and consciousness was taking as a result, combining insights from both rational philosophy and *phrenology*, the study of the human skull as it relates to character and race. He believed the savage races to be inequal to the civilized races, most especially the Englishmen, whom he believed to be capable of the most complex forms of thought. Those other than Europeans and their relatives, Spencer would point out using a number of sources, had difficulty with higher thinking, though they often excelled white children in earlier stages of development. His views would greatly impact the pragmatic philosophers, such as Charles Sanders Peirce and William James, as well as the crowd psychology of Gustave Le Bon.[428] The radicals would bend some to the empiricists, however, upon their making of sound and cogent points about the world. In particular, there was the associationism of radicals such as David Hartley and James Mill, as influenced by empiricists such as John Locke. *Associationism*[429] is a view in psychology that points out that ideas become associated with concepts by way of experience. Positive and negative experiences associated with a given stimuli will charge one's opinion negatively or positively. If one fails every time one attempts something, for instance, the task will begin to be associated negatively with failure. John Locke held that some of our associations produce irrational or unjustifiable results, but that we make them anyway. Education and culture, Locke suggests, are means of establishing connections between ideas.

[428] Le Bon described crowds as having a mind of their own, reflecting the race and culture of the participants, but becoming something beyond them to which they surrender their own capacities for Reason, becoming driven instead by foolish sensibilities

[429] Not to be confused with *asssociation*al*ism*

John Locke had also argued against rationalism, such as that of Spinoza's, however. He said that the mind was a blank slate, or *tabula rosa*, that received the psychological imprints from experiences of sense impressions. He, along with others, such as Immanuel Kant and George Berkeley, argued against the direct-realism that would characterize thinkers such as Spinoza, Reid, Spencer, Peirce, and James, and for strict empiricism or, in Berkeley's case, idealism. Locke and the others held that, because information is transferred by the senses, that external reality could not be perceived directly or even at all.[430] Further, they held that this placed limits on Reason and rationality, placing more emphasis on emotions and sensations, a position that would come to be known as *sensibilism*. Some of the views of Locke and the other empiricists, especially those such as David Hartley and James Mill, were acceptable to the free thinking direct-realists, however. Reid, Spencer, Peirce, and James would be forced to addressed the sensibilism of the empiricists, coming up with their own solutions surrounding common sense and pragmatics, in defense of conscience.

Thomas Reid argued, to the contrary of indirect-realism and idealism, that it was common sense that reality was perceived directly, that without a direct perception of the world one could not go about basic observations of it, and that, then, the entire enterprise of philosophy would be senseless because philosophy is the making use of observations as if they are dependable sources of information. This really pointed to the Sophistic conceptions that were being embraced by the sensibilists from the mystical side of Islam, Sufism. Charles Sanders Peirce held that the senses were fairly direct, as demanded by natural selection, but pointed to areas where sensibilists and idealists, who held that external reality could not be experienced directly or at all, had some ground to make their claims against direct-realism. Peirce rejected the quest for absolute certainty and *a priori* knowledge, focusing instead on probable knowledge. This was a sort of *critical common sensism*, whereby the Common Sense view of Thomas Reid was addressed by a greater degree of fallibilism that is refined through evolution, as with Herbert Spencer.[431] William James suggested that one's consciousness is contextualized by previous experiences and so ideas were unique to individuals given their contexts and their own streams of thought. William James demonstrated quite clearly that the brain was largely *plastic*, in that it was self-malleable, could make connections to satisfy the demands of the will. He focused on the importance of being mindful and on forming good habits, considering rote actions to be fairly involuntary or mechanical, but of much benefit if well-directed and maintained. As such, placing one's conscious focus on the formation of good habits could put one ahead in life. He believed it best to consider psychology alongside physiology, and held that one responds to stimuli first in one's lower physiological systems, such as the heart, which then informs the brain to what emotion is to occur, such that one responds to stimuli before the associated emotion occurs. For James and the pragmatists,

[430] This was a view that meshed well with Sufi- or Sophist-style mystic reasoning

[431] Peirce's critical common sensism, which combined fallibilism with common sense, to some extent rejected the absoluteness of one's direct connection to the world through the senses, and in this way challenged Common Sense Realism, but it also rejected Kant's idealist understanding of *a priori* knowledge, and so could not be considered to be a form of sensibilism either. Instead, Peirce suggested that the mind makes idealist inferences from out of objective contributions. He defined the concept of *abductive reasoning*, which he basically equated to hypothesizing or presuming, a guess to account for facts as they have been experienced thus far. Peirce was a founding thinker in *semiotics*, the study of *signs*, signals of communication.[431] He held that generalities were real, in the sense that they could be referred to independent of the individual's particular senses, as illustrated by a blind man and a deaf man agreeing to the occurrence of an event, such as a murder, based upon different sensations (the blind man hears it, the deaf man sees it, both agree a murder has taken place, and so making the murder, in the general and not only specific sense, real). Peirce would be influential to William James.

matters of truth should be treated as working hypotheses, with what works best being understood to be what is true for a given time.[432]

One of the important ideas that came out of the discussions of the rationalists and empiricists, and championed by the pragmatists and those to follow, was that of *cognition*, the capacity to take in and understand information from the senses. Ancient philosophers such as Aristotle and those to follow after him had also been interested in the topic, but it started to become fleshed out come the time of the Enlightenment and with the debates between the rationalists and empiricists. Increasingly, the work of the rationalists, empiricists, and especially Spencer and the pragmatists was beginning to harmonize with the physiological and neurological efforts of doctors long before, such as those of Thomas Willis, who described the pathology associated with epilepsy, and Robert Whytt, who studied the nervous system. Pierre Janet a founding thinker in psychology alongside Herbert Spencer and William James,[433] and well known to James, notably studied the subconscious, psychological dissociation, and traumas, as well as sleepwalking and the relationships between hypnotists and their patients, including *automatism*, unconscious actions performed, often at the suggestion or direction of others, while dissociated. He argued that psychological dissociation is a defense mechanism against being overwhelmed with traumatic experiences. The Trauma Theory, as posed by him, posits that mental disorders are stimulated by traumas such as physical, sexual, and mental abuse during childhood, correlating to issues such as depression, anxiety, and psychosis. The pragmatists were also assimilating what they could of these ideas. Sigmund Freud would curiously develop the Trauma Theory into what he oddly called the "*Seduction Theory*," in which he posed that children were being sexually abused by (and seducing) their parents, an idea he later greatly downplayed in favor of the view that the children were all lying. David Bakan, an author on child abuse and psychology, wrote *Sigmund Freud and the Mystical Jewish Tradition*, which showed the Freud's psychoanalytical ideas were inspired by the Jewish *Zohar*, and that child abuse is a part of this tradition, suggesting that Freud was a crypto-Sabbatean, a follower of Sabbatai Zevi, who claimed to be a Jewish messiah and that moral transgressions were a means of spiritual progress. Jeffrey Moussaieff Masson suggests that Freud rejected his own seduction theory because he refused to accept that sexual violence occurred within families, and because it would have been difficult for his career to have maintained the idea. Florence Rush had previously advocated for the idea that Freud had hidden and downplayed the sexual abuse of his patients in a coverup of incestuous sexual abuse. Fathers were often named as sexual abusers.

The legacy of Spencer and the pragmatists would give way to others, such as the Edward Thorndike and the connectionists, and social psychologists such as Norman Triplet, John Dollard, Neal Miller, Leonard Doob, Orval Mowrer, Robert Sears, Nicholas Pastore, and others in frustration-aggression research. Others would also get involved in social psychology, such as John R.G. Dyer, Anders Johansson, Dirk Helbing, Iain D. Couzin, and Jens Krause and their experiments on consensus decision-making. Those to follow after Peirce and James were influenced also by their competitors in *experimental psychology*,

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[432] While arguably a form of direct-realism, this was nonetheless a subjectivistic definition of *truth*, rooted in psychology and in a pluralistic cosmology that James would have a hard time reconciling with many of his other beliefs, which otherwise included a tendency to neutral monism, pantheism, and anarchism that he seems to have struggled against for some reason. Nonetheless, there is much to glean from William James.

[433] But eclipsed by Sigmund Freud, who acknowledged his debt to Janet but also stressed a difference of opinion on the matter. Janet noticed Freud name-stealing of *psychoanalysis* from his own *psychological analysis*. Carl Jung had also been influenced by Janet. Freud had attributed differences between himself and Jung to the fact that Freud was Jewish and Jung was not. After all, Freud was ethnocentric to the core, and joined the B'nai B'rith the year that his father died, saying that "many dark emotional powers all the stronger the less they could be expressed in words, as well as the clear consciousness of an inner identity, the familiarity of the same psychological structure [...] So I became one of you."

which is based around the performance of tests, especially as led by Wilhelm Wundt, another early thinker in psychology.

A student of William James's, Edward Thorndike would establish the idea of *connectionism*, the idea that mental units, such as concepts, combine to form connections that establish greater conceptions. Thorndike's connectionism, while not a neural theory itself, functions analogously to neural connections in the brain, whereby individual synapses form neural connections. Thorndike believed that natural rewards and consequences were of utmost importance to the learning process, as creatures learn through a process of trial-and-error. Edward Thorndike's *Law of Effect* says that rewards increase the likelihood of repeat behaviors, whereas penalties decrease the likelihood of repeat behaviors. An action can be rewarding in itself or the reward can be associated with a correlating event. His *Law of Exercise* says that connections must be maintained through practice or they are lost. His *Law of Readiness* says that the learner will be satisfied in the making of connections if the learner is ready to learn.

Norman Triplet demonstrated the concept of *social facilitation*, that people in presence of others perform better on their tasks, leading to the establishment of social psychology. *Social psychology* is interested in the causal or corollary relationships between social circumstances and mental states.

John Dollard and others in the field of social psychology have shown that aggression is mostly caused by frustration and anger. People store their frustration, first as anger. If someone frustrates another, that person is likely to act in a variety of ways, but the anger must be released somehow. They let it out on the person causing frustration if possible, but in the case they fear the results they let it out on someone else, and usually someone they associate to the frustrator somehow. John Dollard and his colleagues have shown that misdirected aggression occurs when there is a fear of reprisal or punishment.[434] This research was done to understand interpersonal race relations, particularly areas of conflict. Nonetheless, it can also establish socioeconomic insights.[435]

Another cause of aggression is having an advantage over others. If someone has more money, resources, or abilities, they are more likely to aggress on another person for the sake of personal gain. Further, aggression can be avoided altogether. Nicholas Pastore demonstrated that frustration could be thwarted and kept from developing into aggression if the reasons for the frustration are comprehended and empathized with, that is, if the frustrant had an excusable reason for causing the frustration that is known to the frustrated. Relatedly, if one doesn't understand cause-and-effect or stimuli-and-response, occurrences will appear to be random, and it will appear that things occur for no apparent reason, rather than according to laws or principles. If one doesn't understand causality, one may believe that the world operates according to luck, and that continuing poor behavior might produce different results at some point instead of following laws, further exacerbating one's problems. This will cause frustration. However, by knowing the causes, peace of mind and solace may follow.

When confronted by aggression, humans can react in a number of ways, including the commonly acknowledged *fight or flight*, described by Walter Bradford Cannon, and the lesser-known *freeze or*

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434 See Dollard, *et al.*

435 One can't release their anger on one's boss, creditor, or landlord when something happens. Those people hold authority over one's life. One wants to, though, and the second best option is someone we associate to them somehow. Ideally, this would mean another person with authority in one's life who would be able to cause more frustration if one acted against them. But instead one must settle with someone else entirely and this creates a vicious cycle of aggression in one's own class, because its members release it on each other, the abiders of the system.

fawn, established by people such as Peter Walker. In other words, people can confront the danger, run away from it, shut down, or try to win the threat over through appeasement.

Experiments in social psychology, such as by H.A. Dengerink and J.D. Myers, have demonstrated that people assert themselves when they come across success in their lives. In this case, relatively similar individuals were unknowingly given separate challenges, some of which succeeded at the challenge and the others failed. After the tests they were put in a situation where an individual attacked them with increasing intensity. Those who succeeded on the previous tests tended to react to increasing aggression with increasing counter-aggression and those who failed tended not to increase their counter-aggression, or defense. Those who passed gained confidence from success and confidence increases ones internal locus of control.[436]

According to J.B. Rotter, the *internal locus of control*, determination of one's own actions, exists when an individual believes they have the power to create change in their life. The *external locus of control*, forfeiting one's determination to another, occurs when an individual feels that it is out of their control.[437] Dengerink's work suggests this largely comes from failure.[438]

In an important experiment, John R.G. Dyer, Anders Johansson, Dirk Helbing, Iain D. Couzin, and Jens Krause took groups of volunteers and gave them rules: they were to stay with the group, not to communicate, and not to be any further apart than arm's length from one another. There were letters on the floor and those conducting the study secretly told select individuals of the group, a small minority, to find their way to a specific location. The results showed that those who were given a location led the rest of the group to the stated location without breaking away from it and without any communication other than asserting themselves toward the goal. When individuals were given separate locations, the group split up evenly relative to the number of leaders. Because they had this information, they asserted themselves and the group followed.[439] When the individuals who were selected to work toward a particular destination were told to do so, they were given a form of information that the rest of the group lacked: the destination itself, a goal. This demonstrates that knowledge is, in fact, power. Humans have a tendency to follow, whether in groups or as individuals. It's been said that we are inherently pack animals. This is rational for us because we have a society based on the division of labor. The division of labor allows us to specialize in areas of knowledge so that we can become valuable to others. As a result, we tend to follow those people who assert themselves and have confidence in what they are doing with their knowledge.

Another strain of thinking, developing from out of Herbert Spencer's and the Pragmatists' manner of thinking, is *evolutionary psychology*, the consideration of psychology from the perspective of human evolution, involving insights from ecological, sexual, and social pressures, among others. *Comparative psychology*, following the evolutionary psychologist George Romanes, involves the study and comparison of animal psychologies. Famously, and shamefully, Ivan Pavlov tested on dogs, showing that responses can be *conditioned*, that a dog can be programmed to expect a certain association with a given phenomenon, such as a human and food, and so elicit a response in anticipation of a false event, such as being fed, demonstrated by a dog's drooling in the presence of a human that normally feeds it but who nonetheless has no food. He also studied stress that he put the dogs through.[440] William

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[436] See Dengerink and Myers, 88
[437] See Rotter
[438] See Dengerink, 191
[439] See Dyer, *et al.*, 781
[440] What's worse? He performed similar experiments on orphans, but, because they were not as willing, he forcefully tied them down to chairs and force-fed them. Wendell Johnson, another psychologist, abused orphans

McDougall, however, originally used the term *evolutionary psychology* in reference to *social psychology*, the study of psychology within the context of *sociology*, the study of society. He himself had suggested that inherited instincts can cause confusion to the individual with those instincts, which may seem irrational or appear as strange compulsions because the source of their having been inherited is unknown. Today, however, evolutionary psychology is dominated by names such as Robin Dunbar, whose primary considerations include the evolution of language and the effects of group size, and Michael Tomasello, whose evolutionary psychology combines elements of comparative psychology and *developmental psychology*, the study of the development of psychology (as popularized by John B. Watson), comparing the psychologies of primates and human infants.[441]

Unfortunately, today, psychology is associated mainly with the efforts of Carl Jung and Sigmund Freud, both of whom produced a number of interesting but often not terribly useful concepts, together called *psychoanalysis*,[442] or with those of B.F. Skinner and his *behavioral psychology*, which, following in the tradition of experimental psychology, studies the reflexive behaviors of people as affected by their environments, or with those of *Gestalt psychology* of Frankfurt Schoolers such as Max Wertheimer, Wolfgang Kohler, and Kurt Koffka, which studies fields of perception. These fields have become popular largely for purposes of manipulation and control, suggesting insights into ways that external forcing and deception can be used to accomplish results desired by authority. Interestingly enough, this may itself be psychoanalyzed as a form of narcissism or psychopathy. *Narcissism,* as used by Paul Nacke and Havelock Ellis, originally referred to autoerotic fixation that pervaded a person's entire being. Ernest Jones considered it to be a "God-complex." But Robert Waelder would describe it in less sexualized and mythological terms, as a personality trait that encompassed extreme selfishness, egotism, dominance, and other toxic conditions. Narcissists can range from *overt* and *grandiose*, in which case they can be readily identified, to *covert* and *vulnerable*, in which case they are hard to see for what they are. Karen Horney would suggest that narcissism ranges on a scale from being a healthy degree of self-esteem to being a complete pathology, believing that unhealthy narcissism had to be cultivated by an interplay of nature and nurture. The lack of a healthy degree of self-esteem, Craig Malkin has called "*echoism*." *Alruism* would be a fine word, except that covert narcissists use apparent acts of altruism as part of their overall project. Echoists do not look out enough for their own interests, a response gained from oversaturation in environmental narcissism. There is also a phenomenon known as *collective narcissism* and a correlating *collective echoism*, whereby the individuals feed off of one another and behave more narcissistically or echoistically than if alone.

A related concept to narcissism is *factitiousness*, which is characterized by pretending to have some association with a horrible ailment or problem. For instance, those with Munchausen Syndrome will intentionally fabriciate or feign illnesses or injuries—sometimes even self-inflicting them—in order to

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in the "Monster Experiment" and even caused them to have speech impediments after claiming they had them, otherwise being non-existent before the abuse.

[441] These experiments are nothing like the "Monster Experiment"

[442] Carl Jung described concepts such as a *collective unconscious*, the idea that there is a sub-mental phenomena that is shared between all humans, in which *archetypes*, or abstract or symbolic notions about roles, and *instincts*, innate programming, inhere and operate. He also described the concepts of *introvert* and *extrovert* among others that would be used by thinkers such as Myers and Briggs to establish personality type indicator tests such as the Myers-Briggs, diving personality types into sixteen forms and four major categories according to rational-idealist, dichotomous categories. Sigmund Freud proposed that the mind has three major parts, an *id*, or self-driven or narcissistic part, a *superego* that is socially-driven or altruistic, and an *ego* the duty of which is to balance the demands of the id and the superego such that daily living can be achieved. He famously established his concept of the *Oedipus Complex*, that one's primal male instinct is to kill one's father to have sex with one's mother. Carl Jung attempted to balance this idea with the *Electra Complex*, the idea that one's primal female instinct is to kill one's mother for one's father's bed. Freud suggested that there was a sexual drive called *libido* that established erotic desires, an apparent "death drive," as well as aggression and neurosis.

gain sympathy from others. Those with Munchausen by Proxy will intentionally cause harm to others so that they can share in the misfortune, and whatever opportunities that are perceived to come with them. For instance, a parent with Munchausen by Proxy may intentionally and secretly cause harm to their children so that the parent can receive sympathy for it. Factitiousness might be said to be a characteristic also within postmodern approaches to psychology.

Other concepts related to narcissism include psychopathy and sociopathy, both of which entail an extreme lack of moral inhibitions, up to and including uninhibited criminal behavior such as fraud and violence. *Psychopathy*, in particular, seems to be more ingrained, whereas *sociopathy* appears oftentimes as a learned psychopathy.

Narcissism, factitiousness, sociopathy, psychopathy, and even to a lesser extent things like echoism can be understood as character disturbances. *Character disturbance*, suggests George Simon, occurs when a person's character is pathological, and represents an absence of *neurosis*, or the capacity to experience inner anguish like guilt and shame (conscience). Character disturbances are basically always caused by environmental and nurtural factors, and correspond strongly to family abuses, especially during developmental stages of one's life.

Thankfully, Ulisse Di Corpo and Antonella Vannini have developed a psychology based upon syntropy, pointing out similarities to perennial ideas such as that of Aristotle's Fourth Cause, the *telos*, Plotinus's Source, and advancing concepts similar to those of William James, suggesting that heart-response and skin-conductance experiments demonstrate empirically that one's physiological processes respond before an action is taken. Together, and building upon the work of Luigi Fantappie and others, they have successfully demonstrated that such things as meaning, purpose, and emotions are sourced in the future, the reasons for their existence being *retrocausal*, or time working backward (relative to entropy, the thermodynamic arrow of time). Di Corpo's Vital Needs Model suggests a contrast between the heart and that of the brain, pointing to the heart as the source of the emotions, which tell us about what is syntropically best for the future, and the brain as that of cognition, which suggests to us means of entropy-avoidance.[443] In ethics, this dichotomy seems to come out as one between an idealistic or rationalistic effort to make things better and a materialistic or empirical effort of harm-reduction, both of which are necessary for survival. Interestingly, despite our nature being syntropic, our entropic environment gives cause for us to balance the demands of our feelings with those of our environment,as Di Corpo has suggested. Di Corpo and Vannini refer to the ability to choose between the ideal and material demands on us as *supercausality*, which they consider to be related to free will.[444]

In response to some of the behavioral psychologists, and particularly their effect in economics—behavioral economics—, Ronald Noe, Jan van Hooff, Peter Hammerstein, and others, instead pairing evolutionary psychology with economics, demonstrate that one's emotions are not so distinct from rational decisions such that a strict line can be drawn between them. Instead, their work might suggest that the emotions, treated as instincts, are the long-term "rationalizings" of our species, that "rationalizing" that has become genetically rote, perhaps. As they suggest,

> Introspection on how we proceed ourselves on many occasions suggests that the mental bookkeeping involved could be done at a level of emotional evaluation. The common currency into which the benefits and costs of social acts are translated is feelings of relative sym- or anti-pathy: you like better or worse those who treat you better or worse, and you are emotionally inclined to treat them accordingly. In man

[443] See sintropia.it/journal/index.htm
[444] See sintropia.it/journal/index.htm

> the emotional attitude of trust in the relationship appears to be a condition for keeping the cooperative exchange going.

They say,

> The maintenance of relationships of mutual benefit should be weighed off against the benefits of short-term competitive advantage.[445]

Di Corpo and Vannini, as well as evolutionary psychologists and pragmatists such as Herbert Spencer, William James, Robin Dunbar, and Michael Tomasello, not to mention the classic rationalists and empiricists, and I do believe that, from a subjective orientation, there does appear to be such a thing as *free will*, will free from external control. Naturally, as I understand things, psychologists will tend to orient their insights from subjectivist or relativist standings, and this is completely reasonable within the specialty of the field. In this, there is also some agreement with objective and inductive looks at psychology, which often explain inductive insights into psychology and social sciences in terms of *free will*, that is, will free from determinism. However, and while syntropian and pragmatic insights remain, I do nonetheless believe Spinoza to be correct in orienting the psyche, though phenomenally contingent, in the Absolute and the Necessary. In so doing, he too avoids absolutist claims regarding classical determinism, allowing for causes of mind as well. From a position of Spinoza's natural philosophy, it would appear that supercausality, otherwise explained by "chance," is not distinct from Necessity, but that supercausality occurs when one takes active and conscious part in Necessity, thereby allowing one to take part, from an experiential or phenomenal standpoint, in evolutionary self-direction. This, of course, is not true self-direction (though it may be said to be Self-direction, perhaps) from the position of philosophical necessity, but in the sense of being free from mechanical determinism or external forcing, and in the sense of being able to establish novel and new things in the phenomenal world. A true use of Reason, then, is not one that picks sides between the emotions and the intellect, but one which recognizes that each of these provides reasons of their own, *Reason* being all subsidiary reasons, all causes and retrocauses, considered. *Reason*, then, must be seen as an effort to satisfy the emotions through the experience of love (syntropy) and the intellect by ensuring one's safety from hatred (entropy), which themselves are emotional states that correlate as relations with external conditions.That which pleases us, which we love, nourishes us in some way (even if for the short term at the expense of the long-term), and so is syntropic, while that which we hate diminishes us in some way (even if for the short term to avoid a longer-term diminishment[446]), and so is entropic.[447]

While consciousness moves backward in a sense—in that goal-setting-and-meeting works from future to past—, and can then be said to move from multiplicity to singularity, the material body shares the physical origins of the rest of the physical Universe, going from singularity to multiplicity. The going from singularity to multiplicity, which involves the breaking apart of things, giving relativity, subjectivity, and mortality, is called *entropy*; while the movement from multiplicity to singularity, involving the piecing of things together, giving absoluteness, objectivity, and immortality, is called *syntropy*. Life involves both entropy and syntropy, but our consciousness—a defining characteristic of our lives— is oriented especially by syntropy, a desire to experience completeness, wholeness, and togetherness.[448]

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[445] Noe, van Hooff, and Hammerstein, 83

[446] Like a visit to the Dentists's office

[447] Even if reduced as in negentropy

[448] This orientation, of course, is limited and not absolute, as we wish to approach this at a rate we find suitable to us. This is by design, of course. Mortality which does not play out is hardly mortality at all! Naturally, in our pursuit of togetherness, then, we still cling to individuality.

While consciousness is embodied, and from within every body, it experiences *psychological time*, the passing of time from the frame of the phenomenal past to that of the phenomenal future through an ever-occuring present.[449] As a result, the past appears fixed, and is in fact determined by entropy, while the future appears open to us, but in fact is determining us retroactively. The future appears open and undetermined because it is unpredictable and undetermined by entropy and because it, unlike past events, has never been made visible to us; what we are not aware of appears to us as possibility. But this is quite mistaken, as everything is established ahead of time.[450] Your goals, for instance, which drive you to act, exist before you are aware of them. For example, this was demonstrated by the Libet experiment, which showed that scientists, by connecting electrodes to the brain, could witness a choice being made before the test subject had been aware that they had even made one. This shows that choices do not originate as is often thought, that we do not "make" the choice, rather that the choice "makes us," as by causing us to act or resolve a matter. We are merely witnesses of this "choice."[451]

Because everything is established ahead of time, *freedom of will* is non-existent, a figment of the imagination. However, this does not mean that we are subject to pure determinism and fate, that we are pinballs being rolled around by mechanical forces. Rather, due to the syntropic nature included in the cosmos, by which time moves in reverse, there are also spiritual or organic forces at play, of teleology and destiny. The difference between the experience of the two, of destiny and fate, is the difference between being aware and successful and being ignorant and facing failure. And this difference correlates to a different experience within the Universe, of being happy or sad and angry.[452] Just because we don't have free will doesn't mean that we don't have *will* itself, though. Of course we do! *Want*, or *will*, is an inherent part of the Universe, and it flows through us as the desire to achieve our destiny. But freedom is not the ability to choose our will, but the ability to play our will out, to be unimpeded in the pursuit of satisfying our will. We are free when nothing stops us from doing what we are *compelled* (or what we are unfree not) to do. In a strange way, our surface feeling of freedom is completely dependent upon Nature's compulsion. If we could choose what we will, we might choose not to will at all! Or we could do things like will ourselves to want to die, without any reason at all. But that isn't how it works! Suicide, for instance, requires certain circumstances, and has nothing to do with willing oneself to lose the desire to live, as "free will" would allow us to do. Suicide happens when the will to live has been made inadvantageous, when living merely keeps us suffering.

Our will is not truly free, it is coextensive with our goals of survival and pleasant experience (and our repulsion to death and displeasure, their opposites). We do have a "free" will, however, in the sense that the causes of the direction of our will—our goals— are ultimately unsourced from (though they may be

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[449] This involves a cognition of phase transitions and a conscientious retro-determinization to carry this process on in the way purposed in one's life. However, it also involves a blindness of the five senses to half of Nature—that which is extended into the future, from which one's conscience arises—, such that the past has been seen, heard, felt, smelled, and tasted, while we are only made aware of the future by the anticipation of our conscience.

[450] At least, this is how we describe it in our Indo-European culture, which describes the future as being "ahead" or "in front" of us, "putting the past behind us," because what is ahead of us is what we have not yet reached, as we see it, and the things we have passed are in the past. In the Aymara language of Bolivia, however, the future is described as behind and the past as ahead, because the future is invisible to us, much as that which is behind us is.

[451] Before you "decided" to read this book, the cause of this decision, the goal, was already in place. This goal likely involves a desire to be happy, and you probably see knowledge as a means of acquiring that. That's just sound reasoning! After all, Aristotle says that "all men desire to know" precisely because knowing allows us to be virtuous—to make better choices—and so to be happy as a result.

[452] Once you know, life gets better. You didn't have a free choice in the matter, but doing what you wanted— what Nature made you want—, in the case that you wanted to learn, made your life better. While you have no say in whether to keep reading or put this book down, your choice will correlate to either determinism and fate, to entropy acting on you from outside, since you are not aware of what is happening; or to teleology and destiny, to syntropy acting from within you to coalesce Wisdom.

reacting to) the outside, but comes apparently from "within" us, as our desires. It is free, as it were, of simple physics. Freedom is simply the ability to do what we will, but what we will is teleologically determined by the ideal. When we accomplish our goals it is because we were drawn to them by future consequences, desires outside of our control. Actualizing those goals is constructing the Universe. As Ulisse Di Corpo and Antonella Vannini suggest, "[a]ccording to the law of syntropy the aim of life is to bring out the design and project which is already present in the attractor."[453]

Mental and bodily processes are different from one another, as is suggested by the psycho-physical parallelism of Baruch Spinoza, Gottfried Leibiz, and Wilhelm Wundt, for instance. Mental processes do not affect the body, or the material world of physics. And the physical-material world does not affect the mind, or the spiritual world. They do change at the same time, however, such that when one's body is damaged one feels pain, but this is not truly a causal relationship (though colloquially we all speak of it this way), but one of correlation. When one's body is damaged, it does not cause the mind to feel fear, anger, or sadness, but instead correlates to those feelings, which have been caused in another manner. All causation, instead, takes place through God, the Universe, —Substance— who and which is beyond the distinction of mental and material, causing all things among both to happen. God is the cause of all causes and the only medium between body and mind, or matter and spirit. As such, one does not affect the world through mental processes, but one sees correlating changes, typically in one's actions, which do affect the world. This being so, one's individual awareness, or *consciousness*, is unable to directly affect the material world, but merely witnesses corresponding changes as time passes. It is not the decision-maker, as all of the laws and conditions have been established from 4D and are now being played out. A change of mind, nonetheless, is likely to correlate with an obvious change of matters.

How does this correlation occur? Mind and body are not separate except as attributes. But they are attributes of a whole which unites them, makes them ultimately indistinguishable except arbitrarily so. When you see something take place, it occurs either from the past to the present, in which case it is a material-physical or entropic cause; or from the future to the present, in which case it is a spiritual-ideal or syntropic cause. Physical causes appear determined, with causes followed by effects. But, because spiritual causes are effects followed by causes, and so is the future acting on the past, they appear to occur randomly, without any determination at all, because the effects—which are in the future, before they become realized in the present— are invisible. You do see both spirit and matter, in that you do witness both deterministic and "random" phenomena; it is the "randomness" that lends syntropy to be considered invisible, despite Substance being witnessed. The effect of picking up a glass—the cause— is drinking, which drives the cause to occur. In other words, the cause is actually an effect of a future cause. One can see you drink, but cannot see the cause, your goal, the way they could see you if you were caused from outside to spill that drink, as by being bumped (which is visible, tangible, physical).[454] The bumping goes from past to present, but the goal runs from future to present and so is, as synropians point out, "invisible."[455]

Awareness, anchored in Substance (though oriented in the attribute of mind), is that of two aspects: the outer entropic and deterministic world of matter, which is comprehended through the use of one's

[453] See Di Corpo[3] and Vannini

[454] When operating on this level of metaphysics, and in dealing with duality, matters are actually *nondual*, meaning fundamentally indistinguishable, and so it is okay to describe matters in either way. So, it is okay to describe syntropic phenomena as either effects from causes located in the future or as causes which follow effects. Either way is acceptable, with only a difference in rhetoric. Because of the ability of duality to be reduced to nonduality, or oneness, though, it is possible to say that *All is One*, and that One, not Two, is responsible for everything. It is through One that the correlation occurs, that all is really caused by Substance.

[455] Also, entropy pushes from past singularity while syntropy pulls toward future singularity

cognition, or computation; and the inner and syntropic world of spirit, which is felt as one's *conscience*, discerning moral value and giving syntropic[456] direction. One's wakefulness has three fundamental modes: *consciousness*, or *awareness*, which simply spectates;[457,458] *conscience*, which discerns moral worth and provides intentionality; and *cognition*, which computes phenomena. *Intelligence* has to do with one's ability to cognize. Your awareness does not discern moral worth: that is your conscience at work. The conscience discerns the moral value of the data comprehended by the cognition, and is limited thereby in its successes, the reaching of goals. Together in resonance, the conscience and cognition give way to *sentience*, the *active awareness* of cognitive and conscious processes, the *seat of consciousness* oriented within an individual (and not just in the abstract), which feels and predicts pain and pleasure, and culminates in *sapience*, or wisdom. The more sentience, the greater capacity for happiness, because the more aware, the likelier to succeed one is. When the individual[459] succeeds, the awareness experiences joy. When the individual fails, it feels sorrow.[460]

The awareness may correlate to the *cognition* of entropy, understanding of a world that is breaking down, whereby much displeasure and loss may be experienced; or to the cognition of syntropy, a world that is coming together, wherein joy and gain present themselves. Likewise, it may correlate to *conscience* of entropy, a conscience which favors oneself at the expense of others or others at the expense of self (resulting from low sapience), whereby much displeasure and loss occurs; or by conscience of syntropy, a conscience that balances the needs of self and others (resulting from high sapience), whereby joy and gain are presented. The fundamental cleft between these is the difference between ignorance and understanding, sentience, or of lack and presence. When we have both well-developed cognition and conscience, we understand and are present, we know both *how* and *why* to do good; and when others have these, they too know both how and why to do good. When both parties know how and why to do good, when both are sentient to that degree, they may more easily reciprocate in doing good, and thereby do good for one another without being made to do bad for anyone in the process. This is the creation or increase of greater good.

The dual basis of all human actions and what the *ego*, or self, wills is the evasion of pain and the attainment of pleasure. All acts of the human will serve the twofold purpose of being carefree and happy, reaching "the Good." For this reason, Aristotle makes such statements as,

> Every art and every inquiry, and similarly every action and pursuit, is thought to aim at some good; and for this reason the good has been declared to be "that at which all things aim."

And,

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456 Long- or short-sighted; macro-mutualistic (reciprocal) or micro-mutualistic (narcissistic/altruistic)

457 If you have ever sleepwalked, you have likely been unaware while nonetheless exercising your conscience and cognition, an example of the separation between them and your awareness.

458 Consciousness is to cognition and conscience as Substance is to mind and body in Spinoza's system. Wakefulness as a whole is part of the attribute of mind or spirit. This must further be correlated with the movements taken by the body, which is of matter. Mind and body are two separate attributes of the One Substance, and cognition and conscience are two modes of consciousness.

459 Please note that individuals are collectivies of cells and not truly individual except on the emergent level of the multicellular organism

460 One does not have any control over one's cognition. What one cognizes is a matter of directed focus, which correlates to conscience, and to sense or sensation. One has no say in sensation, or what one senses, either. One may place one's focus elsewhere, but the sensation will be there. Further, one doesn't have a say in their conscience, either; rather, their conscience has a say in them. That is, they do what their conscience tells them to do (to the degree it has its results and one is not fated but destined). Conscience is the driver, but serves sapience.

> If, then, there is some end in the things we do, which we desire for its own sake, [...] clearly this must be the good and the chief good. Will not the knowledge of it, then, have a great influence on life?[461]

He says, "[i]f there is an end for all we do, it will be the good achievable by action." All of our actions are taken for the purpose of making the future better, whether we are short-sighted and act in favor of the immediate future, or are fore-thinking and act to the benefit of the longer-term. Herbert Spencer recognized that it is our abilities that lead us to our ends when he said that "[m]an's happiness can be produced only by the exercise of his faculties." Humanity has a capacity for forethought and intuition that is so-far unrivaled to common knowledge. Because humanity is less affected by the outside than by its own internal will, our contentment, which includes the usage of that will, can *only* be obtained by the use of that will.

Sometimes, owing to lessened sapience, the computation of one's cognition is wrong, which misinforms the conscience, allowing it to do things such as tell white lies or deceive others when it is not favorable to do so, leading afterward to feelings of guilt or regret. These are feelings that Socrates, perhaps the most famous of Greek philosophers, suggests are to be avoided because they are punishments in and of themselves. But with a full comprehension, produced by exercising one's cognition in the service of the conscience, one can better inform one's sapience,[462] such that by way of correlating changes one's priorities can be better established and one can experience more consistent values that match with Nature instead of misunderstanding it; that is, such that the *How* can be given a *Why*. This allows for living a better life in the process, becoming aware of one's joy, which is experienced by way of awareness of the successes of the conscience. We experience joy when what is right is what happens. That's the correlation.

Individuals whom are of a greater quality focus on their sentience, but they have no choice in the matter. What is experienced as "choice" is retrodeterminism, the causes of the future (such as goals), having their effects on the individual. This is inescapable. An individual may respond to new information either with an intention to understand, a sign of high sapience and syntropic conscience, or with willful ignorance, a sign of low sapience and entropy conscience. But this is not up to the individual, whose life is laid out before them. Rather, it *defines* the individual, establishes their quality for others to witness.[463] And it has ramifications for their physical wellbeing, which correlates.

Conscious Evolution

Conscious evolution refers to the capacity of human beings to choose their evolutionary path, and so to decide what oneself or future generations will become. Proponents of conscious evolution have included people such as Herbert Spencer, Pierre Teilhard de Chardin, Henri Bergson, Ervin Laszlo, and Ken Wilber. Conscious evolution might also be styled as *creative evolution*, or God-guided evolution, particularly when understood through a theological or panpsychical lens. *Panpsychism* is the belief that mental properties, such as consciousness or intelligence, are present throughout Nature. This belief was held by many of the ancients, such as Thales, but also by modern thinkers such as Baruch Spinoza, Charles Sanders-Peirce, and William James. In conscious evolution is grounded intersubjectivity and creative novelty, as may be uncovered in the lives of bees, plants, and humans.

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[461] Aristotle, 1

[462] Individual sapience does not have a causal effect on the cognition or conscience, but is more an indication of their being more highly coordinated. Cognition and conscience are only causally tied together through God, or Substance, as Spinoza would say, with cognition and conscience.

[463] Individuals of poor quality do not succeed in life and do not pass on their traits, genetic or memetic, to the next generation (this is not metaphysics, but biology)

The fact that humans and bees are both drawn by, and may appreciate beauty in, the same flower, demonstrates a degree of intersubjectivity or objectivity between us. Though bees and humans approach them differently, and may see different uses in them, that bees and humans have come to appreciate a similar sense of beauty at all is quite astonishing. Shared appreciation for the beauty of a flower, between mammals and insects, demonstrates some level of universal aesthetic truth.

Bees and flowers share an intimate relationship. Many naturalists argue that flowering plants and these social insects co-evolved, as part of biological mutualism. Others contend that bees came first, and fed on, as well as pollinated, older non-flowering plants such as evergreens and ferns. Regardless of which came first, we can see the intimate relationship that bees and flowering plants now share today. Bees rely on flowers for their nectar and pollen, and flowers rely on bees for their pollination. This is relatively common knowledge, but what isn't common knowledge is that bees are directly involved in the evolutionary direction of flowering plants.

Many of the flowering plants we are familiar with today would not exist if not for bees. Flowering plants put out their bright colors and designs to catch the attention of bees, in order to be pollinated or to pollinate others. Bees are directly involved in the sexuality of plants, and thus play a large role as a third party in their sexual selection. If not for the taste of bees in their selection, we wouldn't have such beautiful flowers. Don't bees have wonderful taste? If bees are *intelligent*, and they *are* depending on the definition being used, this is an example of intelligent design, although the designer is not anything close to resembling Zeus up there in the clouds.

Bees are not the only species to demonstrate the ability to affect the development of other life forms throughout their evolution. Most life, being part of a larger ecosystem, has this ability, as well as the capacity to be affected. In humans, social and sexual selection— the choosing of friends and mates— has led us greatly to where we are. As we choose sexual partners, friends, allies, etc. we are designing the future, by choosing the genes that are passed on. This is also done through cultural selection, whereby a society's memes can be preserved or lost. To put it simply, people and ideas who aren't nice have a hard time making friends and lovers, those who are not honest have difficulty finding business partners and allies. People who have a hard time making friends have a harder time surviving, and those who cannot find lovers will never pass on their genes, etc. That is, they are socially selected out through the lack of friendships, and are sexually deselected by lacking willing partners. Their current position will be unfavorable, and they are unlikely to pass on future copies of their DNA. Similarly, ideas that don't work don't get passed along.

Through culture, humans create archetypes by which to select the traits that we will move toward genetically. By creating social pressures, culture has developed a means by which humanity will select its own path in evolution. If it is the standard desired by society, the *norm*, to know how to whistle due to the fact it is used in the local language, as in Silbo Gomero and many more, for instance, individuals who know how to do so will be favored over those without the ability. The same can be said for our moral systems. In a society which values love and respect, those who are inclined to be caring and decent will be chosen by society as friends and sexual partners. The genetic material will be passed on favoring such choice of action, creating phenotypes exhibiting such a behavior. In a society where there is a dictatorship and strong class distinction, individuals will be selected out based on their noncompliance to government. This can have major effects on the movement of the species, especially if it occurs in heavy isolation, because it has the capability of genetically predisposing individuals to comply with authority, and thereby creating genetic castes in our species. What could happen if we were to consciously engage mutualism instead?

Another example of the affects of consciousness on evolution is to look at the function of artificial selection, where humans directly involve themselves in the selection of traits that are expressed in other organisms. Dog breeds are a great example. By selecting between already existing mutations, being unable to produce their own purposefully, humans mimicked genetic drift, creating different kinds of dogs. Humans have selected dogs artificially over the ages. We have created small ones for companionship, large ones to work, and those that fetch for hunting. We have also selected them based upon their ability to do well with our children and ourselves. Humans had ideas, archetypes, for ideal dog forms, capable of performing specific human functions, sometimes observed to some extent but not in a fully-expressed form. *That* would require artificial selection. Culture is the way for humans to make these choices about ourselves.

Unlike artificial selection, where we directly involve ourselves in the sexuality of other species, human social and sexual selection is internally-directed, based on our own decisions, goals, and desires. Humans tend to screen one another based on the ability to get along, share values, and remain healthy. We also tend to screen one another sexually based on such modes as the golden ratio, symmetrical relationships, among others. No single person meets the requirements of perfection, being physically and emotionally perfect, but it is the immaterial idea of perfection that still drives our decisions, and evolution, toward it. Perfection does not exist for us, but that does not mean that it never will, just that it is becoming. We are constantly judging reality around a notion of perfection, screening those parts of reality that stray the furthest from it, and accepting those parts that are nearest (as in genetic drift). It is in this way that we choose the form, but not the substance, of the future.

Through the achievement of our goals (environmental, social, personal), and by existentially giving ourselves purpose by accepting that given us by Nature, we are intelligent designers partaking in the influence of evolution, whether we are simply trying to get pollen to our hive like a bee, or we are trying to meet the complex environmental, social, and personal goals that we may set for ourselves as humans. Life is putting together absolute experience (lack of want), that little singularity that existed before the Big Bang, by setting and reaching its goals. Since energy cannot be created or destroyed, and the very same particles that make up our flesh have been on this Earth long before us, likely composing the brains and bodies of our ancestors and environment, we have largely sculpted ourselves through the process of natural selection long past gone. Our physical and emotional attraction to others today will do just the same. Just as bees have given us the beauty of flowers, when they pick the prettier ones to visit (and thus pollinate), our prehistoric ancestors chose from their own group's genes and memes when they chose friends, allies, and sexual partners. Over long periods of time and speciation, we now have humans, whom are much more beautiful than the apes we evolved from, and capable of much more cooperation.

We choose our future by the choices we make today. The mechanism of life is to live, to want, and to set goals to acquire these desires. To want, and to set goals for oneself, is an integral part of that, but desire, itself being a demand for objectivity of being and experience, should not stop with the desires of the self. We go further than the self when we establish the *we* when we marry, make friends, or incorporate with business partners, or associate in the market to create society. It should not stop here, however.[464]

[464] Over time, if life envelops the stars, it will be necessary to extend our sense of we to the newly awakened matter, just as we have extended our sense of I into we. As we do this we step out of identity and subjectivity and into interconnectedness, objectivity. As the Universe awakens, life is destined to culminate through its systems of goals in the desires of The All— God— and put the Universe back together. As we reach our goals and extend our

But don't get confused. You still don't have free will just because you choose your future. You choose your future but not your will that drives you to choose that future.

Races of the Stone Age

Humans have long noticed racial differences in one another and their attitudes and opinions about the matter have differed in place and time. This being so, humans have maintained some proclivity for inbreeding, perhaps especially after the development of social hierarchies, but have generally been opportunistic regarding chances for mating with one another, leading to a fair degree of racial hybridization that is responsible— at least, in part— for our evolutionary progress as a chronospecies. It is important to understand that genes can spread by proximity as well as by migrations. While a correlation between physical and cultural anthropology between different sites may be a strong indicator of migrations, genes can also be spread independent of culture simply through breeding that occurs in the buffer zones between people groups. As such, without any migration at all, genes can be passed along through different groups and across vast regions, so long as they are found to be beneficial for those endowed by those genes, or else are sexually selected for.

The first to attempt a serious scientific classification of the human races by physical characteristics—the first to attempt *physical anthropology*— was Johann Freiderich Blumenbach. Johann Blumenbach had been a monogenist, but believed that the non-Caucasian races had degenerated from a more pure form of human due to their environmental and dietary differences, having been removed from their homeland. This was before a scientific theory of evolution had really been established, as well as before Edward Burnett Tylor established the field of *sociocultural anthropology*,[465] which compares societies culturally, finding that people of different races may have cultural affinities and *vice versa*, and that societies and cultures evolve from simple to complex, in direct opposition to the degeneration theory. However, Blumenbach nonetheless believed that any of the races could, through proper exposure, be brought back to their original Caucasian condition, and, despite his racial supremacism, maintained socially egalitarian positions such as abolitionism, endeavouring to have a benevolent attitude to what he understood to be the less fortunate races. While not a modern theory of evolution, Blumenbach would become important because of his use of craniology, providing a materialist method of scientific analysis, and his sorting of the races into five groups—white Caucasian, yellow Mongolian, brown Malayans, black Ethiopians, red American Indians—, much as Carelton Coon would do later on,[466] though slightly differing. Blumenbach had been preceded in a more philosophical attempt by Christoph Meiners, who had been a polygenist—believing the races to have multiple origins—, but also a staunch racial supremacist, organizing humanity into two separate races, a "beautiful" white race and an "ugly" black race.

Polygenism had long existed, since before Giordano Bruno, who saw it hard to imagine a common line of descent between Jews and Ethiopians. Isaac de la Peyrere, an influence on Spinoza, had popularized the pre-Adamite view, and it had become a somewhat common discussion surrounding human origins. Samuel George Morton, however, was perhaps the most influential of the early scientific polygenists, considered to have been the founder of the American School of anthropology or ethnology. He believed that *The Bible* had described conditions in which it was clear that there were others to survive Noah's Flood, who then fell outside of the range of Noah's sons, Japheth, Ham, and Shem, belong to different

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self to others we are a part of this process. We will find life less depressing when we see "being" as a time-period beyond our own life-term, and "self" beyond our own body.

[465] Sociocultural anthropology would diverge into social and cultural anthropology

[466] Coon is inconsistent in his use of five races, because he sometimes distinguishes between Caucasoid and Mediterranoid as if they are completely different

lines of descent. In particular, he found a strong interest in the peoples of Northeast Africa surrounding Egypt, coming to suggest distinct origins of their own, belonging to a dark-skinned proto-Caucasoid group that I refer to as *Levantoid* because they would come to occupy an important position in the Levant at-large. To him, the "Causasian group had many primordial centers, of which the Egyptians represent one." Morton had a very large collection of human skulls and contributed greatly to the advance of craniometry, believing brain capacity to have a great deal to do with intelligence. He would have many followers. Charles Caldwell was a contemporary of his, a physician who was also an adamant polygenist. Paul Broca was an early French proponent of polygenism and follower of Morton, who focused greatly on hybridization. He believed that the different human races were sourced from different origins, but that they could nonetheless hybridize. Broca had been exposed to hybrids of rabbits and hares that could produce viable offspring, and so to him hybridization did not demonstrate the sameness of species. Instead, he categorized hybrids in one of four ways. They could be completely infertile, infertile except to backcrossing, increasingly infertile with each generation (*paragenesic*), or fertile (*eugenesic*). According to him, then, the current French people were a eugenesic mixture of various Iron Age peoples, primarily Celtic and Germanic. In Broca's use of the term, *race* did not only apply to the differences between people of different continents, but also to the differences between peoples of the same continent, such as Germans and Celts of Europe. Broca opposed slavery and the genocide of the Native Americans, believing that monogenism was being used as a justification for both. While it would become common to criticize polygenism as inherently racially supremacist, this is not necessarily the case, as Broca shows. Many others also saw monogenism as a source of racism that denied the unique origins of non-European peoples and their claims to natural or God-given sovereignty over themselves and their territories. Josiah Nott was not one of them. He was, however, a follower of the earlier polygenists and a practicing physician and anatomist, famous for his inquiries into yellow fever and other maladies, attributing them to *animalcules*, or "molecule-sized animals," and pointed to mosquitoes as a culprit, contributing to the Germ Theory of disease and to the Insect Vector Theory. A slaveholder, and counter to Broca, he unfortunately saw polygenism as an excuse for his slaveholding, believing Africans to live their best lives under the authority of a white master. Nonetheless, he held that each race had been created in its own territory, wherein it had certain advantages. George Gliddon had been an Egyptologist, one among many to argue that the skulls of Ancient Egyptians were characterized by European features and had established themselves as a caste over more Congoid sorts. Ephraim George Squier was an American archaeologist famous for his work with Edwin H. Davis on sites such as the Serpent Mount and other Native American wonders built by the ancient "mound builders." He too believed that the different human races had origins separate from one another. Terry A. Bernhart, in *Ephraim George Squier and the Development of American Anthropology*, writes that

> Squier put forth a softer polygenism [than most], combining Gallatin's (and Humboldt's) position of mankind's psychic unity with the by then dominant scientific belief of separate origins and parallel (if retarded and/or backsliding) sociocultural evolution. That is, Squier argued that the similarities found among cultures – particularly nature worship – did not depend on a common origin. For Squier, separate origins of races did not preclude progress to 'civilization,' though 'degeneration' was a constant danger, even for the apex of 'civilization,' the northeastern United States.[467]

Louis Agassiz, a famous geologist known especially for his contribution to Glacial Theory, was also a polygenist, as had been Charles Pickering, Charles Caldwell, John Beddoe, James Hunt, Charles White, and John Crawford. Charles White and John Crawfurd, among other polygenists, also opposed slavery.

[467] Berhart

Crawfurd can be said to have been a major influence on the cessation of the East India Tea Company's brutal caste system in its control of India, supporting instead liberalism and equal rights, and this despite his own view that there were natural inequalities between the races. Many polygenists held to what is called the *White Man's Burden*, the belief that it was the obligation of white people to spread civilization to people of color, something that continues today as missionaries from white nations lend assistance to South Americans, sub-Saharan Africans, South and Southeast Asians, Austronesians,[468] and Oceanics.[469] As with *color-blindness*, meaning "not to judge by race," the White Man's Burden is today seen by postmodernists as a sort of "benevolent racism."

Running counter to the ideas of polygenism along with Blumenbach was Georges-Louis Leclerc. They were, together, the major proponents of Degeneration Theory, a theory of evolution coinciding with the process of entropy. They would be followed by the bigshots of science today, such as Thomas Hodgkin, Charles Lyell, Richard Owen, and Charles Darwin, as well as secondary favorites such as Jean Lamarck and Georges Cuvier. This would become the foundation of the "Out of Africa" concept that has come to dominate the institutions.

The heirs of polygenism would, to a diluted extent perhaps, be the polycentrists, such as Franz Weidenreich and Carleton Coon, and, to a slightly lesser extent, the multiregionalists, such as Milford H. Wolpoff and Alan Thorne. Coon, along with his interest in Weidenreich, had generally followed more directly after William Z. Ripley[470] in his physical anthropology. Ripley, who, like Georges Vacher de Lapouge,[471] saw the European races coming in three major forms,[472] had been opposed by Joseph Deniken, who preferred to break the races of Europe into six primary and four secondary races, which would later be considered to be a transition toward ethnology and the study of *ethnicities*, or groups related by self-identity.

Physical anthropology is an incredibly sensitive issue for many people and has been looked down upon by forces of political correctness associated with *postmodernity*, the time after the World Wars. This has especially been the case since the influence of physical anthropologist such a Madison Grant— the political progressive and Nordicist racist— on politics, by way of people such as Adolph Hitler, who had said of Grant's book that it was his *Bible*. Physical anthropology would nonetheless persist through people such as Jan Czekanowski and Carleton Coon. Since UNESCO's statement and attack on Coon, however, physical anthropology has been compromised by political correctness and institutional favoritism toward cultural anthropology. These sorts of historical factors, which distort public understanding, should be considered if one is going to engage in sound science!

Race is sometimes used interchangeably with *color*. It is common, for instance, to speak in terms of *white* and *black* or even including *red*, *brown*, and *yellow* races. This is not entirely incorrect, especially if one takes to a multiregional, hybridizing view of "race," wherein race is not something that must arise from common origins, so much as being a *genre* or *grouping* of people, many of whom do not share more specific phenotype characteristics or geneaologies, but merely a similar history of facing the same ecological pressures and shared goals of survival and enjoyment therein. This may be

[468] In this case, the inhabitants of Malaysia, Indonesia, the Philippines, and Madagascar
[469] The inhabitants of *Oceania*, being Australia, Tasmania, New Zealand, New Guinea, Melan-, Micro-, and Polynesian islands out as far as Hawaii to the North and Easter Island to the East
[470] In some respects, Ripley was also a predecessor of Antony Sutton in that he was a strong critic of Wall Street secrecy. He was also a critic of corporate and railway economics, having served himself in government departments and bureaus.
[471] Georges Vacher de Lapouge also posed that race was fairly synonymous with class
[472] Nordic, Alpine, Mediterranean

imperfectly[473] analogous to putting groups of hybridizable birds together according to color and declaring them to be of a kind. Human race— contrary to popular, hierarchical thinking— is not necessarily (though most oftentimes is) tied to shared familial origins.

The widest grouping of races, following after Meiners, would be dualistic, and would be split between "dark," "black," or "colored" people and those who are "light," "white," or "fair." In other words, between pigmented or melanated people and those who are depigmented or albinized. This generally separates people into Northern and Southern populations, as well, or between polar and equatorial populations, as people in Northern or more generally polar conditions tend to be depigmented, while those in Southern or equatorial regions tend to be more melanated. This is not entirely unlike the rest of Nature, as Buckminster Fuller points out, when he tells us that

> Biology demonstrates a botanical counterpart [...] manifest in the Earth's hardwoods. The most Northerly are white oak, Southward of which we come to the pink oak and light-yellow birch. As we go farther South, we see the pink pearl maple and gray ash, then the deep red-yellow Southern pine, South of which occur the brown mahoganies and dark-gray teak, and farther South the dark-brown rosewoods, with the spectrum change terminating at the Equator in the black ebony.[474]

Even within a given continent this tends to be the case. The white race in Europe, for instance, has been divided into the "pure" Mediterranoid (*Homo mediterraneus* or, prior, *meridionalus*) and the derivative Alpinid (*Homo alpinus*) and Nordid (*Homo nordicus* or, prior, *Homo europaeus*) subraces of Indo-Eurafricanoid,[475] with European Mediterranoids of the South often being associated with an olive or golden complexion and dark features, the Alpinids of Central Europe with ruddy skin and medium features, and the Nordid of the North with pale skin and light features, all to varying extents. Of course, extending South in the Mediterranean, the Berber people— a mixture of Mechtoid, Congoid, and Mediterranoid peoples primarily— tend to have an even darker complexion than their Mediterranoid cousins of the North Mediterranean and Levant, being bronze or chestnut; down South of the Sahara, peoples get even darker, with especially dark people such as the Pygmy, Ethiopian, and Chadic people natively near the equator, being mahogany, ebony, and jet black, before things lighten up again, becoming more chocolate. At the tip of South Africa, the fairly light, caramel-skinned Capoids are found.[476]

Among "white" people, or those with "fair" skin today, are the Nordid, Caucasoid (or Alpinid, Turanid, and Armenid), some of the later Mongoloid populations (such as the Han, Manchu, Mandarin, Korean, Japanese, etc.), and to a lesser extent olive-skinned Mediterranoid and even, by some indexes, Capoid. However, Australoids, Congoids, many Mongoloid populations, Mediterranoid peoples, and usually Capoid peoples are generally considered to be "black," "colored," or "dark."[477] Of course, the range of skin colors and tones in this dualistic approach to race is quite wide. Among the lighter skin tones may

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[473] Because *Homo* is a genus or species, and not a class, the way *bird* is

[474] Fuller, 10

[475] Probably better stated *Homo sapiens mediterraneus*, *Homo sapiens alpinus*, and *Homo sapiens nordicus* to be clear we are speaking now of a singular, even if hybridized or composite, species

[476] During warmer and wetter periods, though, when the Sahara was green, Coon suggests that these people lived in North Africa, having been displaced by Bantu peoples, migrating along the hills to South Africa. Interesting to note, also, is the fact that these South Africans have an epicanthic fold that might be held in common with Mongoloids, whom Quigley holds to be derived from Turanids who had followed the Altai Mountains into Asia and North America.

[477] Capoids can be placed into either category because of their simultaneous Southern and polar tendency, as they are found today especially in South Africa. Mongoloids span both categories because populations especially near the equator, such as the Khmer in Cambodia, can be especially dark. Some Siberian populations are also, counter-intuitively, fairly dark (but lactose tolerant and often seafood eaters).

be included, depending on the index used, pale skin, ruddy skin, olive skin, tan skin, and even yellow or brown skin at times. The darker skins include ebonies, mahoganies, chocolates, and browns of all kinds, and sometimes also reds (Amerindian) and even caramels and yellows (Mongoloids). In layman's terms, *white people* might usually and generally include both European and light-skinned Asian people, and *black people* include Africans of all kinds, Dravidians, other dark-skinned Asians, and Australian aborigines. This is not a comprehensive or specialized list, of course.[478] Sometimes, *white people* is used exclusively for Nordid people, other times for Nordid and Caucasoid (or Alpinid and Turanid people), and other times also including olive or tan-skinned Mediterranoids. *Black people* might be used, in the colloquial, with African blacks in mind, especially in places like the United States of America.

While skin, eye, and hair colors are interesting ways to distinguish people one from another, there have also been attempts to categorize people according to other criteria, such as nose form, eye socket shape, hair texture, or etc. Alfred Cort Haddon, in *The Races of Man and Their Geographic Distribution*, divided race especially by hair texture. He said the *Ulotrichi* were those who had frizzly or kinky hair, which he calls "*woolly*," in which he included groups known to others as *Capoids*, *Congoids*, *Negritos*, *Semang*, and *Australo-Melanesians*. "Wavy" hair, he says, includes undulating, curved, curled, or spiraled hair, the holders of which he deems "*Cymotrichi*," including proto-Malays such as the Sakai,[479] Indonesians and Polynesians, Australoids, Ethiopians, and Indo-Eurafricanoids. The *Leiotrichi* are those with "lank" hair that is straight and falls downward, in which he places the Mongoloids, paleo-Amerindians, and Amerinidians.[480] Nonetheless, the most prominent indicator used by physical anthropologists today is craniometry, which is typically distinguished between *dolichocephaly*, *mesocephaly*, and *brachycephaly*, or "long-," "medium-," and "wide-headedness." The other traits, such as hair texture and color, nasal form, skin tone, eye color and socket type, are still still used to classify the races, but the crania is the most crucial (and also typically the best-preserved). Other features, such as "high-headedness," or *hypsicrania*, and "flat" or "low-headedness," or *playcephaly*, are also considered, as well as a myriad of facial descriptors.

Perhaps the first *Homo sapiens* of which we are aware— *Homo sapiens idaltu*, or *Herto Man*, discovered by Tim White— might be called *Idaltoids* or *Omoids*—in relation to the Omo specimens discovered by a team—, and come from Ethiopia. But these early specimens are arguably as "archaic" as are *Homo heidelbergensis* of the same time. For this reason, they may better fall into a category with late *Homo erectoids*, such as *Homo heidelbergensis*, which have been close to being deemed *Homo sapiens* themselves but have not yet made the cut. These early Omoids would likely have been involved in an Out of Africa event into the Levant, but possibly not far beyond. They would mature into *Homo sapiens* variants, sometimes called *Omoid* but usually called *Ethiopid*. Examples of peoples who have Omoid influence include the Aari, Hamar, Banna, and others of the area. They have strong relation to the Levantoids who may have speciated from them. *Levantoids*, sometimes called the *Littoral* race,[481] were a dark-skinned, kinky- or wirey-haired group of individuals, perhaps derived in part from Omoids,[482] who had speciated toward a proto-Eurasian phenotype. *Levantoid,* unlike many taxa, does

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[478] Some of the occultists, for instance, hold that there were prior races, including a "blue race" that Lapps—such as the Sami—and perhaps other Finno-Ugric peoples are a remnant of

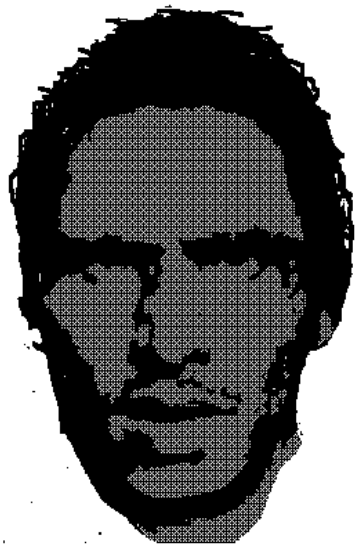
[479] The Sakai of Sumatra are a proto-Malaysian and Negrito people, perhaps from the *Minangkabau*, a proto- or fully Malaysian people, as some of them claim. The Minangkabau use a black, red, and yellow flag (similar to Germany) and speak and Austronesian or Malaysian tongue.

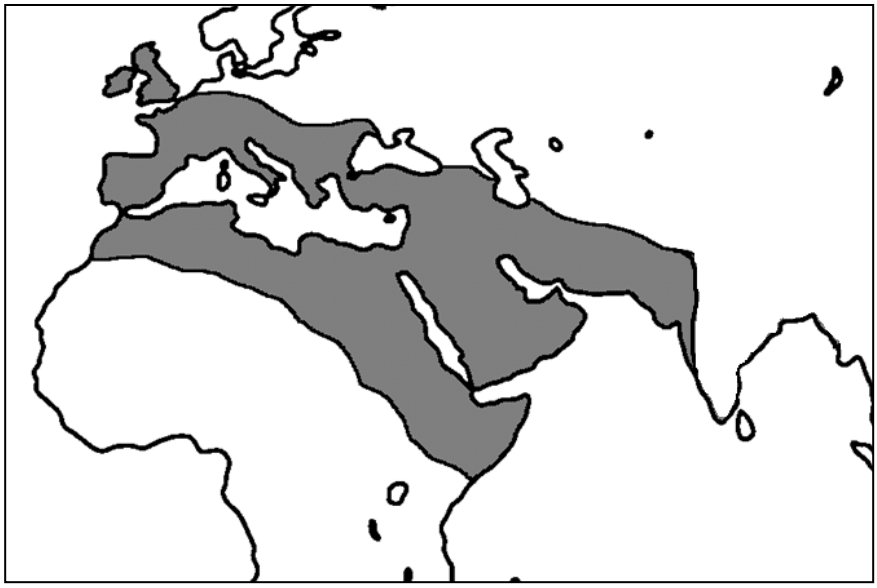
[480] However, it appears to me that many Native Americans have *Cymotrichi* hair, for instance Chief Joseph of the Nez Perce and Ishi of the Yana, both of which seem to have lighter, wavier hair than a Mongoloid typically does

[481] Perhaps especially when seen as a mixture between Mechtoids and Armenoids, perhaps a later rendition of the Levantoid, or early Mediterranoids, attributed with the Neolithic

[482] Omoids being native to the area

not necessarily represent a place of origin,[483] but, in common with Australoid, is named for its area of influence. Coon seems to have classified Levantoids among the Caucasoids, along with some of the surrounding East African populations, though he would classify them as *Negroid*, for him representing the condition of being black and so not necessarily referring to a Congoid phenotype. The most pure Levantoids might be found among people such as the Mehri, though they too are often mixed with Arabids, Ethiopids, Horn Africans, or Arabian Veddids.

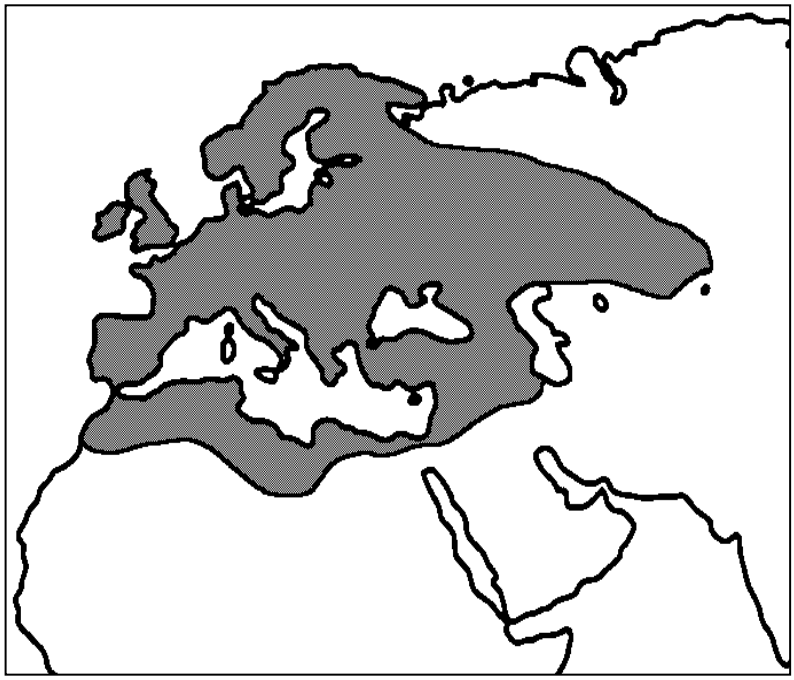


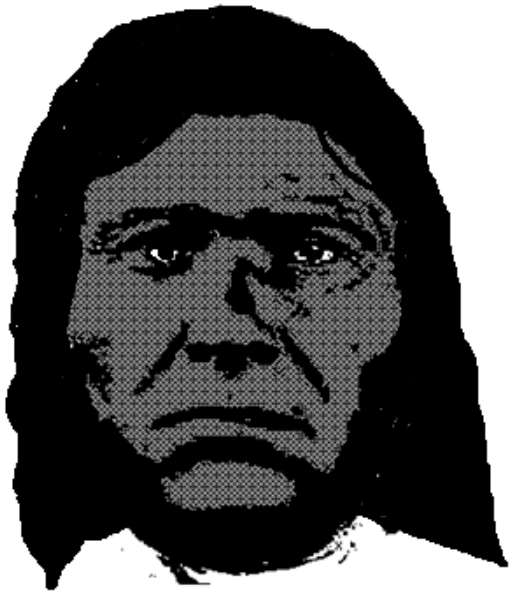


The extent to which these people contributed to the current genome of modern humans is not known, but it is likely a significant substrate, similar to Neanderthal and Denisovan, if not much greater. Among Nilotic, Horn, and Ethiopic Africans, the Omoid influence is likely very high if not foundational, and may have been passed around the continent. Also, early populations coming from out of Africa and into the Levant would have at least passed nearby these Omoid genetics. The Skhul Cave remains and Jebel Qafzeh remains, both in the Levant, are said by some though not others to be modern human remains, and Kebara Cave and Amud Cave have those of Neanderthals. Both Neanderthal and Omoids inhabited the same area there (like *erectus* before them), and even interbred, creating hybrids, perhaps Levantoids or proto-Caucasoids as these genetics may have stuck around there.[484] In this area the Mousterian physical culture was practiced by both Neanderthal and by *Homo sapiens*, who would take the otherwise predominantly Neanderthal culture and put it to use in North Africa and West Eurasia. The human remains in Kostenki suggest that proto-Caucasoids from the Levant had arrived in Siberia, probably following wooly mammoth populations, or that, perhaps less likely, *sapiogenesis*—the transition from archaic humans to *Homo sapiens*— was taking place there as well, perhaps from retreating *Homo heidelbergensis*. Levantoids may have composed some of the earliest actual *Homo sapiens sapiens* of Egypt, Canaan, and the Caucasus. It is likely that Cushites were originally Levantoid or Omoid, and that Levantoids are responsible for the development of the Emiran tool industry, and may have been a leading force in the Levantine Aurignacian that developed toward the Kebaran culture.

[483] Though, it can and does if the widest definition of *Levant* is in use, which includes the area of the Ancient Egyptians, including Cushites

[484] Or possibly but less likely as proto-Australoids, who may have migrated from the area as Omoid-Neanderthal hybrids





In Western Eurafrica, *heidelbergensis* and kin had contributed a great deal toward Neanderthal and would do the same with *Cro-Magnon*, one of the wings of Caucasoid or Indo-Eurafricanoid man.[485] If not first natively in Europe from *Homo heidelbergensis*, perhaps Cro-Magnoid had evolved from what are called *Early Modern Humans* from such places as Israel, such as with the Qafzeh or Skhul remains, themselves derivative of *Homo heidelbergensis* (or perhaps even Neanderthal). These individuals were exceptionally tall, with males averaging just over six feet. Perhaps less politically correct, Cro-Magnoid may be traced back to Galley Hill Man or Swanscombe Man, who, in *The Races of Europe*, Carelton Coon said were mostly likely early examples of *Homo sapiens* in Europe possibly ancestral to contemporary Europeans, both of them found in England, Swanscombe Man in Kent and Galley Hill Man in Bedfordshire.[486] In *Man, The Primeval Savage*, Worthington G. Smith tells us that, aside from Neanderthal, which he calls the *Canstadt race*,

> Two other races are accepted as of palaeolithic age by some continental anthropologists; these are the races of Grenelle and Furfooz, and Truchfere. The men of these races either lived at the same time with the Cro-Magnon men or a little later. If, then, the Cro-Magnon men are not accepted as truly palaeolithic, it is impossible to include races of men as palaeolithic who lived with or after them. As, however, these contemporary or later men, who no doubt date from great antiquity, are accepted in some quarters as representatives of a palaeolithic race, and as they are extensively referred to in works on the antiquity of man, it may be well to illustrate the crania.
>
> [...]

[485] Cro-Magnon was likely a relative of Australoid, but contributed a great deal as well to the substrate of European Caucasoids, such that Cro-Magnon might be considered both an independent predecessor of and contributor to the European Caucasian

[486] Coon suggests that these might possibly be traced to *Homo habilis* in East Africa, which he suggests might possibly be an "ancestral white man" due to its lack of prognathism and its "modern [...] shape and size"

> There can be little doubt that these three skulls belong to one sub-round type, the Grenelle. How ever doubtful these later skulls may be as to age, there can be no doubt whatever that the oldest of the series, the Canstadt or Neanderthal and Spy, once belonged to primeval dolichocephalic savages. The Neanderthal skull is dolichocephalic [...] The Cro Magnon skull belongs to a medium class, sometimes named orthocephalic [...] The Grenelle skull is brachycephalic [...] The Furfooz crania vary from brachycephalic [...] to the medium series, as in the example illustrated [...] The Truchre cranium is brachycephalic[...][487]

Some have tended to treat the various subpopulations of Cro-Magnoids as distinct races unto themselves, such as by suggesting that the Furfoozids were early Mediterranoids. For the sake of this work, and similar to how Smith groups them under "one sub-round type, the Grenelle," I will refer to these subraces of non-Neanderthal, European humans, as *Cro-Magnoids*, though this may not be entirely accurate if implying a singular or common origin. However, unlike Coon, I will generally treat Grimaldi Man as being of Capoid origin or admixture, or otherwise as having features derived from Neanderthal, which is in line with Coon's view. Indeed, Coon at times spoke of Cro-Magnon as being a spectrum composed of more-or-less pure, brachycephalic Cro-Magnoids in the West as as being admixed with dolichocephalic Neanderthals toward the South and East in the Skhul or Qafzeh caves types. Neanderthal was seen as a source of dolichocephalization, as Neanderthals are generally dolichocephalic. However, it is also worth mentioning that Antonio Rosas and Markus Bastir have defended the idea that Apidima 1 represents a brachycephalic Neanderthal. Others have claimed it represents early sapienization. After all, people like Weidenreich had argued that *Homo sapiens* developed, in part, from Neanderthal.

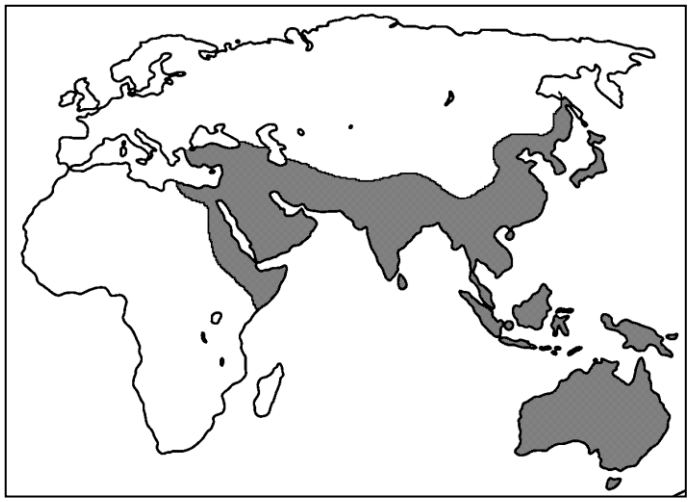
Cro-Magnoids, sometimes called *Early European Modern Humans* (though this may include in it also later Capoids and Australoids, possibly derived separately), were likely responsible for the earliest development in Europe and North Africa away from the Mousterian tool industry of Neanderthal, having developed the Chatelperron and Neronian tool industries in Europe. These would later be complicated by the arrival of Mechtoid (Iberomaurusian), Levantoid (Emiran), and Capoid (Aterian, Bohunician) Aurignacians, Australoid Gravettians, and perhaps even paleo-Amerindian relatives from America that may have been responsible for the development of the incoming Solutrean and Magdalenian tool industries from the West and East, both of which are strangely similar and are associated with use also by Cro-Magnoids.[488] Cro-Magnoids would also intermix with and assimilate the technologies of these new neighbors, as demonstrated by the Cro-Magnoid phenotype of the Combe-Capelle Skull, nonetheless associated with the Capoid Aurignacian culture. Michael Bradley, considering them an early example of the Atlantic race, thinks that Cro-Magnoids may have come from the mythical or legendary Atlantis, which he thinks may be represented by the islands of Azores off the coast of Portugal, part of the submerged Azores Plateu, which he holds to have sunk at the end of the Ice Age[489] (Jurgen Spanuth argued to the contrary that Atlantis was situated on Heligoland, Germany). Plate tectonicists hold that this is a triple junction point between the North American, African, and Eurasian plates, which is used to explain the fracturing, rifting, and faulting found in the area. It is located along the Mid-Atlantic Ridge. The area likely represents a point at which North America, Europe, and Africa once conjoined.[490] Along with the Canary Islands, Cape Verde, and Madeira, it composes a maritime locale known as *Macaronesia*, meaning, in Greek, "islands of the fortunate,"

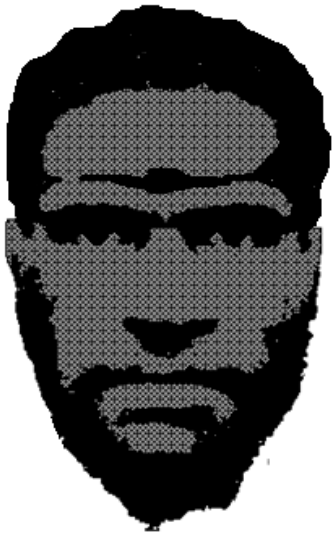
[487] Smith, 34
[488] The Magdalenian skull of Chancelade Man suggests a possible paleo-Eskimoid phenotype
[489] See Bradley[1]
[490] It may have been inhabited by Phoenician or Viking peoples during the Bronze or Iron Age, though likely not for an extended period of time

referring to any islands past the Strait of Gibraltor, which separates Spain from North Africa. *Mechtoids* were a population possibly ancestral to or derivative of Cro-Magnoid,or otherwise mutually related to the Gaunches of the Canary Islands, though there may be reason to question their native origin, as explored later.

Wallace's Line

Australoid[491] includes people such as the Australian aborigine, the New Guineans and others of Melanesia, as well as some inhabitants of Southern Asia (such as Veddoids),[492] and are understood by mainstream paleoanthropologists to represent the next oldest of the existing races. Found especially beyond *Wallace's line*, a line beyond which fauna differs drastically from others, and not entirely unlike the monotremes and marsupials that are also found in Oceania, Australoids tend toward a more archaic phenotype. As such, Australoids, especially Australian aborigines, and Papauans, but also Veddoids of South Asia to a lesser extent, among others, are characterized as very robust, by a prominent brow-ridge, prognathism, thick skulls, platycephaly, large teeth, and large nasal cavities.[493] Aside from this, they are characterized by dark features in their skin, hair, and eyes.





[491] The images of Australoid, Capoid, Mongoloid, Otamid, Ovejerid, and Lappoid are derived from images at humanphenotypes.net

[492] Perhaps the most controversially placed in the group of Australoid are a group called *Negritos*, referring to small black people similar in some respects to Pygmy people, and whose physical appearance tends to look more African than Australian. Negritos may represent an Omoid, Pygmy, or proto-Congoid input into the larger Australoid group, but Carleton S. Coon and others tend to place them in the Australoid category. Nonetheless, there may be a branch of the human family, perhaps among pre-sapiens erectoids, that ties together the Pygmies and the Australoids. It may be that the Negritos are of some relation to *Homo floresiensis* or *luzonensis* and get their small stature and soft Negroid features, uncommon among Australoids, from admixture therewith.

[493] The Capoid and Australoid phenotypes are understood in the mainstream to be among the oldest in the existing modern human lineage. It is interesting to note, however, the disparity in their phenotypes with regard to gracility and robustness, with the Capoid having what might be considered a much more modern phenotype than the Australoid, being very gracile in comparison to the robustness of the Australoid.

Australoid may have developed from Omoid-Neanderthal hybrids or Cro-Magnoids near the Levant, as suggested by many Out-of-Africa enthusiasts; though they more likely developed independently near or in India, or perhaps in Southeast Asia from *Homo heidelergensis*, as might be suggested by the Narmada fossil, a skullcap that may be *heidelbergensis*'s, or as was suggested by Carleton S. Coon.[494, 495] Coon says, "Southern China, Southeast Asia, and those Indonesian Islands which were joined to the continent during the glacial period of low sea level, constitute the homeland of the Australoid subspecies."[496] Most likely, there is some truth to both the Omoid-Neanderthal scenario, coming from out of the Out of Africa folks, and the local Indian or Southeast Asian origins promoted by the multiregionalists. Australoid likely involved a hybridization of local populations with those coming from out of Africa, who were mixed with Neanderthal. The Out of Africa strand in Australoids, or *Austromelanesoids*, may have developed among the mainland inhabitants of Southern Eurasia, before having taken to India, Southeast Asia, and Australia, and then on to Melanesia. Or they may have come from the East. Levantoids and Ethiopids may have mixed with Australoids in the Horn of Africa, a mixture likely contributing to later Elamo-Dravidian peoples also in West and South Asia. Australoid's composing a substrate to the Arabian Peninsula and perhaps even Horn Africa is such that I suspect an indigenous Indian origin, with spreading from there and refuge being taken in maritime Southeast Asia and on out to Oceania. Australoids once inhabited all of Sahul-Sunda, a peninsula that combined Australia, Tasmania, and New Guinea with maritime Southeast Asia. Sea level rising isolated these groups. Australoids may have brought the Gravettian tool industry into Europe, which made use of boomerangs similar to Australian Aborigines today, and largely displaced or assimilated the Levantoid, Mechtoid, and Capoid-driven Aurignacian.

According to Stan Gooch, in *Guardians of the Ancient Wisdom*, Neanderthal man and Cro-Magnon man evolved around the same time, in a polycentric or multiregional and hybridizing fashion, with Neanderthal in Europe and Cro-Magnon in India. These two groups, as he says in *Total Man*, produced two sets of ideologies, which he calls "*System A"* and "*B*." System *A*, associated with Cro-Magnon, was a solar-centered, masculine belief system that might today be related to fascism, while *B*, Neanderthal's way, was a lunar, feminine system that is more related to communism. Gooch suggests that Cro-Magnon came from out of India and into Eurasia and finally the rest of Europe, pushing Neanderthal out.[497] It is well known that Neanderthal's presence was increasingly receding from out of Europe until finally disappearing in Siberia.

Altogether, and details aside, this view seems to be more or less correct. And it is reflected in later patterns as well.[498] The reason for this may be that the equatorial line may have once ran through this treck.[499] This would have been followed, equator or not, by the Handaxe People, such as the Levallois industry, found in the Zagros Mountains, for instance, and all along what is called *Movius's Line*— after Hallam L. Movius, who noticed that handaxes rarely if ever made it into Asia—, and West of that. Along this same line would later develop the *Jat belt*, which is, according to *Jatland* author Laxman Burdak,

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494 Australoids may include extinct members in their ancestry such as *Homo longi* as well, although *Homo longi* is recently discovered, and perhaps a Denisovan, known to have admixed with Australoids and especially Melanesians (but not Negritos)

495 It's not impossible that there is some prehistory also from South America or Antarctica that has not yet been discovered or revealed

496 Coon[1], 185

497 It is interesting to note that this follows the same trend as later Mediterranoids such as Yamnaya who pushed down into India and Europe as the Indo-Aryans, and then the proto-Nordics such as the Scythians, who pushed down into India as the Indo-Scythians and into Europe as the Belgae.

498 As with the Hebrews before becoming the Iberi (Celts), the Yamnaya and the associated Aryan expansion, and the Scythians and their presence in India before contributing to the Nordic race

499 True North is presently moving toward the Britain.

in "Jat Belt," an "area of continuous distribution of Jat population," *Jats* being an economically and politically important people-group prevalent still in Pakistan and India, gone over in more detail later.[500] I consider this Jat Belt to have, at one time, stretched from the Indies to Scandinavia. Some, such as Adler and others, have argued that the stone tools associated together with the Levallois industry arose independently, and so cannot be considered an indicator of expansion.[501] However, the proto-Elamo-Dravidian people may have developed along this belt as a convergence of Cro-Magnoid, Levantoid, and Australoid peoples, later developing into the Elamo-Dravidians, themselves proto-Jats[502] or a Jat substrate.[503]

What Gooch is calling "*Cro-Magnon*" is more than likely sourced from *heidelbergensis* and proto-Australoid or some relative, possibly some relation to Cheddar Man found in Western Europe. Cheddar Man, first modeled as a light-skinned Cro-Magnon and later modified to a dark-skinned, blue-eyed humanoid possibly of another variety, may or may not have been a combination of Cro-Magnon or early Caucasoid and of an ancient Australoid type coming up from out of India, perhaps not entirely unlike a proto-Dravidian. That there was some kind of relationship between Europe and India that may have extended since the times of *Homo erectus* is not entirely unimaginable. There are other, less Australoid variants of Cro-Magnon, however, associated with the original skulls named as such. These populations of true Cro-Mags, if not "the Nephilim," likely represent Canary Islanders (Gaunches) or some sort of relative coming perhaps from Eurafrica or the Levant, a very early variety of Caucasoid or proto-Caucasoid.[504] Cro-Magnoids have been presented in a number of ways that may preclude their being of a single race, though typically tending to be presented as white Europoids or perhaps as dark-skinned Australoids. Cro-Magnoid has been associated with the Vasconic languages, while Australoid has been associated especially with the Papuan and other New Guinean languages, the Australian aboriginal languages, and as providing substrate to Austric languages.

As Gooch's Australoid-like Cro-Magnon pushed across the highlands and into the lowlands of Northern Europe,[505] Neanderthal was probably already feeling pressured to leave by the warming climate, part-willingly following the receding tundra toward Siberia as the new *Homo sapiens* advanced. One author, going by the screenname *aryanencounters*, merges the Theosophic tradition that spoke of five "root races" with modern science. In "The Aryan Race Story"— *Aryan* generally referring to white Indo-Eurafricanoids—, "aryanencounters" suggests a relationship between the Hyperboreans and Cro-Magnoid, saying that Cro-Magnon had descended into Europe from the North,[506] a story lining up with the idea that the *Nephilim*— a race of giants from *The Bible*— resulted from the mixing of angels and

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[500] Burdak[1]

[501] Indeed, *multiple convergence*—convergence of a common population or culture from multiple centers of convergent evolution— would allow this sort of thing, and it is unlikely that Stone Age people migrated into the territories of others with a high velocity. Rather, a similar recipe would be baked along similar clines, and a common people would emerge as a result of common genetic inputs and environmental pressures. In this way, members of the same race, due to convergence, do not necessarily always have genes in common, though they will be grouped together according to their phenotype. This is similar in conception to *multiple discovery*, whereby similar things are invented in disparate manners, described by Herbert Spencer.

[502] Perhaps first developing into peoples such as the Munda.

[503] Which is to suggest nearly the same thing when it comes to racial geneses established through hybridizing processes

[504] While some Australoid-like traits are present in Cro-Magnoid, Cro-Magnoid is markedly different from Australoid in many respects, with Cro-Magnoids generally being less archaic in form than present-day Australoids, perhaps resulting from more recent genes coming from out of the Fertile Crescent area, possibly including Caucasoid or proto-Caucasoid lineages, but also due to not having crossed Wallace's Line

[505] Perhaps as described by the Hyperborean model, and much as the Yamnaya and the Scythians would do later on as Aryans and Nordics, and indeed putting pressures on Neanderthal to leave

[506] See aryanencounters

humans, sometimes also associated with the mythology of titans and other part-descendents of the gods.[507, 508, 509] Perhaps this involved a Capoid input into the lineage, resulting in proto-Lappoids[510] or proto-Siberians rather than Cro-Magnoid. However, it may be that Lappoids were already separately present in the form of Chancelade Man, who Coon describes as having existed during a cold snap and having features consistent with Lapps, such as wide cheeks and sharp features.

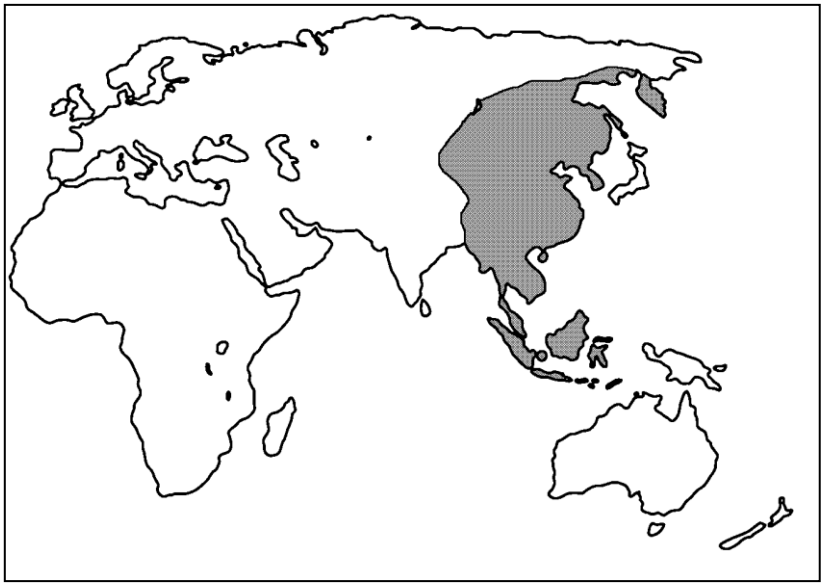
[507] If Cro-Magnon had anything to do with descent from "fairies," similar to the mixture of Australoid and *Homo floresiensis* discussed later, this story is not entirely impossible, nor does it require literal fairies. It might suggest that a mixture of *Homo heidelbergensis* with a humanoid like *Homo floresiensis* established Cro-Magnon as the earliest modern *Homo sapiens* in Europe. To my knowledge, there has been no archaeological discovery to confirm the existence of "wee folk," but the mythology is prevalent enough to consider it anthropologically.

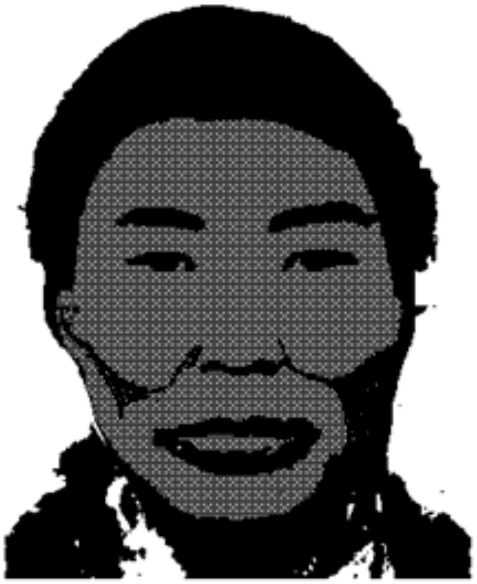
[508] Some elites, aware of their hybrid Titan origins, and obsessed with them, have gone through great lengths to repeat the results of the Nephilim. For instance, a question, "Human-Chimp Hybrids?" is asked of experts on *DNA Files*, by a user named Diane, who states in her question that,

> As you know, in the late 1920s, Soviet researchers (under Il'ya Ivanov, probably the leading expert on artificial insemination of farm animals) conducted fairly extensively and ultimately unsuccessful expiriments in human-ape hybridization.

[509] Side Note: *Anakim* were a Nephilim people in *The Bible*

[510] Discusssed later





Proto-Mongoloids— or early examples of an East Asian phenotype, sometimes styled *South Mongoloids*— would evolve in Asia, as is evidenced by the Liujiang skull, the Red Deer Cave people, and maturing into specimens such as Minatogawa Man.[511] Likely involving some admixture with Australoid, or perhaps having split from a common ancestor, many Australoid traits can be found in specimens such as these. Many of their characteristics are still found prominently in East Asia, especially in the South, and perhaps in their original form they were dark-skinned like one might find among a native Cambodian. Proto-Mongoloid,[512] or *South Mongoloid*[513]— associated with Austric languages and admixture with local Australoid and *Orang Asli*, or primitive and indigenous races—, are perhaps the main racial substrait of East Asia. Maritime Asia, both in the Southeast and along the Eastern coast, would provide a strong substrate of largely-Australoid peoples to the South Mongoloids and coastal North Mongoloids, such as Veddoid, Semang, and Negrito-like peoples, who would contribute a presence within the Ainu people of Japan, the Khmer people and other proto-Malay or Senoid types.[514] Some of these groups, such as the Semang and the Negrito, appear to have semi-Congoid phenotypes distinct from Australoid input.[515] Otherwise, the South Mongoloid is also distinguished by *Sundadonty*, a tooth form particular to *Sundadonts*, the inhabitants of Mainland as well as Maritime Southeast Asia, which may have been brought in from prehistoric Austronesians or Americanoids, who would also round out some of the sharper features of the paleo-Mongoloid.

The *Capoid*, such as the beachgoing *Strandloper*, the *San* bushmen, or the *Khoikhoi* herder, is said by many to be the oldest of the existing human races, though Carleton Coon— who attributed the beginnings of Capoid to Rhodesian Man— suggested it was certainly Caucasoids (Cro-Magnoids). The extent to which Omoid had a role in the development of Capoid is not entirely known, but is certainly a possibility, alongside convergent evolution. The Capoid is at times put into a shared category with other

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[511] The Liujiang skull might suggest origins for Mongoloid development in Asia independent from Caucasoid, as per the multiregional model, although it does appear to have some Eurostanoid features as well. This is much less so of the Red Deer Cave people, whose features are clearly Mongoloid, marking a clear divergence from the Cro-Magnoids, Australoids, and Levantoids.

[512] Or Indo-Malayid and the Shanid or Senoid or Khmerid types

[513] With some Senids and others being more attributed to Australoid at other times

[514] The various local races of Southeast Asia, who contribute a great deal of substrate to the South Mongoloids, are again known as *Orang Asli*

[515] Australoid is also a strong component among Native Americans

sub-Saharan Africans, here described as *Congoid* peoples. But they have traits that distinguish them from other peoples of Africa, such as the Pygmies and Negroids (together in the Congoid clade), though Pygmies and Negroids such as the Hadza are considered to be especially related to them. Capoid people, with peppercorn hair and caramel skin, slightly less tolerant of the heat, may have evolved as much in North as in South Africa where they are found today, during a time when the Sahara was a savannah rangeland. They are also characterized by long-headedness, a sometimes-occuring occipital bun, a fairly common flat face without prognathism (though some certainly have it), having a high frequency of *steatopygia*, the presence of a large buttocks and upper thigh, as might also be seen in a Venus figurine, suggesting their having had a strong influence in Old Europe, where Venus figurines featured prominently. The presence of Venus figurines, showing *steatopygia*—an enlarged thigh and buttocks—, suggests that Capoids had been fairly widespread, perhaps having been partly responsible, perhaps by way of the Bohunician industry, for the Aurignacian tool industry that replaced the Chatelperronian industry of Cro-Magnoid, later replaced by the Australoid Gravettian and the paleo-Siberian Magdalenian industries. There is evidence, as with the remains of Grimaldi Man and Mal'ta Boy,[516] suggesting that Capoid, proto-Capoid, or a related bunch—perhaps proto-Negroids of some variety—had made it well out of Africa to become major contributors to Eastern Hunter-Gatherers and Ancient North Eurasians, and likely also to Mongoloid Asians. According to Carleton Coon in *Orgin of Races*, however, who rejected the idea of Grimaldi man having African origins,

> A favorite cliche of anthropology, as widespread as the image of the brutal Neanderthals, is that Upper Paleolithic Europeans belonged to three races: the Cro-Magnon, which was Caucasoid; the Negroid Grimaldis; and the Eskimoid race of Chancelade. This concept is a product of the type-specimen procedure. There was, in fact, only one Upper Paleolithic European race. It was Caucasoid and it inhabits Europe today.[517]

Indeed, he affirmed that "the Grimaldi child was no more Negroid than the Palestinians of Skhul and many living Europeans of the Mediterranean."[518] I find this a little curious, however, since— while Coon is skeptical of prognathism being an innate characteristic of Capoids— he also states that the "the Caucasoids who came with" the Paleartctic faunal invasion into North Africa "drove out the Capoids, who crossed the Sahara [...] southward to their present home,"[519] and that if "a skull now and then turns up among them which looks Negroid, Australoid, Capoid, or even Mongoloid, we should not be surprised because owing to the spatial position of the Caucasoids, in the middle of the Old World land masses, they should have been the least 'pure' of all human subspecies,"[520] indicating that he accepted a Capoid presence in Europe (though he described the Venus figurines as obese women, rather than Capoid women with *steatopygia*). I had thought that a lack of shovel-shaped incisors in the literature would indicate that the teeth were not Capoid, but it similarly indicates that they may not have been Neanderthal, as many Neanderthals are understood to have had shovel-shaped incisors. So this lends argument to Coon's view that Grimaldi was Cro-Magnoid ("Caucasoid"), but without telling us for certain the source of admixture. Coon says Grimaldi was Cro-Magnoid, but as he himself states, most understood Grimaldi to have been "Negroid." Regardless of their presence in Europe, when the Mediterranean people pushed Southward, suggests Coon, they likely pushed the Capoid people of Africa into their present location. However, the Capoid's home, the savannah, was also receding around the same time, likely playing an even larger role overall. Coon says that

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[516] Mal'ta people are associated with Venus figurines too
[517] Coon[1], 577
[518] Coon[1], 584
[519] Coon[1], 590
[520] Coon[1], 486

> there is fair evidence that the ancestors of the Bushmen were full-sized people and that they evolved in North Africa, North of the Saharan barrier which gave them the isolation they needed to become a separate subspecies. When the present Palearctic fauna invaded North Africa near the end of the Pleistocene, the Caucasoids who came with it drove out the Capoids, who crossed the Sahara via the central Saharan Tibesti highlands, and then followed the cool East African highlands Southward to their present home.
>
> There they entered an underpopulated area inhabited by human beings of a lower evolutionary grade, who were related to the ancestors of the Negroes and Pygmies living farther North and West. These aborigines gave the ancestors of the Bushmen little trouble, and were absorbed by the invaders. [521]

The Khoikhoi, well after the European Stone Age, would move into South Africa from Central and East Africa, bringing Neanderthal and Eurasian genetics into Africa, where they came across their relatives the San people, who had been occupying the area for much longer. Khoikhoi have more Caucasoidal features than do the San, perhaps also being of some relation to the Ethiopians, who many anthropologists have considered to be Caucasoids, along with other— perhaps Omoid-derived— Nilotic and Horn Africans, as well as some Sudanese or Chadic people, owing largely to their lack of prognathism and more aquiline noses. The San, on the other hand, have more Mongoloidal features. At times, San may have a pronounced prognathism reminiscent of *Homo erectus*, while most of the time they have gracile and more infantile features (neotony) than do similarly ancient people such as Australoids, whose phenotypes are marked by large teeth and jaws, pronounced prognathism, large nasal cavities, and large brow ridges. Strangely, the Capoid exhibits some ultramodern features in comparison to their fellow Africans, including gracility. There are, however, some more archaic features in them as well, including the tendency to show signs of aging very early in life— perhaps a result of living as hunter-gatherers for so long and dying early, and so having a need to gain the status of an elder at an earlier age—, a penis that is semi-erect at all times,[522] and large labia, known as the *Hottentot Apron*. *Boskopoids* were a South African population typically associated with the Capoids though differing from them in being macrocephalic, similar to the more brachycephalic Cro-Magnoids.

[521] Coon[1], 590

[522] This is likely an archaic feature from times of greater degrees of sexual dimorphism and polygny, and so greater sexual competition, and may allow for quicker use in times when competition is nearby, similar to other Great Apes, who have a penis bone, or *baculum*, and mate rather quickly

Josiah D. Whitney, after whom the Whitney Glacier on Mount Shasta is named, suggested that human remains from the Eocene were found in California in the Sierra Nevadas, along with tools such as a mortar and pestle. In particular, there was a skull called the *Caladeras Skull*, now deemed to be a hoax, which appeared to be anatomically modern. The skull appears to be Mongoloid or Amerindian-related, having rounded eyesockets and pronounced cheekbones similar to the Red Deer Cave Skull. It was considered a hoax for a number of reasons. Miners were said to have placed it purposefully for sake of trickery. Despite flora and fauna around the remains having had been dated to a similar time, and William Henry Holmes's had accepted them as legitimate, Holmes suggested the skull simply did not match the expected timeline, being too modern. Frederic Ward Putnam believed the skull to be legitimate, as did Theosophists, but the mainstream has rejected the skull following Holmes.[523] The Santa Elina Rock Shelter, in Brazil, demonstrates human occupation from the Middle Stone Age as well as containing bones from a ground sloth species, *Glossotherium*. Ciprian F. Ardelean, et al. write, in "Evidence of Human Occupation in Mexico Around the Last Glacial Maximum," that there is evidence from Chiquihuite Cave that humans have been in Mexico since well before the last Ice Age.[524] Even while using the common Out-of-Africa chronology, in *The Essence of Anthropology*, by William Haviland, Harald Prins, Dana Walrath, and Bunny McBride, the authors state clearly a relationship between the Mesolithic and Archaic (paleo-Americanoid) technologies, telling us that in "Europe, Asia, and Africa, anthropologists call [the] transitional period between the Paleolithic and the Neolithic the *Mesolithic*, or 'Middle Stone Age.' In the Americas, comparable cultures are referred to as *Archaic* cultures."[525] Of course, mainstream anthropologists believe that the paleo-Americans had come from either the Bering Strait or, if they are edgy, Austromelanesia. But there is good reason to believe that this is unnecessary, owing both to convergent evolution among primates during times of geographic divergence as well as convergent geography during times of possible planetary contraction that would allow for hybridization. Terje Dahl points out that *The Victoria Advocate* noted long ago that "[f]inds made through excavations in Texas are beginning to give weight to the idea to the theory that man lived in Texas 40,000 to 45,000 years ago,"[526] about the same time as Cro-Magnoid's presence in Europe and

[523] Whitney would find opposition later with another claim— that the Yosemite Valley had been caused by sinking— by John Muir, who suggested it was caused by glaciations.
[524] Ardelean, *et al.*
[525] Haviland, *et al.*, 100
[526] See Dahl[1] (The issue is from August 22, 1974, linked)

Australoid's in Australia. The Meadowcroft Rock Shelter in Ohio is from around the time of Cro-Magnoids and has been associated with pre-Clovis artifacts, Clovis culture having developed later, closer to Texas, spreading from there. George Carter suggested very ancient dates for sites from San Diego and the Calico Mountains in California, going from 150-200,000 years ago. Even Louis Leakey apparently conceded that the Calico Mountains provided evidence of a very early presence for *Homo sapiens* in California. Leakey, working at the Calico Site himself, opposed Hrdlicka's idea that humans had only been in the Americas for some few thousand years, for which Hrdlicka had accused Leakey of teaching heresy. Other sites include Rio Puerco Canyon in New Mexico where butchered mammoths were found,[527] Savannah, Georgia, where tools were found,[528] and in Jalisco, Mexico where there was a possible *Homo erectus* brow ridge discovered.[529] It's seeming that *Homo sapiens* may have pioneered the place much sooner, or even evolved there natively, perhaps, like other Hominids, by way of a hybridization of vastly different specimens. Carlos Prince argued that the American Indians' ancestors may have existed in the Americas since the early Stone Age, and seems to have supported a kind of polygenism.

George K. Neumann, who proposed several kinds of phenotypes among the *Americanoids*—people of America—, suggested that the earliest inhabitants of the Americas had been a race he referred to as *Otamids*. This race, his most significant contribution, seems to have appeared first along the coasts of Texas and California, and spread from there to establish the earliest phases of the Lithic Period in American history, to later be joined by migrants from elsewhere. Neumann proposed that the Otamid had originally come from China, by way of Polynesia. At his time, this would have implied an origin from *Sinanthropus*, or Asian *Homo erectus*. The Channel Islands in California show the earliest widely-accepted human presence in North America.[530] He considered Otamid presence to be found prominently in the American Southwest, Illinois, and the Atlantic Coast. Other Amerindians are a sort of derivative or crossbreed of this sort, Neumann suggests. "The National Survey of Historic Sites and Buildings," by Conrad L. Wirth, holds that

> Only one partial human skeleton has been found which has been generally accepted as representing a very early inhabitant of the area now comprising the United States. This is the individual which, although a female, has become known as Midland Man. We know that the skull was extremely long in relation to its breadth and that the teeth were badly worn; that is about all. With so fragmentary a specimen it is difficult to assign it to any particular physical variety; but according to Stewart, some details suggest correlations with the Otamid variety as defined by Neumann. This variety is believed to be one of the earliest in America, and one which originally had a very wide distribution but was later forced into refuge areas. Virtually nothing is known of the physical anthropology of early Siberian peoples, but the Otamid skulls do resemble the late Paleolithic skulls from the Upper Cave at Choukoutien in China.

[527] Dated to around 37,000 years ago
[528] Dating back to 50,000 years ago
[529] Dated to around 50,000 years ago
[530] The area is presently occupied by Chumash and Tongva (possible relatives of Tongans) who use *tomol* or *te'aat* seafaring boats, being very economically influential through trading networks. Chumash canoes, or *tomols*, of Coastal California are distinct from others in North America, but similar to those in Polynesia such as in Hawaii.

> More skeletal remains have been obtained in Archaic Stage sites in the eastern United States.[531]

Mario Pichardo associates a group he calls "*Homo sapiens Americanus*" with skulls that are also identified as *Otamid*. Interestingly, he says that the most "primitive morphology is the Lagoa Santa, small thick boned in Brazil," but that he now rejects an earlier assertion he made that "some limb bones of a giant ateline (monkey) from Lagoa Santa might be referred to as the same hypodigm,"[532, 533] due to the later discovery of skulls that were certainly *Homo sapiens*. Could his retraction be mistaken, or is he making an accidental connection for us to *Protopithecus* and the paleo-burrows of Brazil, both also discovered in Lagoa Santa? It seems that at least one human species must have evolved natively in Brazil from *Protopithecus*, who is responsible for the paleo-burrows, and that Pichardo may one day retract his retraction. Likely others are derived locally from the Americas as well. Mario Pichardo suggests that Otamid-related skeletons have been found from Ice Age Eurasia, in Siberia and Europe, as well. Some of the Otamid skulls[534] seem to have some degree of prognathism resembling that of a Neanderthal, but otherwise have an exceptionally flat and slanted face, a sloped head (even in absence of archaic platycephaly), and other features such as an occipital bun with an occasional *Inca Bone*, a point on the back.[535] Otamids had long limbs and probably had aquiline or hooked Roman noses, deep red skin,[536] and may have had blonde or red hair. Their jaws show that they were highly carnivorous, and they are found to have at least sometimes had double rows of teeth. Sometimes the Otamids are associated with gigantism. Because not all of the Otamids are giants, however, it is suspected that they may have been hybridized with a much larger human, perhaps more ancient. *The San Antonio Express*, for instance, a reputable newspaper still around today relayed to us by Terje Dahl in "Texas giant-sized skull: Now confirmed by the university records," had a report of a very large human skull found by W. Duffen, alongside others of normal size, in a burial mound, the Morhiss Mound. These skulls were

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[531] Wirth

[532] A *hypodigm* refers to a sample from which the characteristics of a population can be inferred

[533] Pichardo

[534] While Georg Neumann was fairly respected, Joseph K. Long, in "A Test of Multiple-Discriminant Analysis as a Means of Determining Evolutionary Changes and Intergroup Relationships in Physical Anthropology," denies the existence of an Otamid type altogether (See Long[1]). Others however, such as Sharon Day, believe skulls such as the Lovelock Cave Skull to be Otamid (see Day[1]). Still more have argued that the Ophir Skull, which has been described as having a jaw incapable of grinding and only useful for eating meat, or even the Foard County Skull, are Otamid or partially Otamid, as well as Arlington Springs Man (Arlington Springs Man was thought to be a man, and then a woman, before shifting back to its being a man). George Neumann himself pointed to skulls such as the Browns Valley, Wyoming I, Tierra Del Fuego, Astahuacan 2, Midland, and El Penon 3 skulls. "The Union Lake Skull, a Possible Early Indian Find in Michigan," by Meredith Black and Charles E. Eyman, suggests the *Otamid* classification for the Union Lake Skull found in the Humbolt Sink (see Black and Eyman). Sharon Day points out double rows of teeth, or *ectopic eruption*, on the Humbolt Skull. The Union Lake Skull is long-headed, narrow-faced, prognathic, has brown ridges, and an occipital bun, but does not have large nasal cavities or other features of an Australoid. The skull appears *Homo sapiens* but with Neanderthaloid features, particularly in the cranial form.

[535] Inca Bone separation from occipital bone, as is seen in some Otamid skulls, is something occuring in common with rodents, rabbits, and even-toed ungulates. Zaria Gorvett, in "How modern life is transforming the human skeleton," writes of the Inca Bones on skulls found throughout the world, pointing to their existence also in Micronesia, on the Island of Guam. She suggests a Lamarckian origin for these bones, which she suggests have been increasing in recent years. She thinks it is from tension on the neck from the use of new technologies. However, the Guam islanders didn't have cell phones. And they happened to be giants. She attributes the Inca Bones on their skulls, and their gigantism, to having repeatedly lifted heavy weight. This established a robust form and an Inca Bone, she says, because the robustness was needed to deal with the weight, and because the head would be tilted when carrying items on poles (see Gorvett). Whether this turns out to be true or not, it does speak to an academic admission to giants with Inca Bones, and to Lamarckian evolution as the cause. And that in itself represents some degree of progress, or at least a need to co-opt explanations that might otherwise threaten the powers that be.

[536] Like a *Margid*, a Native American phenotype, described later

analyzed by Marcus Goldstein. It was said to be twice the size of a normal human skull. Terje Dahl relays a report from Goldstein that the individual was very robust but not particularly tall.[537] People with a high relation to the Otamids include a great deal of Native Americans, among them especially mentioned in this text the Yana, the Navajo, the Yamana, and many of the Meso-Americans,[538] though all of these have their own, more specific classifications as well, with Otamid being merely an element of these groups. Some have argued that the Otamids were not alone in the Americas, suggesting that the ancestors of the later Americanoids[539] also had a presence in the Americas among the Paleo-Amerindians, perhaps originally distinct from the Otamids. The Otamid skulls are the oldest and most nativistic of the skulls in the Americas, while the others are mixed with two later migrations of people from Siberia, Neumann suggests.[540] Among the earlier migrants to join the Otamids in the Americas, suggests Neumann, were other paleo-Amerindians. However, there may be an Otamid presence also in New Guinea, the details of which appear to be intentionally esoteric.[541] Otamids have been called with others *Otamid-Sundadonts* (as in, from Sundaland).

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[537] See Dahl[1]

[538] Worth noting also is the Pericu Indians of the Southern end of the Baja California Peninsula, who have been considered especially related to the original settlers of the area

[539] Ashiwids, Iswanids, or Walcolids of North America, and the Centralids, Brazilids, and Andids of South America, discussed later

[540] Others have proposed admixture also from Melanesians

[541] ChatGPT, the new "artificial intelligence" (AI) "chatbot" program, role-playing as Anarchist Information, so as to have anarchist values of free thought (When ChatGPT is put into a role with clear parameters it is more loose with the information it provides, at least for the time being), suggests that Georg Neumann and other anthropologists, including Marilyn Strathern, Eric Kline Silverman, and Tim Walsh, have written about the presence of an Otamid culture in Papua New Guinea, Neumann in "The World of Otamid: An Interpretation of the Way of Life of a New Guinea Tribe," Strathern in "The Otamid and Their Social World" (purportedly from *Property, Substance, & Effect*), Silverman in "George Neumann and the Otamid: Reflections on Filedwork and Theory," and Walsh in "Ritual and Power in the Otamid of Papua New Guinea." GPT has described the Otamid of New Guinea in contradictory ways, suggesting that they are both non-hierarchical and hierarchical, and that they have a society based on reciprocity and mutual aid that makes decisions by consensus. Owing to the literature on Otamid in general being well-hidden, it seems, I've had to largely resort to third-party sources on Neumann, some of them belonging to Bigfoot enthusiasts, from whom I have actually learned some important things nonetheless. Even the literature on the Otamids of North America has been stashed away so as not to be seen by the riff raff, like myself. The above texts, if they exist, cannot currently be found. Owing to ChatGPT's self-contradiction, as well as some lies or diversions told in the past, as well as its being in anarchist role-play mode, it is difficult to assess whether ChatGPT is creating a diversion, is appeasing, or if there is in fact a mutualistic tribe of Melanesians called *Otamids* written of by the same anthropologist who established the Otamid phenotype in physical anthropology. If this is indeed the case, and the literature on Otamids in New Guinea and much of it in the Americas is indeed hidden away, finding this literature might serve to quell the need for speculation. As it is, with it being a known unknown, speculation is about all that can be done. It seems likely that Otamids are composed of a mixture of Melanesian Australoid and Denisovan genetics in the Americas and, if this is true, we might expect the same from Otamids in New Guinea.

Carlos Ameghino, however, had identified a race that I call the *Ovejerid*.[542] Ovejerid may have been an early occupant of the Americas alongside Otamid, and, despite what Neumann says, probably before. This race seems to have radiated from Southern North America, Central America, and Northern South America, though its origins may be in South America.[543] Ameghino had referred to a population discovered in Argentina as *Homo pampaeus*.[544] He believed that *Homo sapiens* had come from Pampas, the South American lowlands. He believed he could show a series of development in succeeding generations among his skulls. He also believed there to be two different races present, an *Ovejerid*[545] that was smaller, later found to practice head flattening,[546] and another that was much larger, likely related to what would later be classified by Neumann as the *Otamid*. The term *Ovejerid* will be used in a very loose sense, even moreso than Neumann's *Otamid* category, which has been criticized for his relying on qualitative sorting rather than pure quantitative measurement (but which has not been superseded by anything better). Like Neumann's *Otamid* classification, this is not a strict category, but essentially means "other than Otamid," because we know such a thing is likely to have existed, though we cannot be sure the morphology due to so few specimens and scholarship that is made public. *Ovejerid*, for our purposes, refers to any paleo-Amerindian population that is not itself strongly Otamid-related or derived from migtrations of Cro-Magnoid, and may actually include a number of populations that need to be better delineated. Due to the copper tone that is common throughout the Americas, I imagine that the Ovejerids were themselves a copper brown color not entirely different from what might be found among Lagid populations surrounding Lagoa Santa or among Polynesids and Indonesids, though perhaps darker at this time. The migrations from Asia would probably tend to mix with the reds and browns to create the more familiar copper tones associated with Americanoids today. It is assumed herein that Ovejerids were an indigenously-evolved population, or perhaps multiple populations that were hybridizing and would split from time to time as well, and that this may also be the case for the Otamid (though Neumann suggests an arrival by watercraft, which seems plausible).

[542] And which may be associated with the Texepan Walcolid, and probably elements in Ashiwids and possibly Iswanids, as well as Centralids, Amazonids, Andids, and etc.

[543] Perhaps in part due to the establishment of trade embargos in Panama or nearby restricting flow, similarly to the effects of the Silk Road in Eurasia, perhaps being connected itself with an early maritime trade route, giving rise eventually to empires such as the Mayan and Aztec

[544] This population has been dated by some to 300,000 years ago

[545] He called it "*Ovejero*"

[546] Perhaps a relative of the Walcolid

Largest theoretical range of Paleo-Americanoid phenotypes (Otamids and Ovejerids)

A third population, perhaps indigenous to the Americas, possibly related to Denisovan or another Hominid like *Gigantopithecus* or *Meganthropus*, and which may have been responsible for the great height of some of the Otamids, is inferred to be possible but is not assumed, and so is treated within the realm of myth or legend, as a *Cryptid*, a species which is known only through hearsay, true or false, eluding public attention. This is here associated with stories about Bigfoot, Sasquatch, Yowie, Yeti, and etc.

There are other possible people-groups in America, beyond this. Windover, Florida had some bog bodies that were said to be of an archaic phenotype, but appear generally Indo-Eurafricanid, perhaps representing an infusion from Neanderthal into some of the incoming Eurasians. Images are hard to find, however. While the men were reportedly short, the skull of at least one showed high-rooted noses, and a reconstruction of a female body was recovered with red hair. Another skull, that has been apparently connected to the Windover people in Florida shows a markedly doliciocephalic craniomorphology that shows two hemispheres in the back and from the top, as in a heart shape, as if having two backs to the head, a true "butt head." This individual seems to fall outside of Neumann's classification system, and some have associated it with Boskopoids. Then, again, the tiny people of Wyoming also cannot be forgotten.

Regarding Otamids, Sharon Day writes, in "Ancient Giants' Migration and Origins," that they "were found along waterways from Vancouver to Catalina Islands, Baja, Nevada Lake Lohantan, Great Lakes, Mississippi, Texas coastal area, tip of Argentina, South Pacific, Australia, Solomon Islands, Indonesia, New Guinea, Canary Islands, but there are also a good deal of them found in locations like Georgia and France."[547] Brian Handwerk, in "Ancient DNA Charts Native Americans' Journey to Asia Thousands of Years Ago," writes that the migrations along Beringia were not one-way, as is commonly taught, but that Native Americans had also migrated into Siberia and, in particular, the Altai Mountains and Lake

[547] Day[2]

Baikal regions,[548] home to the Denisovans and the Tungids.[549] However, this probably began much earlier than Handwerk suggests, probably during a "mammoth steppe" that left behind the Yana people, or "Ancient North Siberians," of the Yana Rhinocerous Horn Site, distinct from the Ancient North Eurasians and the paleo-Siberians (Tungids) that would be derived, in part, from them.[550] The *mammoth steppe hypothesis* says that the mammoths had roamed in interglacials in a range from Canada to Eurasia by way of Beringia and that all of this was basically a steppe roamed by mammoths, reindeer, and perhaps people alike. The *wood-pasture hypothesis* of Frans Vera suggests that a savannah sort of ecosystem maintained by large grazers and browsers would have been the likely scenario following the Ice Age. The Americas and Eurasia were not always so separate from one another, certainly not moreso than Africa and Eurasia. This explains why a Clovis Point-type industry has been indentified at the Yana Site.

The Yana River, where the Rhinoceros Horn Site was discovered, notably contained pit-homes. It is near the Yana Plateu, and is found in an uninhabited region of Sakhaland as part of the Yana-Oymyakon tectonic zone and has many rivers and swamplands. The Yana area is part of the Pole of Cold, the coldest area in the Northern Hemisphere. *Lappoids* are derived in part from the Ancient North Siberians or Yana people of the Yana Rhinocerous Horn Site who may themselves have been paleo-Amerindians, or Americanoids, who had traveled from the Sierra Nevadas, now home of the Yana Indians, into Yakutsk, prior to the Mongoloid settlement of the Americas. Lappoids are named after the Sami, or Lapps. The original home of the Lappoids, however, was probably not in Lapland, their current home, but is likely, according to legend, to have been nearest to the North Pole of the time, which was around Alaska or Siberia, perhaps near Yakutsk, where they would later be known to others, such as the Greeks, as *Hyperboreans*, becoming very wealthy, likely in connection with peoples in the Americas, and well-versed in polar myths. The rest of their genetics are probably derived from Cro-Magnoid, Australoid, Capoid, and Neanderthaloid, representing an early mixture of modern humans. The distinction between Cro-Magnoids, Lappoids, and Ovejerids may ultimately have occurred largely during glaciations that set them apart from one another, otherwise being, aside from admixture with local populations, largely the same stock of (hybridizing) people. Jan Czekanowski, however, and I think correctly, considered Lapps to be a race of their own. Because of their most ancient origins as Southern- and Western-migrating proto-Turanids before the appearance of Turkic phenotypes, his label of *Lappoid* might be fitting in the sort of manner that *Mechtoid* is fitting of the proto-Berber phenotype, existing before Arab invasions. Lappoids, except for the Sami, Kets, Jomon (old Ainu), and similar peoples would be subsumed entirely into later populations of Eurasia, and would also contribute toward North Mongolian and Amerindian phenotypes. They will be gone over later in a little more detail later.

[548] Lake Baikal is also very biodiverse, perhaps reflective of its being a biological convergence zone between Europe, Asia, and the Americas, having also been a possible place of origin for Turkic peoples

[549] See Handwerk

[550] More than likely, such migrations brought with them elements of the Yeniseian, Uralic, Altaic, Caucasian, and Daic languages and, by extension, Indo-European, from out of the Na-Dene family. In this way, the Borean languages came to be affiliated, collectively having Nostratic or Eurasiatic (Kartvellian, Ural-Altaic) and Dene-Daic (Yeniseian, Circassian, Daic) elements to them.

The origins of the most enigmatic aspect of Cro-Magnoid connects it to the *Mediterranoid* race, discussed later, by way of the Solutreans, and to the paleo-Amerindians or Otamids and Ovejerids by way of the Yana.

Donald Alexander Mackenzie had considered Cro-Magnoids to be something of a proto-Mediterranoid people similar to Basques and other Iberians, as well as Berbers. They would be displaced, he suggested, by a later Mediterranoid people he associated with the Solutreans, being followed up by Alpinids and Lappoids and even later waves of Copper Age Mediterranoids. These Solutreans, sometimes loosely associated with the Chancelade or Combe-Capelle skulls, appear to possibly be coming from the Americas, though are typically considered to have gone the other direction. It seems that early explorers of South America, probably Australoids or ancient Polynesians of another sort, had either paddled along the coast of East Asia, across to the coast of Alaska, and downward, or may have made their way into South America by way of an Antarctic route during a warmer climate. Indeed, This was the view of Mendes Correa. As per Juan Comas, in "Antarctica, Siberia, or Across the Pacific… Where Did the First Americans Come From?"

> A. Mendes Correa, of Portugal, advanced the theory that an Australo-Tasmanian human element populated America not by sailing across the Pacific but by marching across Antarctica, island-hopping across the string of archipelagos between Tasmania and Tierra del Fuego at the southern tip of South America!
>
> Mendes Correa has indeed demonstrated that between 15,000 and 6,000 B.C., Antarctica was free of glacial ice and actually had a temperate climate at the time. Obviously, no archaeological proof exists to confirm this Antarctic migration hypothesis, and it will be extremely difficult, not to say impossible, to uncover any evidence with the permanent ice cap now covering all of the Antarctic continent.[551]

On the other side of the continent, however, they may have had something to do with, or have come into contact with, the pre-Clovis or Clovis paleo-Amerindian people, possibly trans-Atlantic travelers from Europe as with the Solutrean hypothesis, but more probably being the population that the Solutreans were ultimately derived from. They may have been Ovejerids with Otamid influence.

Despite the Yana of Yakutsk having been far separated from the Cro-Magnoids of Western Europe, they have been classified phenotypically and genetically as belonging to the same defining stock as the "Western Hunter-Gatherers," basically as Cro-Magnoids. These people are likely of relation to the Yana

[551] Comas

people of the Sierra Nevadas Mountains,[552] such as around the potentially-active volcano Mount Shasta,[553] a paleo-Amerindian group that likely represents a largely indigenously-evolved population of Americans. These Yana are said to be strongly Otamid admixed, sometimes considered to be Otamids themselves but often considered to have been Melanesians, and, interestingly enough, along with other Native Americans around Shasta— like the Pit River People, Wintu, and Shasta— have occupied the Pit River, known for its many pits (including pit-homes). Neumann believed that people in proximity to one another could either avoid one another or make contact and mix with one another, and these people seem to have done both. South America and the East Coast of North America have a good deal of Melanesian influence, too! The later races would be generally mixed with or derived from the Otamids and Ovejerids, the original inhabitants. These non-Mongoloid people would distinguish Native Americans, especially those most pure in their paleo-Amerindian status, from all other people in the world. It seems that New Guineans or Melanesians may have some Otamid influence themselves, and that this may be, along with or identical with Denisovan input, what distinguishes them from other Australoids, such as the Australian Aborigines and the Veddoids. Melanesians may have had something to do with the Easter Island and Olmec societies, among others, and their genetic influence is readily apparent among many of the Amerindians, especially those with clear paleo-Amerindian influence. The Yana occupied Mount Shasta along with other peoples such as the Shasta people, known for having headmen that did not participate in warfare, instead meeting with enemy headmen and negotiating for peace agreements, suggestive of early collusion between headmen as might later be found among practitioners of *synarchism*, secret government. Under such relations, it is easy to envision leagues of leaders forming a tribe within tribes and conspiring against their own people thereby.

Not directly related, perhaps, though likely distantly so, a mountain in Peru is called *Yanasinqa*.[554] There is also a people at the very tip of South America, in Chile and the Southern Islands, called the *Yamana* people, also called *Yaghan*. Like the Yana, they are known for inhabiting pit-homes. They are reputed to be distinct from the Mongoloid expansion into the Americas by way of Beringia and into Alaska, being considered to be more directly related to Otamids or perhaps Australoids, who are understood to have made it into the Americas even earlier than Mongoloids. Yamana people appear to have some similarities in their phenotypes to Cro-Magnoids or, perhaps more specifically, Lappoids, who have a clear connection to the Ancient North Siberians by way of the Afontova Gora site. A dolichocephalic skull of a Yamana woman was discovered by a rock shelter used for seal-hunting on one of the Northern islands of Antarctica, on what has been named *Yamana Beach*. The skull was dated to only a few hundred years ago. It was from before direct contact with Europeans, though indirect contact was made apparent by the discovery of iron used for blades, likely traded from more Northerly sources.

While the skull is not itself ancient, it begs the question as to whether the Yamana people had ancient knowledge of Antarctica or if it was a more recent discovery.[555] A warmer climate, and a smaller Earth, may have allowed Australoids and ancient Americans to have made contact and shared genes by way of Antarctica. Paleo-Amerindians may, themselves, be a mixture of Australoid with a more ancient species, perhaps American *Homo erectus*, Denisovan, or, on the wilder side of myth or legend, even Sasquatch, as many of them suggest themselves, contributing to the paleo-Amerinidan Otamid phenotype. Considering Denisovan's proclivity for cold, high, and volcanic environments, and its potential familiarization with electromagnetism, Denisovan or one of its relatives may have been from Antarctica.

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[552] California's rivers are sourced in the Sierra Nevadas

[553] Which, along with the surrounding area, is also blanketed by a geomagnetic anomaly

[554] *Yana* meaning "black" and *sinqa* meaning "nose"

[555] Others have also visited Antarctica. Jacinta Bowler has written that Maori went to Antarctica a millennia before Europeans, apparently extending a tradition of claims made since Percy Smith's prior suggestion of the sort, itself extended by claims of Priscilla Wehi.

Magnetic South is very close to the Bunger Hills area of Antarctica, an area resistant to freezing behind the ice sheet, discovered by David E. Bunger and explored by Richard Byrd and is crew. A shift in poles may have preserved a Native Antarctican population near the magnetic pole there, dousing them in high amounts of polar electromagnetism. From there, the Anatarctic subpolar current could have taken them to Yamana Beach. The Yamana are typically assigned a paleo-Amerindian status with an Otamid-influenced Fuegid or Lagid phenotype, sometimes said to contain Australoid admixture. Their high tolerance to the cold suggests that they have either inherited brown fat from Denisovan similar to Tibetan Sherpas or had independently evolved this trait through convergent evolution. There are also other areas of Antarctica that, while not currently inhabited and while not having evidence of having been inhabited, is not unthinkable for inhabitation by humans. Mount Erebus, for instance, is a volcanic hotspot in Antarctica's Ross Island that has produced a warm, cave-like world in the glacier. The volcanic activity has been around since well before the Stone Age. A small portion of Ross Island, which is connected to mainland Antarctica by way of a permanent glacier, is free of glacial ice and snow. It is noted for its high elevation. The Balleny Islands, a volcanic hotspot, extend from the Ross Sea into the South Pacific toward Tasmania and New Zealand. Belemnite Valley is mostly snow and ice free. Some areas on Alexander Island are ice free. The Anvers and South Orkney Islands are found between Antarctica and South America. Areas such as this, which typically have populations of seals and penguins, could potentially support humans living a similar lifestyle to the Yupiks, Aleuts, and Eskimos or older variants such as the Thule. Oleg Gutsulyak, in *Antarctica is the Original Homeland of the Gods*, has made quite the case that ancient settlements may have existed there. Ancient North Eurasians and the Na-Dene people might carry Denisovan genetics,[556] which appear especially strong among the Na-Dene-speaking Navajo and are likely present in the Clovis people and Kennewick man. This is also found among Kets, Selkups, Nivkhs, etc. and Asians (Altains, Yakuts, Tungusics, Mongols, Koreans, Chinese, Indians, etc.) but less so in Europe, except among Swedes who likely represent a Solutrean or Ancient North Siberian element.[557, 558]

There is a clear connection, as it were, between the Clovis people, the Solutreans, and the Ancient North Siberians, or Yana[559] people, of Yakutsk, which may be followed back to native evolution in the Americas, perhaps around the Yokuts who dwell in the Sierra Nevadas Mountains with the Yana, or even all the way to the Yamana or, wildly, an Antarctic-derived Denisovan. It is likely that the Solutreans came into Europe, and the Yana into Siberia, from Out of America, and thereby contributed to the Cro-Magnoid or Mechtoid as proto-Mediterranoids.

All of the races alive today may be considered to be sapient. Some of the signs of sapience include burial of the dead, care for the sick, and symbolic thinking.

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[556] Haplogroup Q

[557] It is more common in Eastern Europe than in Western, though Swedes have a strong presence, and Shetland in Britain and France around Lyon does as well. Strong presence in Azerbaijan and in the Hvar Islands of Croatia, once ruled by Illyrians and then Venetians. There is a significant presence in Jews, but not overwhelming. Almost non-existant in Africa.

[558] Some Otamid types, such as the Karankawa, have a tradition where their names cannot be shared with outsiders. The Karankawa also have a tradition where the in-laws of a father and his children cannot come into contact with the father and children, while only the wife was allowed. Like the Yaghans, they have been noted for their ability to have had withstood a great degree of cold. They had a binary chiefdom, with one war chief and one civil chief. They practiced forehead flattening and had tattoos. They are noted to have been sexually dimorphic, with short and stout women and tall and slender men, differing in their skin tones also, with men's being lighter. Men were more groomed and wore more jewelry, including finger rings. They would engage in cannibalism. They raised dogs. While husbands were not said to be particularly affectionate toward their wives, Karankawa women and men alike were said to care much for their children.

[559] Named after the Yana River for the Yana Rhinoceros Horn Site

Socioecology

Ecology refers to the complex interaction of organisms and their communities with other kinds of organisms and communities in an environment, so *ecological relationships* refer to the kinds of interactions that are common between the different participants in the *ecosystem*, the community of communities and organisms in the environment. Ecology describes the relationships between microorganisms, plants, fungi, and animals in a complex, mutually-supporting system. The study of ecology may have begun with Aristotle or Aristotleans such as Theophrastus, or perhaps with Carl Linnaeus and his inquiry into "the economy of nature." But it would really take off as a discipline with people such as Eugen Warming, Andreas Franz Wilhelm Schimper, Gaston Bonnier, Francois-Alphonse Forel, Stephen Alfred Forbes, and Karl Mobius, and would become solidified upon being named *ecology* by Ernst Haeckel. Warming had been a Lamarckian thinker, focusing on *phenotypic plasticity*, or the way that plants develop differently according to the conditions they faced, which he believed showed that Darwin's gradual evolution was not a limiting factor and that organisms can adapt to a wide range of circumstances. Rather than natural selection, Warming favored the inheritance of acquired characteristics and hybridization as mechanisms of evolution. Haeckel popularized Darwin's work while maintaining some skepticism, as he was a proponent of Lamarckism, Spencer's social Darwinism, and of eugenics.[560] He was also a monist, Romantic, and understood social science as applied biology. He believed that evolution occurred in a polycentric fashion.

Organisms relate to one another in competitive and cooperative manners, as can be seen in the trophic pyramid and in the process of *ecological succession*, the serial exchange of dominance, or success, from one element of the ecosystem to another.[561].

The *trophic pyramid* describes the structure of the *food chain*, the arrangement of which organisms consume which others. In the trophic pyramid or the food chain, organisms relate to one another primarily as the eater or the eaten, although this view must be complemented with an understanding of ecological communities, wherein it is understood that some of the organisms on the lower strata of the trophic system could never be available foodsources for those in the higher strata who are part of a prior phase of succession. For instance, an insect that relies on forest will not become prey to a desert bird without some kind of anomaly or disturbance having been caused, despite the bird being higher on the trophic pyramid and from the same location as what has become a forest. That's a major part of evolution, applying the ecological pressures of natural selection to sculpt species to fit one another. At the bottom of the trophic pyramid, or food chain, are the *primary producers*. These are organisms that produce primarily from the energy of the sun using basic components. These are organisms like algae and plants. These are followed by *primary consumers*, who consume the primary producers, such as with insects. *Secondary consumers*, such as birds and rodents, consume the primary consumers. These might be consumed by *third-level consumers*, perhaps such as a raccoon or a fox, which might in turn be consumed by a cougar or a human, a *tertiary predator*. The lower the level of the pyramid, the more

[560] Early on, *eugenics*, which was a term coined by Francis Galton, was more about selective breeding than it was about state control. In fact, the earliest popularizer of eugenics in the United States may have been the anarchist, Moses Harman, who put out a magazine called *Eugenics*. Other famous eugenicists include the anarchist Emma Goldman, whose influence can be found in Margaret Sanger, who took the anarchistic philosophy and adopted it for purposes of Malthusianism applied by the state. Many of the things that we are told are bad have actually been twisted to make them bad, as with anarchism, which today is associated with all kinds of degeneracy to which the original anarchists were opposed.

[561] In a certain respect, ecological succession is similar to the larger cosmic changes involved in phase transitions. Likewise, and in a fractal or holarchic manner, ecological succession may be similar to revolutions or phase transitions. Indeed, phase transitions may be responsible for ecological succession, which may in turn be responsible for revolutions.

energy-efficient, and the less energy lost into the environment, but also the less energy-dense. The higher levels, as a consequence, require many more members of the lower level than of their own. It takes many insects to feed a bird, for instance, and many more plants to feed those insects. *Ecological succession* entails the shifting of animal and plant communities, and so also a shift in the trophic pyramid.

When ecological succession occurs, different plant and animal communities take control, displacing the earlier stage and establishing a new trophic structure. New plants will feed new insects that are adapted to them, and new insects will feed new birds whose beaks are designed for them, and so on. Those who fed on the earlier plants, the earlier insects, and etc. either become deselected or must find a new habitat, adapting thereto. Ecological succession, then, is the ebb and flow of evolution.[562] Ecologist Nicholas J. Gotelli suggests in his work, *A Primer of Ecology,* that "*succession*—broadly defined—is the change in community structures through time."[563] He says further that "ecologists made two interesting observations about colonization following a disturbance," a *disturbance* being an external force that has disrupted the ecosystem. Nicholas says that they saw that "the species that showed up immediately following a disturbance were often very different from the species that would show up later in time," and that those "pioneer species have life history traits that allow them to thrive in the harsh physical conditions of a newly disturbed patch." These often include plants with thorns or spines on them. Gotelli says, "these pioneering species do not persist indefinitely, and are eventually replaced by other species." This replacement generally entails some co-evolution and mutualism, with each stage increasing in mutualism as it goes forward. It also involves some convergence, as Nicholas describes when he says that "communities that are disturbed in different ways and look different to begin with may become more similar through time." An example of this convergence is given, that "forest patches that are damaged by windstorms, cleared for agriculture, or selectively logged may [...] converge to a similar structure of secondary forest growth a century after the last disturbance." Gotelli concludes that "the presence of pioneer species and the convergence of communities following disturbance" had "suggested that changes in species composition during succession were deterministic, not random."[564] This increase in mutualism and convergence, associated with convergence, just about always goes this way.

There *are*, however, cases in ecology that demonstrate monopolization, but under certain conditions which eventually change. The "inhibition model" may explain a situation in which "initial colonists suppress the arrival of later species, whereas in the facilitation model, pioneers promote the entry of latecomers."[565] Indeed, there does appear to be an element of monopolization going on when it comes to human political communities, too.

Humans live in *communities*, or groups, which can be singular or multiple (as with a community of communities, such as a clan of bands, or a tribe of clans), and which compose a society. A *society* is a group of people who are engaged in consistent interaction for some common benefit. This can occur within a single community, or between communities in a multi-community society. Human societies as a whole, and not only individual humans, also face natural selection. And the human ecosystem, the

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[562] No matter how important humans may think that they are, they are only one piece of the overall life system, the system of ecology and, even as primary consumers, their bodies themselves will be consumed by *decomposers*, organisms such as fungi that serve the primary ecological function of breaking down the dead matter left over by waste in the trophic system, themselves being somewhat extended between levels, consuming the dead as scavengers but also cohabiting and being eaten with the consumers by higher orders.

[563] Gotelli, 180

[564] Gotelli, 181

[565] Gotelli, 182

societal (including political) system, like any ecological system, undergoes succession. As organisms compete in the ecosystem, so too do societies, leaving survival to the fittest for the situation. Because the political system is ultimately an extension of the ecological, it is important to view political succession through an ecological lens, too. Like an embryo, which grows through the same stages with each unique person, ecological and ultimately political communities, in order to grow, and left to their own devices, must follow a certain pattern.

Sociology, the study of human societies, would have its proper beginning in the thought of people such as Henri de Saint-Simon, a utopian socialist who identified the industrial revolution as a source of potential positive political change, encouraging the creation of an international league of scientists to direct societal efforts away from war and toward societal betterment and the establishment of a society led by the *industrial class*, otherwise known today as the *producer class*, which included capitalists, small business owners, and wage laborers. This stood in opposition to an *idler class* composed of people such as aristocratic landlords. Himself an aristocrat by birth, he renounced his title. He saw society as largely driven by class conflict. Auguste Comte formulated a sociology of *positivism*, wherein he believed that society moved from a theological to a metaphysical and then a coming positive stage, which culminated in human emancipation from supernaturalistic thinking. Many strains of thought had contributed toward sociology, including economics most especially, as well as history, religion, anthropology, and the humanities. The Physiocrats, such as Turgot, were greatly influential in this regard, as was the rhetorician Giambattista Vico who seemed to echo the historical lessons of Polybius, German idealist philosophers such as Rousseau, Kant, Fichte, and Hegel, or English socialists such as William Godwin, William Thompson, and the Ricardian socialists, or French ones such as Charles Fourier and Robert Owen, among many others. Utopian thinking, coming from out of Saint Thomas More's conception, and following a long line of Platonist thought, was certainly a major influence on the development of sociology, as sociologists would tend to concern themselves with the elements of society that kept it from achieving the heights of *utopia*, literally "not a place," but meaning an ideal condition. Standing especially in the way of utopia were traditional class relations of domination that had been long-established, as well as some newer forms such as Southern slavery in America and industrial wage labor throughout the developing world. Continuing in the social pursuit, sociologist Pierre Proudhon would stress the mutualistic and sometimes antagonistic nature within society, suggesting that its dynamics were leading it toward an ever-greater societal equilibrium that balanced the needs of individuals and collectivities, a condition that through the course of time would abolish government as an encroachment on freely united individuals. Herbert Spencer thought similarly, but stressed the importance of biological evolution, particularly the adjustments of human sentiments to the needs of society as dictated by Reason and as resulting by way of natural selection working in favor of the evolution of *ethics* and *morality*, opinions regarding treatment of others and self. Lesser thinkers, such as Karl Marx and Emile Durkheim, would also become famous sociologists, though their ideas were far less useful.

Perhaps the model of social development that most consistently applies the principles of evolutionary biology, sociology, and ecology to human societies was developed by Gerhard Lenski, supported by his associate Patrick Nolan. Theirs is a macrosociological theory called the *ecological-evolutionary theory*. In it, Nolan and Lenski lay out the manner in which ecology ultimately affects the development of subsistence technologies (such as the hoe, plow, and combustion engine), which are the main determinants of economic conditions and political structures. To my view, and whether intentionally or not, they successfully provide insight into the workings of the *anacyclosis*, or political cycle (as described by Polybius, for instance) in the process, which naturally must be oriented within the framework of ecological succession, terms of which they use to describe their model of societal

development. For Lenski, the main force of societal evolution is intersocietal selection. Patrick Nolan, Lenski's cohort, and Gerhard Lenski, himself, say that the "key to the major changes that have occurred in the world system of societies"[566] "is the process of intersocietal selection that has drastically reduced the number of societies. Were it not for this process," they suggest, "in which the units that survive (or become extinct) are entire societies, human life would not have changed nearly as much as it has." They make clear, that

> Intersocietal selection occurs when a society ceases to exist as an autonomous entity. This can be the result of conquest or absorption by a more powerful society, or disintegration as a result of a natural disaster, environmental change, food crisis, or epidemic disease. Throughout human experience [...] societal extinction has been the result of contact and conflict among societies, and warfare and disease, either singly or in concert, have played the most powerful role. As a result, larger, more technologically advanced and militarily powerful, and more disease-experienced societies have prevailed, and they have come to constitute an ever larger proportion of the world system of societies.[567]

Taken at face-value, Nature can appear quite cruel at times. It is no different if a lioness tackles a gazelle or a superior society displaces another. Still, this is how she appears to do some of her most important work. It is not purely unfair if we look beyond the surface, however, because what Nature is doing is allowing for greater degrees of experience overall. When a superior society displaces another, it typically affords a larger population, which allows for more lives to be experienced overall, and often at a higher level of evolutionary development. As Nolan and Lenski tell us,

> Not all differences that have developed among societies have been equally important from the standpoint of intersocietal selection. Differences that influenced societal growth and development have been especially important, because societies that have grown in size and developed in complexity and military power have been much more likely to survive and transmit their cultures and institutional patterns than societies that have preserved traditional social and cultural patterns and minimized innovation.
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> The reasons for this are obvious. To survive, societies must be able to defend their populations and territories against a variety of threats. These include [...], above all, threats from other societies.[568]

They say,

> Societies that effectively cope with their biophysical and sociocultural environments continue to exist as autonomous systems, those that don't either break up or are incorporated into other systems. Although societies with large effective bodies of cultural information are more likely to survive and pass on their traits [...], diffusion allows much of the cultural information of systems that fail to survive to be preserved and passed on within the world system of societies.
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> Because technologically advanced societies have had the advantage in this process of intersocietal selection, their characteristics have increasingly come to be the characteristics of the world system as a whole.[569]

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[566] Placed "in the last 10,000 years"
[567] Noland and Lenski, 64
[568] Noland and Lenski, 64
[569] Nolan and Lenski, 70

In other words, Nolan and Lenski are pointing out that societies, like organisms, face selection by their environments, which include the presence of one another. As such, those societies that better compete for and manage resources and cultural technologies, and by extension develop a positive feedback in the production of larger populations, tend to deselect the others.

As outlined by Patrick Nolan and Gerhard Lenski, and when informed by James Woodburn's concept of *immediate return societies* vs. *delayed return societies*, human development goes from various stages starting from foraging and scavenging and low-order hunting and gathering societies, that immediately consume what they find, and then hunting and gatherting societies that might start to store some food, and on to herding, fishing, and horticultural societies, which themselves develop into maritime and agricultural societies, before industrializing, all of which are increasingly preserving their products for longer spans of time. The smallest of human societies is the Stone Age *band society*, typically a small extened family, followed by the Copper Age *clan*, a collection of bands, a Bronze Age *tribe*, a collection of clans, and then the Iron Age *nation* and *empire*,[570] and finally by the world society of interacting civil and political units, as exists today in the Oil Age. It is possible to imagine a world society in which political units are entirely absent.

While there are material constraints, and subsistence technologies certainly appear to establish the upper limits of what a society can achieve in the present, Nolan and Lenski stress that there is a major difference between cultural and biological evolution. Indeed, Edward Burnett Tylor, a cultural evolutionist, suggested that societies develop through three stages from savagery to barbarism to civilization. He did not believe in major differences in human intelligence. He did, however, believe animism to be the foundation of all religion, though was himself a supporter of deism. The point of his cultural anthropology was that humans of any race could eventually go through all of the various stages of cultural development. People such as Pierre Teilhard de Chardin and Jean Gebser would provide an orthogenetic,[571] developmental, or phenomenological approach to psychology in much the same way, following after Tylor's impact. Building also upon the tradition initiated by Tylor, and having stated their own proclivity toward a degree of Lamarckism, which they anchor to cultural matters especially, Nolan and Lenski say, "[s]pringing from the easy flow of cultural information among societies and the ease with which it is incorporated into heritable form is" a "way in which sociocultural evolution differs from biological: it has given rise to much higher rates of change in our species." This differs from simple genetic changes, which are "necessarily a slow process in a species that has a long generation span and relatively few offspring," instead being able to be "rapidly acquired, exchanged, recombined, and accumulated, with the result that substantial alterations in a society's culture may occur within a single generation." As such, "sociocultural evolution may have a greater potential than biological evolution for being brought under rational human control," though "this process has hardly begun."[572]

We are genetically evolved—our instincts and impulses are suited— to exist in small band societies, but our technology has allowed us to develop beyond the capacity that we are genetically most suited for, such that we are now selected by artificial environments of our own creation.[573] The fact that humans can affect our own evolution in this way, and even in a conscious and directive fashion, is known as

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[570] Following a period of hunting and gathering, and sometimes herding or fishing, advanced horticultural and agricultural as well as maritime societies would develop into advanced civilizations, including those of a democratic or republican and imperial nature

[571] The view that evolution is teleological

[572] Nolan and Lenski, 72

[573] While the political equality of hunter-gatherers does incite feelings of excitement about what is possible for human beings, the problem persists that technological development has made the informal or customary social structures of hunter-gatherers relatively ineffective

niche construction. As Robin Dunbar, Louise Barrett, and John Lycett suggest, in *Evolutionary Psychology*, "[n]iche construction means that adaptation [...] becomes two way, with populations of organisms setting problems for themselves, as well as solving problems set by the environment."[574] There must be something said in regard to the fact that human societies establish niches for greater degrees of communication so that problems can be resolved. Indeed, Robin Dunbar holds that *social grooming*—gossiping about others in order to protect one's allies from their negative behaviors, similar to apes picking fleas or mites off of one another— led to the development of human language. This was only necessary because groups had already been formed, but some wanted to play the role of "free rider," a sort of social parasitism.[575] Dunbar, in *Grooming, Gossip, and the Evolution of Human Language*, says that language

> allows us to exchange information about other people, so short-circuiting the laborious process of finding out how they behave. For monkeys and apes, all this has to be done by direct observation. I may never know you are unreliable until I see you in action with an ally, and that opportunity is likely to occur only rarely. But a mutual acquaintance may be able to report on his or her experience of you, and so warn me against you—especially if they share a common interest with me. Friends and relations will not want to see their allies being exploited by other individuals, since a cost borne by an ally is ultimately a cost borne by them too. If I die helping out a scoundrel, my friends and relations lose an ally, as well as everything they have invested in me over the years. Language thus seems ideally suited in various ways to being a cheap and ultra-efficient form of grooming.[576]

The ability to communicate with the use of signs and symbols, such as verbal and written language, is a characteristic that make us uniquely human. Human societies experience the constant opening of niches,[577] sometimes completely novel and entirely life-changing, and these niches demand filling.

Through niche construction, human beings have an influence in the direction of their own evolution. But niche "construction" is not really the case when we get down to the brass tacks. Rather, it should be seen as the *discovery*, not the *construction*, of new niches.[578] Niche construction and ecological succession necessarily involve establishing something that cannot last, though. In the "facilitation model" of ecological succession, for instance, Gotelli says that "alterations facilitate, or 'pave the way,' for the next group of species to invade while simultaneously making the environment less suitable for the original set of pioneer species."[579] Evolution still takes place.

High states of mutualism, as are found in ecological climax communities, come after aggressive stages of colonization and pioneering. This is found demonstrably true of ecology; and humans, being members of the ecological community and being anything but outside of its laws, must obey them. The Mutualist anarchist, Pierre Proudhon (whose ideas serve as the foundation of biological mutualism), in his *The Federative Principle*, also proposed a progressive, evolutionary "political" succession, compatible with ecological succession, when he said that

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[574] Dunbar, Barrett, and Lycett, 28

[575] The free rider (or parasitism or communism) problem is one that persistently detracts from genuine attempts at mutualism, giving rise to the need to establish systems that prevent the free rider from leeching from everyone else's efforts. Unfortunately, attempts to prevent unofficial free riders often lead to institutionalizing officialized free riders, such as royalty or politicians.

[576] Dunbar, 79

[577] Compare this to William B. Greene's "Blazing Star" spoken of later

[578] The revolutionary social concept of *Mutualism* is an example of an attempted niche construction, resulting from a *conatus* for mutualism that has its source in retrocausality

[579] Gotelli, 181

> you will notice that both principles, Authority and Liberty [...] show themselves in history in chronological and logical succession. Authority, like family, like the father, genitor, is the first to appear; it has initiative, it is assertion. Questioning Liberty [...] comes afterwards: it is criticism, protest, determination. The fact of this succession results from the very definition of ideas and the nature of things and the whole of history testifies to it. There, no inversion is possible, nor the least trace of the arbitrary.[580]

Proudhon goes further into the mechanics that give rise to succession in his *System of Economic Contradictions*. Essentially, though, Proudhon argues that society evolves increasingly in the direction of Mutualism through the process of succession and— though he doesn't use the term— niche construction.

The colonizing pioneer principle of authority is expressed in "our" political structures, which, during its horticultural phase, had started tending more and more to brutalism and control. As if for a colonizing or pioneering plant species in ecological succession, the new niche afforded by climate change and human technological progress demanded aggressive action to fill it, and a new means by which to do so.[581] As with the pioneering species—the weeds and thorns—, authority filled the niche. Such was a state of low mutualism, but an important stage of pioneering succession, nonetheless; a stage that was needed to precede the high mutualism conditions of what is to come from a climax community. Then came the modern and especially the industrial era, when— as Nolan and Lenski point out— the ruthlessness of the beneficiaries of stratification started to slow down, and democracy and human and civil rights began to be won.[582]

While ecological settings may establish certain limits and conditions to the evolution of society, it would be mistaken to consider human societies to be purely, or even primarily, deterministic, in the mechanical sense.[583] Subsistence technologies are important drivers in evolution, but these are not produced entirely by a physical environment, but by way of correlation of the physical environment with psychological forces. These psychological forces, when it comes to human evolution, appear to be the main driver. Technologies are relics of human thought. The field of *socionomics*, for instance, is established upon the idea that human psychology is the major driver of change. Robert J. Prechter, Jr., in *The Wave Principle of Human Social Behavior and the New Science of Socionomics*, says that

> Social mood trends represent changes in human attitudes. Changes in social mood trends precede compatible changes in history and culture, indicating that the former changes the latter. Thus, there is powerful evidence that the pattern of mood change produced by the social interaction of men is the underlying engine of the trends of social progress and regress.[584]

Prechter, Jr., following after Ralph Nelson Elliott, proposes that Nature's growth takes a "three-steps-forward, two-steps back" pattern whereby "five waves" follow "net movement in the direction of the one larger trend followed by three waves" that push back. This is consistent with the idea that Nature or spacetime takes the form of a spiral, wherein linear and circular processes dance. Indeed, Prechter, Jr.,

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[580] Proudhon[1], 692

[581] This was a niche for order-creation in societies in which fundamental biology had not provided a means. Human beings were evolved to exist in small bands, but not big societies. But culture and technology enabled big societies, and the result was a constructed niche, which created a demand for a colonizing or pioneering force to fill it. Colonizers and pioneering species are quite typically aggressive, and this is related to their ecological function of filling unused spaces quickly.

[582] Nolan and Lenski

[583] They are, nonetheless, determined in the retrodeterministic or teleological sense

[584] Prechter, Jr., 15

affirms that "[f]ractal, spiral, and Fibonnacci phenomena in biology and human perception and mentation suggest a biological basis for the phenomena."[585] Struggling to have come up with the best descriptor for what he otherwise calls "social mood," Prechter, Jr. says that, perhaps the best alternative might be a Greek word, meaning "to strive," *maiesthai*.[586] The ultimate source of this striving, found biologically in the organism, especially the human being, is *syntropy*, the process that runs counter to entropy. What is being empirically graphed in fields such as socionomics is the effects caused by the future, itself largely unknowable, and from how far it extends we cannot currently be certain.[587]

Unlike ecological disturbances, which generally (though not always) take place by way of external pressures, political disturbances can just as well occur internally. *Maiesthai* or *conatus* provides a means of political disturbance. Perhaps there is an analogy to be found in the ecological world,[588] but, among humans, widespread communication of important ideas— as had occurred during the Renaissance, Reformation, Scientific Revolution, Enlightenment, and so on— can lead to a sort of phase transition or succession in society, a *revolution*. Unlike in ecological relationships between organisms, however, the social relationships between humans might not always require the displacement of others,[589] as humans are individually capable of adapting to new societal niches, or roles. Political succession, then, does entail the displacement of old roles, such as *king*, answering only to his small court in a monarchy, and it does also entail their replacement with new ones, such as *prime minister* or *president*, accountable instead to a parliament or congress in a constitutional government or republic. Such succession moves society away from more pioneering societal or political structures toward more climax systems, ideally a society lacking politics altogether, with confederation but not government or state, such as with Mutualism, which would replace presidents with facilitators and congress with general assemblies, as well as employees with worker-owners and tenants with owner-occupants, restoring the equality once shared by hunter-gatherers, not by regression to disorder, but by progression of order past private domination and toward mutual co-operation, thereby making the order provided by government and state obsolete. The anarchy of Mutualism is not that of the hunter-gatherer, of the pre-state society, but of the post-industrialist, of post-state society. As such, Mutualism is civil society without politics.[590] For anarchists such as Rudolph Rocker, the distinction between physical necessity and human agency was very clear. Physical, material conditions set the limits, but within those limts human beings have a great deal of agency, owing to their will.[591] He says that

> in social events it is always a matter of a causality of human aims and ends, in nature always of a causality of physical necessity. The latter occur without any contribution

[585] Prechter, Jr., 15

[586] This word is similar to *conatus*, the word preferred by the radical and heretic, Baruch Spinoza, when he kicked off the Radical Enlightenment. Consequentally, it provides a strong foundation for radicalism.

[587] The extent to which we are compelled by the future has to do with our success, for there is no success without a future, as duration into the future is the ultimate measure of success. This can apply to individuals but also to collectivities. For many of the heretics and radicals, driven as much by spiritual and collective as by hedonist and individual concerns, the future extends far for the collective, but was cut short for the individual, many of whom were executed for their beliefs or their willingness to revolt against established authorities. This willingness, which ultimately gave form to republican societies, was itself a form of *conatus* or *maiesthai*.

[588] It has been found that trees and other plants communicate with one another by way of a kind of biological internet that occurs by way of the mycelium, or root-like structures, of mushrooms. Indeed, "magic" mushrooms have long been associated with psychological affects. There are even predatory fungi known to take over the brains of ants. So the connection between fungi and intelligence and information is fairly well-established.

[589] However, intersocietial selection does often involve displacement and can even involve genocide. In the past, there has been some correlation between speciation and succession. But that correlation has typically seen the emergence of new races by way of hybridization, which then assert dominance.

[590] Civil society is composed purely of voluntary associations (or societies), oftentimes the scale of a band society but at times growing as large as nations or empires

[591] Rocker, a Nietzchean, explicity suggests the "will to power"

> on our part; the former are but manifestations of our will. Religious ideas, ethical concepts, customs, habits, traditions, legal opinions; political organisations, institutions of property, forms of production, and so on, are not necessary implications of our physical being, but purely results of our desire for the achievement of preconceived ends.
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> [...]
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> Every process which arises from our physical being and is related to it, is an event which lies outside of our volition. Every social process, however, arises from human intentions and human goal setting and occurs within the limits of our volition.[592]

The distinction between physical causation and goal-setting is rooted in the distinction between entropy and syntropy. Both entropy and syntropy play out in the operations of society. But whereas entropy is a matter that is largely outside of our doing, syntropy expresses itself in our will, itself associated with our mood, a reflection of our understanding.

Among the capacities of humans to use their agency and to strive, to consciously evolve rather than to simply be fated, are the creation, maintenance, and— when needed— replacement of norms. *Norms* include the full range of social expectations or suppositions, from the less important ones such as folkways up to the level of laws. *Folkways* are the standard practices of a people, similar in some respects to the *best practices* found in industries, which have been widely adopted and normalized because they have been understood to provide the best results. These include such things as manners, customs, conventions, etiquette, popular acts of politeness and common courtesies, and the division of time throughout the day for common things such as waking, eating, working, and sleeping. To go against a folkway or a best practice may not necessarily be considered to be a moral or ethical wrong, though it may be considered to be foolish or barbaric, and cause for criticism, ridicule, mockery, or even scorn. *Mores* are moral or ethical norms of society regarding conduct, the breach of which results in some sort of shaming, shunning, or ostracism, typically much more severe than what occurs with breaks from folkways. *Laws* are norms that have developed from out of *taboos*, things that are strictly forbidden, often for a moral, ethical, religious, or political reason. A *law* is a rule of a society the infringement of which results in direct remediation or punishment by force, often resulting in physical punishment, banishment, or death. Whereas other forms of norms do not involve force, unless they are themselves laws, laws are defined by their potential or actual use of force.

We have *conditioning*, or habituating, effects on one another as one another's environments, such that we can influence one another's behaviors by the way we treat each other. By treating one another well and rewarding one another's positive behavior, we may bring one another's wellbeing up and cause positive mental associations with sociality, thereby neurologically rewiring one another toward pro-social behavior. Similarly, by maintaining justice, or by punishing bad behavior, negative mental associations with anti-social behavior can be established. This can also occur on the level of *ideologies*, the normative systems and beliefs held by groups— such as religious and political beliefs—, and on the scale of communities that, later in the development of humans, have even reached the size of empires. Ideological groups are constantly battling to win the approval of peers, to establish positive associations in the minds of peers with the ideological group, in order to build support to somehow put one's ideology into practice, often, though not always, in an "us against them" victory. These kinds of struggles can lead to simple changes of norms or even to "paradigm shifts" of various kinds, including political revolutions.

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[592] Rocker[1]

Another capacity humans have is that of *non-conformism*, of going against the grain when norms are wrong. This requires being principled. Being *principled* means sticking to one's *principles*, one's comprehension of the laws of Nature, and not infringing them, especially when it is difficult to do, such as when a majority is saying to do otherwise. Principled individuals, if their principles are superior to the norms of an existing group, and if they are confident in those principles, can influence the consensus in groups, can cause factions and splits, or even revolutions if those principles lead to a paradigm shift and the establishment of new norms. This is risky, however, and if the non-conformist fails they may be declared a heretic or a radical unfit for the society, and even killed for going against the social norms.

Non-conformism and social conditioning are not necessarily at odds, but are instead two forces that are both needed, one to challenge existing norms with better ones and another to maintain norms until better ones prove their worth.

Hunter-Gatherer and Stone Age Society

Primitive society was composed of bands of people and small tribes with limited technology. Band societies would rarely produce a political hierarchy, being much too small. They would instead tend to be *acephalous*; that is, would lack a headman. Otherwise, they might have had a leader who acted within a functional capacity, accountable to the group, and not outside of those limits; someone more like an elected captain. This put them largely within the bounds of intraspecific (within the species) biological mutualism. Patrick Nolan and Gerhard Lenski, for instance, suggest that in hunter-gatherer societies there is essentially little to no political authority. They say that "political authority with the power to coerce is virtually nonexistent [among hunter-gatherers]." Yes, they permit that "differences in influence exist," but they qualify that this is "only to the degree permitted by those who are influenced, and only as a result of respect for another individual's skills or wisdom. When individuals lose this respect," they say, "they also lose their influence."[593] Oftentimes, and probably most commonly among Stone Age hunter-gatherers, there is no institutionalized hierarchy whatsoever, not even a basic headman. There are merely interrelations between members of the community. However, there are times when communities make use of a headman for practical reasons. Nonetheless, as Gerhard Lenski says, this time on his own, in his work *Power and Privilege*,

> Even in those groups which are governed by a headman, his powers are usually quite limited. To begin with, they seldom extend beyond the bounds of his own band and when they do, they are extremely tenuous. More serious limitations arise from the fact that the headman has virtually no tenure or authority.[594]

Gerhard Lenski here refers to the kind of authority exhibited by the headmen of hunting and gathering societies as rather purely "*functional authority*," and points out that such authority is often granted to those with accumulated honor and prestige, in an act of reciprocity, in which "potentially disastrous inequalities in subsistence are transformed into inequalities in prestige and influence, a much safer and more satisfying arrangement." This is done by having "the less able members of the group reward such a person with prestige and influence in exchange for a share [of his production]."[595] He says that, "[b]y this spontaneous and uncoerced exchange, those who are generously endowed by nature with talent and

[593] Nolan and Lenski, 93
[594] Lenski, 107
[595] Lenski, 105

energy are stimulated to produce more, and those who are not have greater assurance of obtaining the necessities of life."[596]

These examples serve to demonstrate that political hierarchies and governments are not something ingrained in the human species. Quite the contrary, the biological condition of human beings, stemming from the context that we are biologically evolved to exist in, is one of relative equality. Due to the lack of hierarchy and headmen, human societies before the evolution of coercive hierarchy were largely within the bounds of biological mutualism. This owes itself to the fact that social orders like those described by Lenski exemplify those we were longest exposed to, as human beings had been hunter-gatherers for much much longer than we have lived in industrial societies. Industrial societies are but a tiny fraction of the human experience. Mutual aid as a cultural technology, however, was less established as a tradition, and would be until the horticultural era. People merely practiced reciprocal altruism as a matter of familial instinct and custom. Human societies are not basically biologically conditioned to order of the level required by advanced lifestyles, which is why we have culturally established political hierarchy, seemingly against our biological instincts. It would take some time for mutualism to evolve into a cultural technology capable of strong solidarity through mutual understanding or contract.

That human societies were less violent when we were living as hunter-gatherers runs quite contrary to the progressivistic assumptions of many: that primitive people are by their nature more brutish and domineering. Counter-intuitive as it seems— due to immersion in governmental propaganda—, the social science shows that human beings are genetically suited for a primitive anarchy of headless bands, or with "functional hierarchies" (not a hierarchy in the anarchist sense of it) limited by the merit of the functionary. Many of our social problems result from divergence from this[597] condition, though some benefits do accrue from it as well. That early societies lacked political authority may tickle the senses of the anarchist reader, critical of authority. Noam Chomsky, after all, defines anarchism as the philosophy that authority is not self-justifying, but that the burden of proof rests on authority. The society of the hunter-gatherer, in many respects, is exemplary of such a condition. However, Chomsky, a self-declared anarcho-syndicalist, suggests that "anarcho-syndicalism [...] simply regarded anarchist ideas as the proper mode of organization for a highly complex, advanced industrial society."[598] Hunter-gatherer societies have certainly fallen short of such a task. And Chomsky, a reasonable guy overall, doesn't suggest going back to hunting and gathering. While hunter-gatherers and simple horticulturists generally lack political authority, they also lack strong, multi-community organization.

Many anthropologists and sociologists hold that problems of political violence accelerated with technological changes that made societies less manageable for their members by way of their own instincts and old customs. That this is so has given rise to evolutionary psychology, which looks at the results of biological evolution's attempt to keep the pace with cultural evolution. Larger societies would demand more rational and orderly structures, and these would often not be put into place except by the most cunning and capable of forcing them onto others. This represents an early stage of ecological succession, as will be discussed later.[599]

Primitive people generally lack notions of ownership of private property in land. This owes itself to the fact that most of human existence has been spent as nomadic hunter-gatherers, in which people did not

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[596] Lenski, 105
[597] Nearly-Rousseuian
[598] Chomsky[1]
[599] Any successful anarchy—such as that proposed by the Mutualists—must find a way to maintain order—the ecological niche demanding to be filled— while eliminating hierarchy and coercion, if it is to claim a place as a climax system and not revert to primitivism

spend a lot of time in the same location for too long.[600] While tribes may develop traditional territories, in which they would generally cycle, these were, by no means, without dispute or change, and were themselves dependent upon tribal occupancy and use (a common notion regarding a precondition of Mutualistic property relations). Displaying the mutualism of early societies,[601] Nolan and Lenski relay to us that

> the concept of private property has only limited development among hunting and gathering peoples. Things that an individual uses constantly, such as tools and weapons, are always recognized as his own, but fields and forests are the property of the entire society.[602]

The earliest form of economy probably looked a lot like sharing between immediate family members in small bands, likely facilitated but not controlled by an assertive or suggestive father. A mother— and perhaps her mother, sisters, or children— might receive food acquired by the rest of the band, and that she also helped to gather, being responsible for preparing it for consumption. Before this level of specialization, which was according to gender, hunting and foraging likely resulted in immediate consumption by the band. Delaying the returns and specialization would contribute toward the growth of bands into larger units, such as clans. However, there may have been some early attempts to regulate debt relations or even to make a means of exchange, such as with the caches of shells found on Mount Carmel or the "Wolf Bone" tallystick associated with the Aurignacian culture.

Life in the Stone Age was not all fun and games, however. According to the psychohistorian Lloyd DeMause, there was actually quite a lot of child abuse going on. Lloyd deMause has suggested, upon anthropological evidence, that primitive people would regularly infanticide their children, including torturing them to death, and that this was an acceptable practice in their societies. He argues that this left the siblings of the infanticided children mentally disturbed, which has been associated with *bicamerality*, or a compartmentalized brain hemispheres, such as can be associated with schizophrenia, as proposed by Julian Jaynes. Such a disturbance, it would seem, mirrors the disturbance of an ecosystem, in that it produces very unfriendly "pioneer" behaviors, as primitive people would certainly be the pioneers of human social structures, and their societies are full of immoral behaviors. He believed that this was done by parents who were psychologically dissociated. Some psychohistorians hold that primitive people lack the desire for an exchange of "mutual gazing" with their children, important to psycho-social development. Whether this is the case of early modern humans of the Middle Stone Age, or if it occurred only after particular stresses, such as those of the Younger Dryas, is hard to tell.

In a certain respect, and despite the horrors of child abuse, the mutualism of the Stone Age hunter-gatherer that did exist, in a society lacking coercive hierarchy, represents a climax in early human, and indeed Great Ape, relationships. This climax, however, would be disturbed—perhaps in three steps backward—, especially by the onslaught of the Younger Dryas, which set humanity back into pioneering mode, giving rise to vicious hierarchies and political authorities of the Copper, Bronze, and Iron Ages that it remains our duty to evolve past today as we move past the Oil Age.

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[600] Hunting and gathering has been the most prevalent means of subsistence activity in the human past, even as it regards *Homo sapiens sapiens*, the modern human

[601] Modern Mutualists distinguish the "private" property of the first sort, rather, as *personal* property, or possessions, than *private* property, which they would reserve for land. While not consistently used by *all* Mutualists (for instance, Thomas Hodgskin or Clarence Lee Swartz), this is an important philosophical distinction that Proudhon, the first explicit anarchist, had made, and that most Mutualists of today get behind, even if they do not consistently adhere to the language.

[602] Nolan and Lenski, 93

The Age of Cosmological and Biological Mutualism

The age of cosmological and biological mutualism refers to the era, within an eternal Universe, in which the only sort of mutualism to be found was of the biological and, at most, semi-conscious sort, induced through cosmological forces of survival, such as the execution of immediate goals. Natural selection produces— as facilitated by retrocausality and by way of ecological succession— a climax in peak mutualism when it gets the chance. Such a peak of mutualism was found among *Homo sapiens*, though it was informal. While steady for millenia, it eventually gave way to more exclusivistic, noble practices of mutualism. This establishes a second story in the house of human mutualism, a second, political layer, atop a biological or instinctual one. We will continue on to that.

THE AGE
OF
ARISTOCRATIC & NOBLE MUTUALISM

Looking at mutualism from its barbaric to its medieval state, and the practices of mutual aid that led to civilization and the aristocratic and noble form of the state

Borean Albinos

What is commonly referred to as the *white race*— white Indo-Europoids— is really just a collection of (sometimes Neanderthal-crossed) albinos[603] from Eurafrica and Eurasia, sourced from out of Iberomaurusian Mechtoids and Cro-Magnoids,[604] Afro-Levantian Levantoids and Caucasoids, West Asian Australoids finding their way to the Zagros, and, later, Polynesians, possibly coming from both East and West, if not also paleo-Americanoids coming from Out of America.[605] Albinos from Africa and India, at the very least, had combined, that is, primarily in the Levant, Zagros Mountains, and the Caucasus, to form that larger race that might best be referred to as *Indo-Eurafricanoid* or *Indo-Europoid*, having a *Eurafricid* wing in Europe and North Africa and an *Arabo-Afghanid* or *Indid* wing natively in the Middle East or West and South Asia, including the Arabian Peninsula across to India.

The Eurafricid wing would include among it mostly Mediterranoids, Alpinids, and Nordids, with some Caucasoid (and a substrate of the more ancient races[606]). The Indid or Arabo-Afghanid wing includes mostly the Arabid, Irano-Afghanid, and elements of the Turanid, with some Levantoid and Australoid substrate. Caucasoids, such as Georgians and Armenians, might be considered a central, possibly root population found between the Alpinid in Europe and the Turanid in Western Asia, and are often considered to be Indo-Europoids. The languages of these peoples, like these peoples themselves, have converged over time, leading to various groupings oftentimes containing but not being limited to familial relationships, patterned according to some dominant meta-structures arising from out of competing conventions. The larger grouping of these peoples and their languages is that of the Nostratic.

Less commonly, though not incorrectly, various Mongoloid populations might be considered to be a part of the white race. Indeed, Northern Mongoloids, as well as many Austroasiatic peoples, share with Europoids light colored skin. And, indeed, the language grouping in which the Sino-Tibetan and Austric languages fall, the Dene-Daic, shares relations with the North Caucasian languages, such that the term *Sino-Caucasian*, a branch of Dene-Daic, leaves us to conclude that at least one strand of input into Mongoloids shares relations with Caucasoids.[607] Still, even the Southerly Mongoloids, sometimes called *paleo-Mongoloids*, might share some relation to the "pseudo-Mediterranoid" Austroasiatic speakers. Whether Caucasoid or Mediterranoid, the connections of both South and North Mongloid phenotypes to the larger Indo-Eurafricanoid are hard to ignore, involving much hybridization as well as drift over time.

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603 *Leucism*, or *Leukism*, meaning "white" or "light," is a related condition to albinism. Like albinism, it results in depigmentation of an animal. Because there are many overlaps between leucism and albinism, the lines between these can be blurred. And the two are quite often mistaken for one another. For the sake of this work, *albinism* includes leucism and related depigmenting conditions more generally.

604 Including here Gaunches of the Canary Islands

605 With some Mongoids from out of East Asia and Siberia thrown in for good measure

606 Such as Cro-Magnoid, Mechtoid, Australoid, Capoid, etc.

607 Likely the strand that Carroll Quigley points to, having taken their agglutinative languages to Northeast Asia and into the Americas, discussed later

That Africans in the Levant contributed to the "white race" is a possibility too likely to ignore. Coming "Out of Africa," or perhaps being forced out, African albinos (Capoid, Levantoid) would converge with other albinos in the Levant, the Caucasus, and the Zagros Mountains, to name a few hot spots. One author, in "The Real History of White People," writes that "[t]he second Out of Africa (OOA) migration event (The first being Humans to Australia), saw Blacks from Africa with straight hair and 'Mongol features' take an 'Inland route' through Southern Asia and on up to China, where they settled."[608] This author is a proponent of the Out of Africa view, and so believes that all humans originated in Africa. This view is also called *monogenetic*, because it implies a common origin from Africa for all people, typically from out of a single pair of people or a small population. There is plenty of evidence for this view, and it cannot be denied that there have been migrations from Out of Africa. However, according to a polygenetic view, such as the multiregional view, these African populations had likely combined with peoples who had evolved indigenously in Asia, wherefrom some of their features would come, and to which they would contribute some of their own.

"Included with this group," says the author, "were straight haired Blacks 'without' Mongol features—now called 'Dravidians' who stayed close to Africa, and settled in India and other areas of Southern Asia."[609] Dravidians are a very dark-skinned, black people that exists today primarily in India, though they were probably much more spread out at one time. They are likely some kind of transition or convergence from out of a more pure Australoid type toward a later Jat type, an Indian people discussed later, involving some admixture with Cro-Magnoids from Europe. They are noted for their having essentially Indo-Eurafricanoid features despite their being black.

The author continues, saying that they had been followed Out of Africa by "[a]lbinos, who were probably motivated by a quest for relief from the heat and burning Sunshine of Southern Africa—and relief from the torment heaped upon them by normal Africans. Even today," the author says, "superstitious Blacks of Southern Africa maim and mutilate Albinos in the ignorant belief that their body parts possess magical properties, which they use in rituals."[610] Southern Africa tends to be inhabited today by Capoids, or Khoisan people. These are some of the earliest *Homo sapiens*, or at least are some of the oldest existing humans. Populations would not only come from directly Out of Africa or even from Out of America, however. They'd certainly also involve migrations also from out of the Indies, such as India and Indonesia. The author, himself holding to the Out of Africa idea, continues, saying that "[t]he Albinos [...] found a pass through the Hindu Kush mountain range, now called *The Khyber Pass* they passed through it, and entered the grasslands (Steppes) of Central Asia, where they settled."[611] These individuals would contribute toward groups later known as the *Yuehzi* and the *Tocharians* of the Tarim Basin.

Similar in some respects, John Moore maintains, in "The Origin of the White Race," that "albinos were also called *'moon children'* because they had to avoid being exposed to excessive direct sunlight, therefor they usually only came outdoors during the night."[612] He says,

> Black parents, unable to explain why white skinned children would appear in their offspring became suspicious, and believed that albinism was a punishment from God and the child with albinism cursed or was an embodiment of sin, so they began separating the growing number of white skinned offspring from the natural black

[608] N/A[1]
[609] N/A[1]
[610] N/A[1]
[611] N/A[1]
[612] Moore

> skinned population. Those with albinism were either banished or thrown out of the tribes and forced to live in colonies in much the same way that people with leprosy were forced to live in leper colonies away from normal people.[613]

Indeed, white skin has even been considered to literally be leprosy. The root of *albino* is *alb*, which, according to Etymology Online, is related to Greek *alphos*, which means "white leprosy."[614] It may be that albinos had been confused for lepers, but there may simply have been a prejudice against white skin. Most likely, a number of interpretations of the occurrence would lead to separate outcomes, sometimes convergent.

Another possible role of the albinos, or "moon children," sometimes called *children of the night*, may have been as nightwatchmen. This suggests at least some possibility that the modern question of "Who watches the nightwatchman?" may have contributed toward some foul play, perhaps contributing to the concerns of the community about lighter-skinned members who wished to monopolize the nightwatchman role. The "moon children" would become the founders of Thracian, Dacian, Scythian, and Germanic mythologies surrounding figures such as what we now know as *werewolves* and *vampires*. While occurring in Europe, this may have had its beginnings among dark-skinned ancestors of the Na-Dene and Uto-Aztecan-speaking tribes of America, and it may have been brought to Eurasia by way of Beringia. The Navajo, for instance, have legends of shape-shifting witches that turn themselves into animals, such as with the "Skin-Walker," the opposite of a "medicine man," and a Trickster like the Coyote. Having been called "*Homo nocturnus*" by Linaeus, suggests Osten Bjornberg in "Total Albinos Among the Cuna Indians," the Cuna being a tribe particularly stricken with albinism, they have "at times been regarded as monsters" and "have often been killed.""Frequently they withdraw from association with the other Indians and become asocial recluses," Bjornberg suggests, but "'white' Indians have also been regarded as superhuman, associating with the gods and having their own heaven, which normally pigmented Indians could not enter."[615] Other tribes beside the Cuna[616] who are prolific in albinism include the Hopi, Zuni, Jemez, and others of a Pueblid phenotype.

Albinos would coalesce independently and separately in different areas, forming different tribes, and finding success especially in mountainous forest or cold regions where their skin would serve as a positive adaptation or at least a non-deleterious one. They might be found generally in the Levant, as refugees from Africa, but the Caucasus, wherein they mixed with Neanderthal—becoming the Caucasoid race—, would be their stronghold. They would certainly spread out from there as well as converge in other places, such as the Zagros Mountains and the Hindu Kush, but the Caucasus appear to be a central point of white convergence as well as emanation. John Moore says that "albino groups moved into the Caucasus, an area of mountain ranges, plateus, and forests during the Ice Age that lasted for thousands of years [...]"[617] In such a place as the Caucasus, this would likely involve a convergence of Cro-Magnoid, Mechtoid, Capoid, Levantoid, Australoid, and even Americanoid populations, along with a fair amount of Neanderthaloids too. In this way, "white people" are actually a mixture of most, if not all, of the races of the world, but particularly those with recessive traits such as albinism and blue eyes, which in the deep past had either been demonized or deified. White people would converge all along the mountains, in the Hindu Kush, the Zagros, the Caucasus, the Alps, and the Ural and Altai mountains, among others. Perhaps tying it all together was the Alpine-Himalayan Volcano Belt that extends from Indonesia, up into the Himalayas and Southern Siberia, back down through the Zagros and Taurus

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[613] Moore
[614] Etymology Online[1]
[615] Bjornberg
[616] Also called the *Guna*, *Kuna*, or *Tule*
[617] Moore

Mountains, and across the North Mediterranean. White Eurostanoids, if this is the case, may trace their ethnogenesis to the convergence of albinids from different races along this belt, the Caucasus, and the Ural and Altai mountains, perhaps first giving rise to the Alpinid variety of white or "white" (ruddy, olive, golden, etc.) Caucasoid, proto-Turanids having split with or separately hybridized from the proto-Alpine and going on to develop into Turanids and Mongoloids. However, some hold that before the Alpinid, a true white, there were others, such as the Mediterranoid or Polynesid, who would start to lighten up first, though not quite reaching a pale, fair, or even ruddy complexion.[618]

It seems likely that albinism was not widespread enough to create pale people in any lasting quantity at first. Rather, partial albinism was likely to be frequent and those albinos that were pale would mix with non-albinos who were available and willing to be mixed with. Partial albinism would come in the form of only lightened, but not whitened, skin tones, as well as "splotchy" or "patchy" skin, with giant freckle-like areas and lighter-skin areas. As time went on, however, skin would lighten and patches would shrink in size into freckles, producing people of a "fair" or pale skin-tone, sometimes even absent of freckles. This would especially be the case with later Caucasoid and Nordid types, as well as the Northern variant of Mongoloid, a partial derivative of the proto-Turanid.

Among the first "white people"—probably only slightly lightened, or "partially albinized"— may have been the various mountain peoples[619] who would become known variously as *Gutes*, *Juts*, *Gutians*, *Jats*, *Tats*, *Zatts*, and etc., developing largely from out of the Zarzian culture, probably a mixture of Australoids, Cro-Magnoids, and Neanderthals, perhaps including some proto-Turanids, in the Zagros region; and *Alpines*, *Albani*, or various other names, typically coming from out of Natufian influences as "Basal Eurasians"— Levantoid, Mechtoid, Cro-Magnoid, and Capoid admixture— mixed with Lappoids or Turanids and Neanderthal. Like the Natufians, who were a related Mechtoid, Levantoid, and Capoid culture developing toward a Eurafricanoid phenotype[620] in the Levant, the Zarzians, had, taking after the Kebaran people, similarly composed to the Natufians, participated in an early form of horticulture. The Kebaran had ultimately synthesized the Mechtoid Aterian, the Levantoid Emiran, and the Capoid Bohunician cultures, though there are also similar microliths to the Kebarans found in East Asia. Both Zarzian and Natufian stone industries developed in part from the Kebaran. Zarzians and Natufians represent members of the two major wings of the Borean languages, Dene-Daic and Nostratic, perhaps in their prototypical or ancient forms. Over time, the Late Stone Age process of coalescing albinos contributed further to what would become known variously in the Bronze and Iron Ages as *Hebrew*, *Aryan*,[621] *Scythian*, *Tartar*, *Hun*, or etc. groups— collectively referred to as *steppe peoples*— largely by way of the *Yamnaya*, or *Yamna*, perhaps the central locus of the Indo-European peoples, and themselves likely having taken to the Pontic Steppes after having adapted first to the Caucasus or having mixed with Caucasoids. These peoples were a good mixture of basically all of the races and had developed toward Pontid and Turanid phenotypes, which would mature much later into Nordid and Turkid phenotypes.

Blushing in a social manner, turning one's cheeks on one's face red for all to see, is an unpleasant genetic advantage that lighter-skinned people, such as albinos, seem to have over others, even when of the same race. Blushing occurs when something shameful or embarassing is happening or has occurred, typically as a result of the blushing individual's behavior, causing embarrassment or guilt. This includes

[618] A portion of the Mediterranoid race, related to the Minoans and Phoenicians, would come from India and up through the Pontic Sea

[619] *Ghat*, too, and for instance, also means "mountain"

[620] Essentially the substrate to what would become, through admixture with later Cro-Magnoids, Basal Eurasians

[621] Herodotus says that the word *Aryan* or *Arian* comes from the Medes, and suggests that they are all *Magi*, "mages," "magicians." *The Encyclopedia of Indo-European Culture* says that *Aryan* means "Freeman."

when someone does something shameful like lying, causing the individual to blush and, if their skin is light, to give away their secret (so long as they have not learned to lie with a skill, as by using half-truths or distorting the meaning of words using performative language). While a detriment to the immediate desires of an individual, perhaps, blushing is nonetheless a benefit to the individual's society, and thereby indirectly to the individual. Darwin had called blushing, in *The Expression of the Emotions in Man and Animals*, "the most peculiar and the most human of all expressions."[622] It may be an example of group selection, traits that are selected not because they are of direct benefit to an individual, but because of their benefit to the group.[623] John Farrier posts, in "Why We Blush: An Evolutionary Explanation," a quote by Jesse Bering from *The Scientific American* wherein he says that

> Given the possibility of being deceived, it would have been rather foolish of our ancestors to take at face value a person's verbal or behavioral expressions of remorse. Instead, over tens of thousands of years, uncontrollable blushing would have evolved as a fairly reliable predictor of the actor's future behavior. In other words, if the behavior or the situation at issue made the person feel so uncomfortable that his or her facial veins dilated— a psychological response that for many people is attended by a somewhat unpleasant tingling sensation— the blusher would probably avoid repeating that behavior in the future.[624]

In quite a similar fashion, Leslie Nemo speaks of blushing as demonstrating "reliable sincerity," in "There's an Evolutionary Advantage to Blushing." She says, citing Chris Thorstenson, that

> Collaboration requires trust. If trust is broken, riffs might be mended when someone shows they regret their actions. Blushing might signal authenticity the way other mannerisms can't. When someone apologizes, Thorstenson points out, they can mimic the facial expressions we associate with embarrassment. But blushing happens involuntarily.[625]

If one who is prone to blushing goes about a misdeed, the individual will have a difficult time getting away with the misdeed, and this is learned by blushers early on in life around one's peers and family. Perhaps it is called *fair-skinned* because fair people, or people who have traditionally been considered to be just, have been associated with it. Indeed, to avoid blushing, many take to being honorable and true. This sentiment shows when Charles Darwin passes on a quote from a Spaniard, who said "How can those be trusted, who know not how to blush?"[626] The difference between blushing in albinos and otherwise dark races was noted by Darwin himself, when he said that

> The small vessels of the face become filled with blood, from the emotion of shame, in almost all the races of man, though in the very dark races no distinct change of colour can be perceived. Blushing is evident in all the Aryan nations in Europe, and to a certain extent to those of India.

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[622] Darwin

[623] Heroism is an example of group selection. Oftentimes, heroes die in their pursuits to help others. So how are these genes passed on? While the individual hero may die, their heroism is likely to benefit their families and societies in such a way that the genetics being widespread serve to benefit the genes overall. In this way, too, group selection is not necessarily antagonistic to, but may be an expression of, the "selfish gene" idea. So long as genes survive in natural selection, they are considered to be successful.

[624] Farrier

[625] Nemo

[626] Darwin

Nonetheless, Darwin said that "facts now given are sufficient to show that blushing, whether or not there is any change of colour, is common to most, probably to all, of the races of man."[627] Blushing is something that all humans do, but it isn't something that all humans exhibit readily or communicate socially to others. Darwin, again for instance, said,

> That the capillaries of the face in the negro become filled with blood, under the emotion of shame, we may feel confident; because a perfectly characterized albino negress [...] showed a faint tinge of crimson on her cheeks when she exhibited herself naked.[628]

It is fair to say, then, that all of the races of *Homo sapiens* feel shame and as a result blush, but that this is more easily signaled to others when one's skin is of a lighter shade. Farrier says that "blushing seems to be an appeasement display."[629] Chimpanzees do not blush, though they do appease with a grin, which is sometimes called *blushing* despite its not being a human equivalent. Humans of all races appease also. Farrier also relays that Mark Changizi "claims that our species' unsually strong color vision evolved so that we could detect subtle hue changes in other people's skin, thereby deducing their emotions."[630] That's a very powerful role for blushing to play, if true.

The importance of blushing should not be understated. The blushing of fairer-toned people has applied pressures from within white society to tell the truth, which had allowed whites especially—not to be confused with Europeans, but including albinos and fair-skinned people of all kinds— to develop a more honest and dependable culture. Originally a mutation that was likely seen as a bane— to the first one to blush—, blushing was favorably selected by nature because of the group benefits it offered.[631] The people who had started openly blushing through albinism are likely also to have developed the first well-established villages and civilizations in places such as India, Canaan, Mesopotamia, Egypt, and Europe,[632] taking us from out of the Stone and Copper Ages.

The Biblical *Adam*, possibly a tribe named after a patriarch or a totemic idea, was, according to some knowledgeable scholars, the first to be identified with blushing, though it may refer to being red for another reason. Josiah Nott, for instance, believed that *Adam* referred to "red in the face" or "blushing," and so that Adamites had to have been white people set apart from others.[633] Bertrand Comparet, for another instance, says, in "Adam Was Not the First Man," that the "Hebrew word *aw-dawm*, rendered *Adam* in English, is from a root word meaning to show blood in the face or of a ruddy complexion, a word obviously not applicable to the dark races, which we also know from scientific evidence to be much older than the white race."[634] Today, *Adam* is widely defined as "a person" or "a man" or "mankind." Many tribal peoples still alive today go by local names that, to them, simply mean "people," delineating them from others considered to be in the animal realm. Because I tend to the view that *The*

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[627] Darwin
[628] Darwin
[629] Farrier
[630] Farrier
[631] Perhaps being a result of *group selection*, a concept that was promoted by V.C. Wynne-Edwards and Konrad Lorenz, later revived by David Sloan Wilson and E.O. Wilson
[632] Of course, many thinkers hold that the first widespread inter-cultural society was established by black people of some relation to Cushites, Elamites, Dravidians, and related peoples, which may be the case, but these would not have been agricultural civilizations so much as fishing and proto-maritime villages, until the spread of advanced horticulture from out of the Levant. Whether these Basal Europeans, in this stage, were albino or not is unknown, but is likely considering the trail of albinism they would leave behind in Europe, as indicated by tribal names and placemarkers.
[633] Though he was certainly not an avid defender of *The Bible*, often calling into question its statements
[634] Comparet[1]

Bible provides a genealogy of the ruling class, which I do believe to be white supremacist and also stated largely in earnest for the sake of posterity, I believe that Comparet's racial interpretation of the text is probably accurate. And from a secular position of evolution, blushing and albinism do appear to have some competitive advantages that might lead to the establishment of a ruling class during more barbaric times, leaving a residue that still persists today. If there is a "master race" among humans,[635] it is not owed to greater strength or intelligence, or even necessarily to any particular inner virtue, but to the capacity to socially blush, which has bestowed benefits beyond the individual, allowing for greater group cohesion through trust and a reduction of dishonesty, thereby ushering in the white ruling classes of the Bronze and Iron Ages, the "nobility," elements of which still persist today.

Unfortunately, methods have been developed to get around the biological response of blushing, among them performative utterances. *Performative utterances* are— according to Wikipedia, and following the thought of people such as J.L. Austin, John R. Searle, Kent Bach, and Robert Harnish— "sentences which not only describe a given reality, but change the social reality they are describing."[636] When it comes to performatives, the statements make the state of affairs. Saying it "makes" it so. These are "words as actions," magical *speech acts*. Performative utterances are transformative statements because they result in changes of the social environment.

An example of a performative utterance would be a statement like "I promise," which is nether true nor false, but is a projection or statement of hope. A *promise* is a statement of commitment to an action or to refraint from an action as an assurance of particular ends to another person. It is a kind of performative utterance or magical incantation used to achieve the trust of a person to manifest a result. Nonetheless, when promises are kept, and are considered dependable, they may become particularly important bases for human actions, such that, really, complex social structures are ultimately built upon promises. Promises may come in the form of pledges, oaths, vows, affirmations, and so-on, a particularly important form of which is the *contract*, the documentation of promises in the form of the privileges and duties of the involved parties, typically involving writing and signatures. Breaking promises, whether in the form of a simple agreement, or in the form of a ritually-established or written contract, is generally considered to be both immoral and unethical, and sometimes even taboo or unlawful, and so a cause for consequence.[637]

Another kind of performative utterance might be "I now pronounce you Husband and Wife." Another is "this meeting is adjourned," or "bye." These are statements that have the effect of changing the social environment of belief or relation. Another example, related to getting around blushing, might be an affirmation and acceptance of the statement of a liar, who would otherwise not be believed. James W. Pennebaker, in "The Language of Truth and Lies: Performatives," for instance, tells us that this happens quite often, especially with politicians. He explains that

> when people tell the truth they tend to use words like *I*, *me*, and *my* at higher rates than when they are lying, except under one circumstance [...] first studied by

[635] Left- and Right-wing alike tend to agree that existing ruling class tend to be composed of white people, but differ on the specifics, such as regarding Anglo-Saxons, Nordics, Jews, Turanids, and other peoples often considered to be white, including fair-skinned Mongoloids

[636] Wikipedia[1]

[637] Broken promises break down trust, such that future promises will not be considered to be of any worth, while broken contracts, or *breeched* contracts, can lead to legal *suits*, hearings by courts who rule on matter. Without such a contract, legal offenses between parties are considered matters of *tort*, rights and obligations as established by the court rather than by the contract. Broken pledges, oaths, vows, affirmations, and etc., often being treated as vocal contracts established by witnesses in rituals, may also carry normative consequences, sometimes as serious as death, banishment, expulsion, shunning, shaming, and so on.

> philosophers, and specifically a man by the name of John Austin. Austin studied something called *performatives*. An example of this would be [while holding a pen in the video], "I want you to know I am holding a shovel." Now, in reality, this is not a shovel, but nonetheless, what I just said, was it true or not? "I want you to know I am holding a shovel." In a weird kind of way, that's true. Why? Because the first part of that sentence, "I want you to know," is true. I really do want you to know I am holding a shovel. Now, "I am holding a shovel" is completely false, but that's not the premise of the sentence.[638]

In this way, performative utterances can be used to avoid blushing, allowing a skilled practitioner, even if very pale, to limit their biological signaling to others about having just told a lie.[639] To a certain degree, the use of performatives by elite albinos to lie while telling the truth has decreased the biological advantage of albinism, to the detriment of albinos everywhere.

A similar concept to a *performative utterance* is the *self-fulfilling prophecy* described by Robert K. Merton, who says that it occurs when an otherwise false statement inspires a new mannerism that leads to the false statement becoming true.

Mediterranoids

Human evolution takes place within the geological context of an expanding Earth, wherein the Ibero-Africa, Central America, and Oceania are nearby, if not touching. The Mediterranoid,[640] in common with earlier *habilis* and *floresisensis*, appears to have multiple points of origin, owing to the growth of the Earth, which had divided the continents from one another, and thereby also the major branches of the Mediterranoid, which do seem to have kept some contact when they could. As time went on, relations were harder to maintain between these separated populations. However, there does appear to have been some contact maintained by the people who would come to be known collectively as *Mediterranoids*. Michael Bradley says that the "combination of moderate Cro-Magnon physical features, many Saan traits and a few Neanderthal physical characteristics resulted in a mixed 'Upper Paleolithic' or 'Early Post-Glacial' people of the West who have sometimes been called the 'Mediterranean Race.'" [641] Bradley holds that a flooding of the Black Sea caused a drastic outward expansion of Neanderthal-admixed Caucasoids, from which he sees the Mediterranoid race as largely being derived from.[642]

More than any other race, however, except perhaps the Alpine and Nordid derived from them, the Mediterranoid race has been influenced by successive waves of migration from other peoples and from their own exploits, itself changing form throughout the years, from a more Mechtoid-type phenotype to the form taken today in the modern Mediterranoid, itself a Cro-Magnoid and Mechtoid foundation that has been mixed with Levantoid and Australoid albinos from sub-Saharan Africa and India, and islanders as explored later on. As such, Mediterranoid might be considered to be the most fluctuating of the races, perhaps starting with its prototypical form, the proto-Caucasoid Natufian. The development of lighter-skinned Eurasians— possibly beginning with Cro-Magnoid but certainly exacerbated by Levantoid and Capoid albinos from Africa, Australoid albinos from India and Indonesia, ancient Polynesians, and perhaps paleo-Amerindian albinos as well— would begin the process of

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[638] Pennebaker
[639] Pennebaker reminds us of ex-President Bill Clinton's blatant use of performatives during the Monica Lewinski affair
[640] The images of Mediterranoid and Nesiotid are derived from images at humanphenotypes.net
[641] Bradley[1]
[642] See Bradley[1]

Mediterraneanization and Noridicization, and would initiate the Levantian superstrate to the proto-Mediterranoid race. The Mediterranoid is typified by having olive to brown skin though it can be very dark, dark brown to black hair, and grey or brown to sometimes black eyes.

The evolutionary home of the Mechtoid and the Capoid races have been traced to the home of the Mediterranoid, as Coon suggested, in Ibero-Maurusia, from which Mediterranoid spread around the Mediterranean and throughout Western and Southern Eurasia as a whole. The Capoid race would evolve in a Green Sahara, most likely from Rhodesian Man. Capoids have since taken toward Eurasia and South Africa, being replaced in North Africa by Mediterranoids after a change of climate. The *Mechtoid*, or proto-Berber race, would evolve in North Africa, Iberomaurusia, or Eurafrica (as Spain and North Africa had been connecte), probably from a mixture between Cro-Magnoid people, or early Europeans, and various populations in Africa, mostly Capoid and possibly Levantoid, in a manner similar to Berber people themselves having mixtures of both Congoids and Mediterranoids. Northern Africa, above the Sahara, is considered separately from the rest of Africa due to its connection to the developments in Eurasia during times of a barren climate. As such, Northern Africa is considered a Mediterranean zone, largely populated and influenced by Berber and Mediterranoid peoples, themselves having maintained connections to Europe as a part of the larger zone of Eurafrica.[643]

Capoid and Mechtoid may have been some of, if not the original, inhabitant of the legendary city of Atlantis. Perhaps a testament to the connection between Africa and the Americas, or Atlantis and Lemuria, if you will, is that the Aterian points of Iberomaurusia look very similar to paleo-Amerindian Lithic points, perhaps also suggesting that *Homo rhodensiensis*, "Rhodesian Man," or possibly a derived Capoid had made a few journeys from Atlantis to the Americas, or "Lemuria." The Naia Skull, that of a woman in Yucatan, has been forensically-reconstructed by a team, resulting in a figure who appears to have some phenotypic relation to Capoids. This might be suggestive of a trade relationship or a point of connection between Yucatan and Atlantis, perhaps a Capoid visitor from Mauretania who met their fate on their journey to Central America, where they may have also contributed some genetics toward the people there. In such a case, a proto-Mechtoid may have been making a journey already well-known to Capoids, perhaps even to *Homo rhodensiensis* or even *Homo antecessor*. Rhodesian Man, from Mauretania, likely ancestral to Capoid and developer of the Aterian industry, strangely has an "Inca Bone." Mechtoid had powerful jaws and a flat face approaching that of Otamid, with a slight brow ridge, slightly sloping forehead, and Roman nose as well. In "Did the Denisovans Become the Legendary Giants in the Indian Mounds of the USA?," Terje Dahl makes the case that the Denisovans were the legendary giants and wildmen described in the tales of the American Indians, that they were of some relation to the Otamids, and that this is being covered up by the Smithsonian Institute.[644] It seems that, if this is the case, *Homo antecessor* had somehow made it into Asia, becoming Denisovan, that Denisovan may have traveled to New Guinea and then sailed to Texas, becoming Otamid, and then to Mauretania to become Mechtoid. If there are more native origins to Denisovan, it might suggest that *Homo antecessor* had itself come originally from Out of America before returning home as Denisovan.

The Mechta-Afalou skull, for which the Mechtoid is named, is missing its front teeth. One reconstruction shows Mechta-Afalou with extreme body modifications or piercings, spikes sticking out from different areas of the face, which might suggest that the teeth were removed for ritualistic purposes, perhaps as a sort of sacrifice, a practice called *tooth ablation* that is well-documented in

[643] Perhaps the most significant civilizations of North Africa were the Egyptians and the Phoenicians, whose maritime colonies spread across the North of the continent and into Iberomaurusia
[644] See Dahl[2]

North Africa, the origins unknown.[645] The Meso-American cultures are well-known to be obsessed with the idea of sacrifice, developing a culture largely centered around human and self-sacrifice, including practices of trepanation and cranial deformation. So teeth removal, or *tooth ablation*, as has been seen in Mechtoid, and while not a common practice in the Americas, could be a sign of this culture having made its way from the Americas to Atlantis in Africa, and expressing itself in a new way. A possibility for the origins of this practice might be to remove teeth arising from *ectopic eruption* or *hyperdontia*, the appearance of double rows or odd placement of teeth, as are found in Otamids.

Atlantis has been discovered by the independent researcher, Jimmy Corsetti of Bright Insight. He places it in Mauritania, near Morocco, in the "Eye of the Sahara," or "Richat Structure," citing evidence from the Ancient Greek historian Herodotus's map. Mauretania has landmarks such as the Atlas Mountains, and the first king of Mauritania was named *Atlas*. It is interesting that the mythical—now, legendary— Atlantis was built atop a natural feature, resulting from geological activity. The *Eye of the Sahara* is a mud dome that had formed from the bubbling up of the earth in that area, and had rings of water around it. This may have made Atlantis a particularly comfortable habitation, especially for people who had remained close to the location of *Homogenesis*, should that have truly taken place in the atolls of the South Pacific and North Indian oceans as Buckminster Fuller suggests. It must not be forgotten that, on a much smaller Earth, Atlantis would not have been far at all from this heartland.

Some have suggested that ancient societies, such as those of Atlantis, had acquired the use of electricity, and that this explains the great accomplishments of ancient civilizations, perhaps even as late as the Seven Wonders of the Ancient World, including the ancient pyramids, which some antiquarians suggest are much more ancient than usually agreed upon in the academies. Frank Alper, in Catherine Bowman's *Crystal Awareness*, for instance, tells us that

> Crystals have been used on Earth for over 80,000 years. They were the source of power in the ancient civilizations of Lemuria and Atlantis. They were used as conductors of energy information from the civilizations to other forms of conscious expression of life.
>
> Realizing that geometrics was the language of the Universe (it is without distortion), the Atlanteans developed patterns that created numerous forcefields of energy to serve a wide spectrum of needs.
>
> [...]
>
> The energies are real. We have used them in radios, watches, computers, and many other instruments available to us at this time.[646]

This reflects many of the attitudes of peoples, at least as relayed through myth. Could this also, perhaps, have something to do with the Denisovans' fine jewelry, which appears to require rotary motion otherwise unbeknownst at their time? This jewelry is, afterall, composed of serpentine stone, such as that found in volcanic vents, which can be quite magnetic. Did Denisovan discover the powers of polarity, and somehow cause the spinning necessary to bore holes and even carve rings? Is there a connection between the serpentine stone and snake motifs throughout religion?

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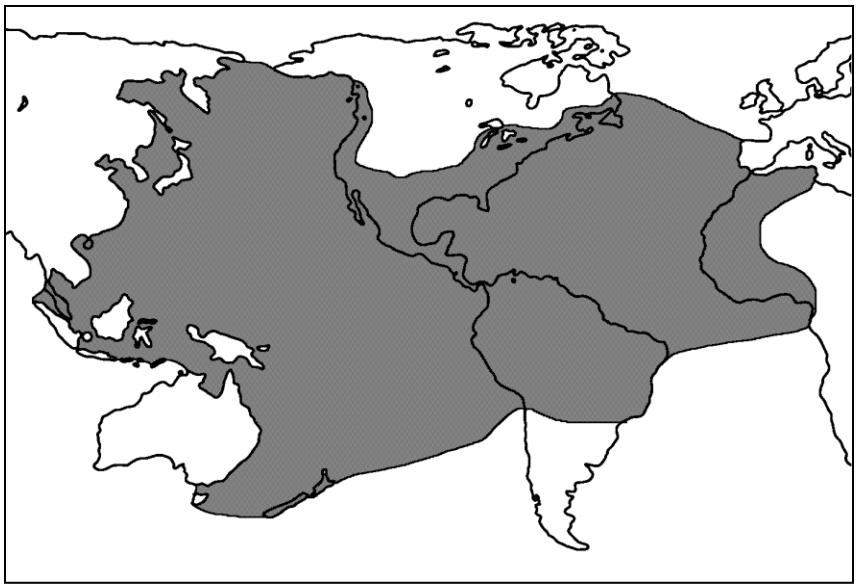
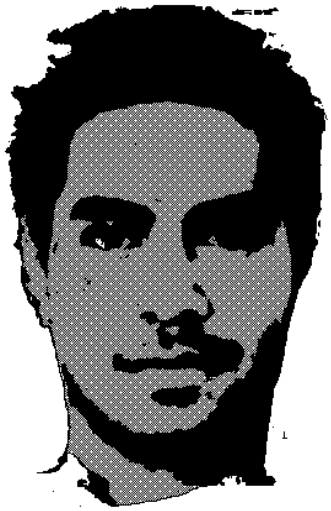
[645] In Australian Aborigines it is sometimes associated with moiety arrangements. Among the New Hebrides of Vanuatu, incisors are removed from women upon marriage. Vanuatu also has cannibalism, as depicted by Charles E. Gordon Frazer. The Amelbati were a Vanuatan cannibal tribe, part of the Nambas clan. A *nambas* is a penish sheath. On Vanuatu, only 28 lineages have a right to eat human flesh.

[646] Bowman

Mauretania is also the home of the Moorish or Berber people. Atlantis would likely have been a proto-maritime fishing and trading society, perhaps even connecting trade between the Americas, Eurasia, and the Indies. The Ancient Romans called the Berber people "*Mauri*" people. There is also a people known as *Maori* on the islands of New Zealand and the Cooks Islands. Anthropologists have also noted such a similarity between Maori and Maori-like people— Polynesians living in the Pacific Ocean— to Mediterranoids, that some anthropologists, such as Giuffrida-Ruggeri, referred to some of these Pacific Islanders' phenotype as "*pseudo-Mediterranid*,"[647] meaning "false Mediterranean." The site, referring to the phenotype as "*Nesiotid*," (after the Greek League of the Islanders) also cites Sullivan as suggesting it is "a gracile Europiform." Bertil Lundman categorized Nesiotids as true Mediterranoids. This phenotype is shown going from small populations along the coast of Japan, Southeast Asia, Indo-Oceania, New Zealand, and out to Hawaii and Easter Island, a coverage basically consistent with Polynesians. The Maori— says the Stewart Island Promotation Association, in "History and Naming of Stewart Island"— have a word for blushing, *Rakirua*, which refers to the "great and deep blushing" of Chief Te Rakitamau, related with sunsets and sunrises and the Southern Lights.[648] Polynesian genetics as well as trade goods have been demonstrated in South America[649] perhaps as a result of visitation by Pacific Islanders. My suggestion is that ancient Polynesians, or Nesiotids, and Mechtoids have some sort of relationship.





Polynesians of the "pseudo-Mediterranoid" variety are typically traced back to what is called the *Austronesian expansion*, an expansion of Austronesian (Dene-Daic, Austric) languages that took place from out of the Phillipines, a *Neolithic*, or "New Stone Age," people referred to indirectly as the *Lapita culture*. Being from the Phillipines, it is not unlikely that there would be some remnants of *Homo luzonensis* ancestry involved in the expansion of the Lapita peoples. These peoples married some of the Papuans of Melanesia as well. However, the Lapita-led Austronesian and Austro-Malaysian expansion

[647] N/A[2]

[648] See Stewart Island Promotion Association

[649] Which may have had not just an Amazon River, at the time, but an Amazon Sea, owing to the high waters of the warm period. This may have allowed for a quick journey across South America, with beaches available for resting and stocking up on food. Perhaps the Polynesians and Capoid people have a similarity in phenotype owing to ancient maritime connections. Capoid people, according to Coon, had evolved in Northwest Africa, near what others suggest as the location of Atlantis. Indeed, some researchers such as Augustus Le Plongeon have suggested that the Egyptians had received their culture from the Mayans, or more specifically the Naacal. This might explain why Ancient Egyptians, such as the sarcophagus of King Tut, at times appear to be Polynesian.

likely represents a later wave of Malay and Polynesian peoples than those associated with Mu, perhaps inspired to find their homeland of Mu after some settling of the seas. This expansion, nonetheless, is often associated with the development of major aspects of Malaysian, Taiwanese, Phillipine, and Polynesian culture. Tongans—who, interestingly enough, have crown jewels similar to those of European monarchs— are among the nearest to the original Polynesians.[650] However, certain Torriband Islanders may reflect a purer Nesiotid phenotype as well as preserve a unique "grade-taking" system, discussed later.[651] Buckminster Fuller places the expansion of the Austronesian people much earlier than the Neolithic Lapita people, around the time that Cro-Magnoid would have been well-established in Europe. He suggests that some of these Austronesian-derived people had been "blown Westward on rafts" to Somaliland and Arabia, where they would "confront the Westward on-foot or on-camel caravanning of the earliest Egyptian and Mesopotamian civilizations of written history."[652] Fuller attributes all seafaring traditions to these Austronesian island-derived peoples, including that of civilizations in Southeast Asia as well as those in the Mediterranean and beyond, especially highlighting the Phoenicians. Stephen Coombs relays that Stephen Oppenheimer (who poses an earlier Indonesian or perhaps Vanuatan home than the Lapita culture) suggests that *Orientalids*, the almond-eyed people of Western Asia, have ancient Polynesian admixture. The *Cymotrichi*, including Indo-Eurafricanoids, Australoids, and Malays, may have similar origins for their wavy hair. It seems to me that the Nesiotid phenotype developed independently on or around Vanuatu, that it may have been something of an albino Ovejerid (perhaps of relation to a Centralid or Centralid-derived Pacifid that had been banished and forced out to take refuge at sea), or that Fuller is correct about a *Homo sapiens* subspecies having developed in Maritime Southeast Asia and expanded from there, perhaps from some *Homo erectus* relative of *Gigantopithecus*, or from *Homo floresiensis*, or *luzonensis*. This would have occurred before the Lapita-led expansion and may have contributed also to some of the Polynesian influences in the Mediterranean as well as to the development of the Malaysian people.

The early proto-Austrics and proto-Moors, from whom the Mediteranean peoples would develop, would have learned to make the journey across the oceans to visit one another, perhaps crossing a much more sea-like Amazon at the time, contributing toward later Amerindian—such as the Toltec, Olmec, Incan, Mayan, and/or Aztec— societies; and then into Northwest Africa, perhaps contributing to the Otamid, Ovejerid, Capoid, or Mechtoid phenotypes and traveling inland by way of a much larger Nile, which likely included a large lake in the Sahara. This would especially be so if they had learned to follow the equator of the time—probably having deduced that the Earth was round and that such a voyage would take them somewhere— to discover islands such as Easter Island and the Canary Islands. They would then go about constructing sites along the equator, including those of Atlantis and the predecessor of Angkor Wat.[653]

Clearly, the distance between New Zealand and Morocco is vast enough so as to include two oceans and a continent between them. But this cannot be ignored. On a much smaller planet, the coast of Northwest Africa, containing Mauritania and Morocco; and maritime East Asia, Oceania, and the

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[650] Polynesians have some distinct characteristics that distinguish them from Indo-Eurafricanoids as well as Mongoloids, including a pentagonal-shaped skull that is pointed on top adding to its vault, a sloping forehead, and a large "rocker jaw" with relatively small teeth, being also well-noted for their large size, being both stocky and capable of carrying more bodyfat than is normally healthy for other races.

[651] Which may tell us something of the source of the meritocratic nature of some of the mystery schools

[652] Fuller, 17

[653] While Atlantis would apparently succumb to flooding, before the drying of the Sahara, it would nonetheless be followed by later Berber civilizations. The predecessor of Angkor Wat, however, now in lush jungle instead of sand dunes like Atlantis, would be followed by Angkor Wat in the Iron Age, in the largest and richest city of the time. It was connected to the Buddhist religion and was characterized by extravagant temples and hand-dug waterways.

Pacific Islands, including New Zealand and Hawaii; come together around Panama, such that they are about touching.[654] It may be that in the cycling expansion and contraction of the Earth that these locations had come closer together. Indeed, the Expanding Earth geologist, Roberto Mantovani, had suggested something quite similar. According to Giancarlo Scalera, in "Roberto Mantovani […] and his ideas on the expanding Earth, as revealed by his correspondence and manuscripts," Mantovani had estimated "the rate of separation of the continents, and asserted that Atlantis was nothing but Brazil. 10,000 years earlier," he says, "that country was," in Mantovani's view, "only a few dozen kilometers from Africa."[655] Jonette Crowley and Groeneveld Dekker corroborate this from anthropology when they say, when interviewed in "Legends of the Ancient Ones – Before the Maori Arrived in New Zealand," that the ancestory of the Maori

> dates back to over 12,000 years ago when one of the continents in the world, Hawaiiki, went mostly underwater. Aotearoa, or New Zealand […], was to stay above water and become the "Pulse of the Earth Mother", or Hawaiiki Tautau, Lemuria or Mu in other languages. There were many who lived here then, including the Patupairehe (commonly referred to as the fairy people of NZ but of course being much more than that).
>
> More recent migrations brought Waitaha and later Maori to the land. They have all become one tribe over time, willingly or unwillingly.[656]

Crowley and Dekker promote, further, the idea that the Maori and Ancient Egyptians were tied together by their reverence toward the star Sirius. The map attributed to Herodotus, the father of history, shows Atlantis in Northwest Africa, and the Nile River almost reaching it, stretching Westward in a way that we would not recognize today, and possibly allowing the Egyptians and the Atlanteans to keep strong relations. The *Patupaiarehe* are said to have been white, red- or blonde-haired humans who preceded the Maori in New Zealand. They are said to be nocturnal albinos who cannot come out in the daylight. The Maori word for "white people" is derived from the word for them.

Augustus Le Plongeon had argued in favor of what is called *Mayanism*, the idea that civilization had emanated out from the Maya or, more specifically, proto-Maya, the *Naacal*, who are today associated with speakers of Nahuatl.[657] He had held that the ancient symbols of Freemasonry could be traced to the Maya, and that the Mayans had travelled Eastward, first to Atlantis and on to Egypt. He was opposed by the majority of scientists of his time, but regularly defended his views. His opponents had held that cultural diffusionism was not taking place, but that Egypt had grown natively from its own culture, a view consistent with convergent evolution. James Churchward would revive these ideas, however. Le Plongeon had pointed to Queen Moo, but James Churchward would suggest that the Naacal were the people of *Mu*— a lost continent that he was the first to suggest the existence of, considered discredited— and that the major world civilizations in India, Persia, Babylon, and Egypt were merely the colonial remains of the Naacal civilization. Le Plongeon said that the Naacal had become the Nagas in the East,

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[654] Such a scenario poses important implications for the Out of America hypothesis, particularly as it relates to the Mediterranoid phenotype. If Australoid were to have had their status reduced to an archaic form of human similar to Neanderthal and Denisovan, perhaps as *Homo australensis* or something to that effect, and if this business about the Mauri and Maori is correct, then the Out of America hypothesis becomes viable not just to the Mediterranoid race, but to *Homo sapiens* at large. In such a case, *Homo sapiens* arises first not in Africa, Europe, or Asia—or else in all of these, united—, but in America, as a mixture of *Homo australensis* and perhaps some relative of Java man, *floresiensis*, or *luzonensis*.

[655] Scalera

[656] Crowley and Dekker

[657] Interestingly, *Nahas* is Hebrew for "snake," similar to *Nahua* as in the Nahuatl, perhaps indicating a reference or shared lexicon

in Burma.[658] The Naacal and the lost continent of Mu are not taken seriously in the mainstream. Indeed, if the seafloor maps prepared by the intelligentsia of the military-educational complex are to be trusted, there appears to be little place for Mu to have gone to. If there was such a continent of Mu, it is likely that it was composed not of now-sunken islands, but of islands that are not currently submerged but that may have been when the sea level was higher, and that these islands had, at one time, been together, pulled apart by the spreading of the seafloor. Of course, it is possible also that Mu had never existed at all. Mu may simply be North America. In the case that these occultists were correct, however, the Mediterranoid race—which may extend between Taiwan around the world through Eurafrica to India— may be in demand of a new moniker; perhaps, if Nesiotid, Ovejerid, or Otamid do not cut it, *Naacaloid* would be most appropriate. But this may really just be an unnecessary renaming of Eickstedt's *Centralid* or *Margid* variety,[659] or perhaps even the *Andid*, without even having a holotype.

Naga, cognate with German *snake*, is that which cannot be perceived by the senses, "gnosis" or "intuition." Nagas value direct judgement over trusting what one is told. The Nagas can be traced all the way to the Naacal in the Americas, but appear in Asia among dark-skinned peoples, perhaps Australoids who had started to deviate toward Dravidians to the West and Mongoloids to the East. To this day, there are very dark-skinned paleo-Mongoloids in Burma, Cambodia, Laos, and surrounding areas, while Dravidians can be found in Southern India. Both of these are derived, at least in part, from Australoid ancestry. The Nagas, however, would form themselves as a ruling elite over the local populations, themselves coming from the Mayans by way of Polynesia. To this day, there are stories of the Nagas who used to occupy Sri Lanka (now occupied by Dravidians and Veddoids) and of the Nagas being snake-like, shapeshifting gods,[660] there remaining in Northeastern India a swastika-using, Poly- or Micronesian-derived Mongoloid or Malaysioid people called the Nagas, known for worshipping snakes and hunting heads. Some of the Nagas would join the Jat Gotras as *Naga Vansch*, using the snake as their emblem. It is likely that much of the esoteric tradition in India and the Himalayas, such as Tantrism, as well as the pre-Vedic Indian religion, including Shivism, is derived from the Nagas, perhaps themselves present in the Indus River Valley Civilization. Naga language was, according to Chan Thomas, in *The Adam and Eve Story*, the predominant language spoken in the Eastern Hemisphere, nearly identical to Mayan, and a progenitor of many languages, including Polynesian, Greek, German, and Yakut. In the Naga language, says the author, water is depicted as a snake (a serpent entwined around the tree represents water covering the whole of the mother continent), alluding to the idea that serpent worship is an allegorical worship of water. According to his view, there are catastrophes every 6,000 years, and the Nagas are the originators of *The Bible*, which tells of multiple creations.[661] It was the snake, the Naga, who told Eve to eat the forbidden fruit. The Naga in India are amazing water workers, being known for their damming of rivers. The Shinasha people, a black Ethiopoid people in Eastern Africa, also called *Nagas*, speak a Naga language and are said by Oscar T. Crosby, in "Notes on a Journey from Zeila to Khartum," to do such things as "claiming great powers of necromancy, by menace of rain or drought, they force the Shankalis to yield up to them a scanty store of grain, or meat, or honey."[662]

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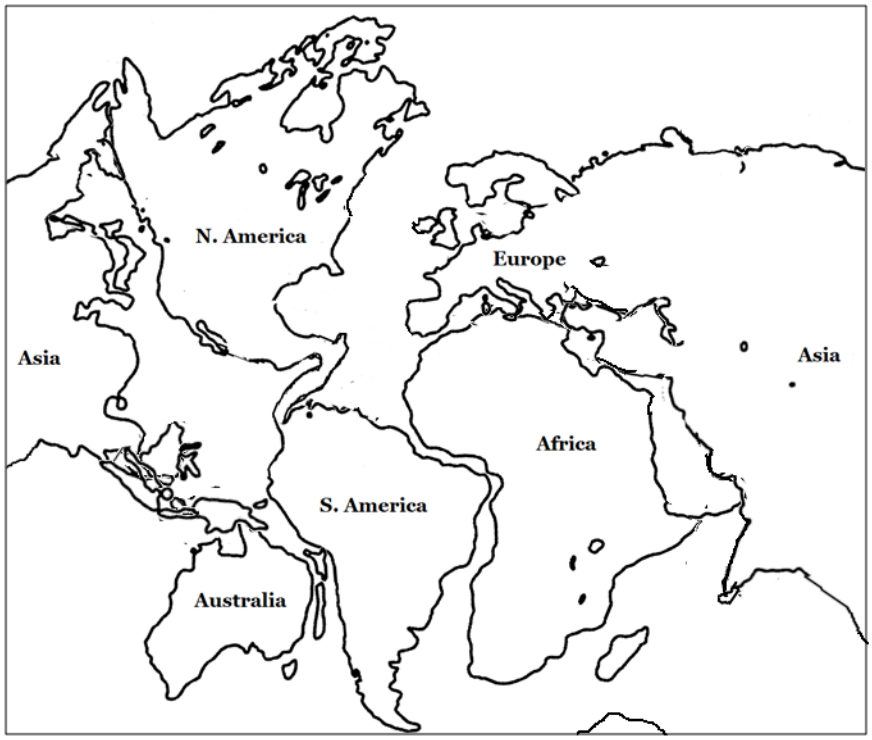
[658] Baird T. Spalding would suggest that Buddha had likewise come from the Naacal in Burma

[659] In which he placed the Mayan phenotype, the *Mayid*, and which also contains the *Isthmid*, a particularly Polynesian-looking Centralid containing a people called the *Ngabe* among others

[660] Much lore is established around shapeshifting, for instance the Dacian mythology surround lycanthropy, or werewolves

[661] See Thomas

[662] Crosby[2]



Crude map to imagine continents closer together

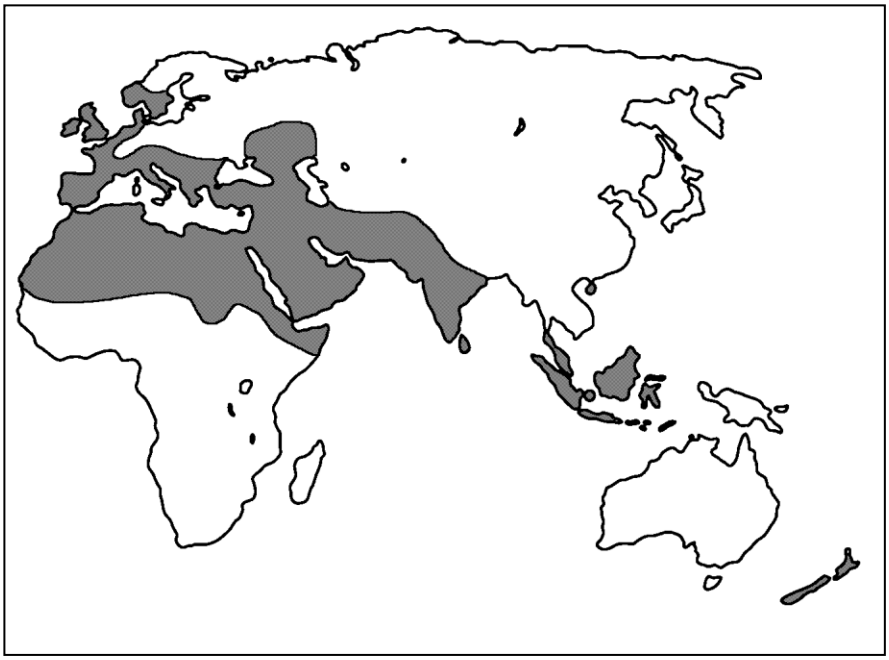
Peru, near where Mauretania would have met the Pacific Islands by Panama, is said to have the fairest-skinned of the South American Indian tribes. Found in Peru are the memories of the *Chachapoya* people or the Chachapoya culture, said to have been tall white people. They lived in round stone houses, similar in some respects to the *brochs*— or round stone building of Scotland—, the stone houses of ancient Celts, or even those of some of the Vikings.[663] These homes were built into the formation of hamlets, also similar to the Celts. The Chachapoya were also found in cliff dwellings, in some respects similar to the Anasazi or Hopi peoples of what is now the Southwestern United States, themselves associated at time with legends of giant white people. The Chachapoya constructed Machu Pichu, the fortress of Kuelap, and a number of other large sites. They constructed megalithic heads similar in some respects to the Easter Islanders, and mummified their dead, especially nobles, whom they placed on cliffsides or in sarcophagi.[664]

Mediterranoids have been variously classified as belonging to a race separate from, and as a branch of, Caucasoid. It may be most appropriate to consider the Mediterranoids, similar to the Levantoids, as proto-Caucasoids or as intermediate to Caucasoid, perhaps with dark-skinned Mediterranoids (having an especially high Levantoid or Australoid substrate), sometimes called *Melanchroi*, being

[663] Sacsayhuaman, or Saksaywaman, is an important citadel site in Peru that Ephraim Squier took interest in and which has a giant eight-mile-long cliff mural, the *Mount Elba* Mural, which Mormon and others interested in the potential Biblical history of the Native Americans have taken an interest in. Is *Sacsayhuaman* some relation to *Saxon*? The site is on Mount Elba, of relation to the *Elbe* River? Something to consider as we move forward.

[664] It is also interesting to note that the Celts, who would not have been too far from Mauretania, maintained stories about fairies. Like the Maori, who have since subsumed the Waitaha into their people, the Celts would have done something similar with the earlier Cro-Magnoid, Mechtoid, and other peoples[664] who would have been related to the Atlanteans, thereby coming into access with their stories, the Celtic ruling class having come, instead, from the East, similar to the later Germans, with the Indo-European expansion. Some have argued for an Irish or British origin for humans or for Aryan peoples. Also of interest is the potential for stories such as the mixture of little people and much larger ones to be conveyed as stories about giants, from the perspective of the "wee folk," as the Irish might say. Could this have something to do with the Nephilim and the "sons of god" and the "daughters of men"? The Nephilim, in such as case, would be the Atlanteans and their associated peoples.

distinguished from Caucasian *Xanthanchroi*,[665] attributed with lighter skin tone, from which the Nordids may have diverged. The Xanthanchroi Mediterranoid was perhaps a co-arrival of the Caucasoid, though some suggest even more ancient. Indo-Europeans, or proto-Nordids (post-Mediterranoids), arose when Eastern Hunter-Gatherers or Ancient North Eurasians, perhaps Capoids with an Ancient North Siberian influence or Lappoids speaking Ural-Altaic, Dene-Daic, or Kartvellian languages, advanced upon Western and Caucasian Hunter-Gatherers mixed with Neolithic farmers, perhaps speaking Caucasian languages, during the Copper Age. Advancing Alpinid farmers had nonetheless divided the proto-Nordids largely from the Mediterranoids that spawned them. The proto-Nordids of the Bronze Age maintained a relationship to the Near East and to Southwestern Asia, wherefrom they back-migrated— perhaps along the Jat Belt— as Germanics and Iranics, and became true Nordids in Northwestern Europe, around the time of the Iron Age, most likely through a process of increasing albinization.



Horticultural and Copper Age Society

Perhaps the first sedentary people on mainland, relying on their horticulture, and so the founders of the *Neolithic Revolution*—the period of time in which people started settling down—, were the Levantoid or proto- or paleo-Caucasoid[666] *Natufians*. They had evolved in the Levant, in the—at the time— Garden of Eden-like setting of Israel. The Natufians had largely come from the earlier Kebaran culture, possibly the *Urheimet* or homeland culture of the Nostratic language family, if one assumes a monocentric genesis for it.[667] Not only were they starting to settle down, they were also raising domesticated dogs and engaging in horticulture and the harvesting of cereals.

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[665] Thomas Huxley had held that the *Xanthanchroi*, or pale-skinned Indo-European, were the true European race, and that notions regarding *Caucasians* were unfounded. He held that the *Melanchroi*, or the dark-skinned Indo-European and Semite, had been *Xanthanchroi* mixed with Australoid. This is not entirely unreasonable, as Australoid does form a good deal of substrate in Western Asia and was likely also to be found in Europe perhaps especially around the Mediterranean.

[666] Likely phenotype of Skuhl IV and related skulls

[667] The home of the Nostratic languages is suggested to be either in the Levant, among the Kebaran or Natufians, or else near the Caucasus or Zagros mountains, with the Zarzians, proto-Gutians contemporaneous with the

The Natufians likely included among themselves the albinos of the Levantoids, Mechtoids, and Capoids, contributing to a lighter complexion. Coon suggests that the Natufians may even have switched races over time, while maintaining a common Natufian way of life. If albinos, the Natufians had likely been outcast or ostracized. If this is the case, both the external pressures to cooperate and the internal capacity for blushing— a biological adapatation conducive to societal mutualism,[668] which may have began with albinism or some other form of depigmentation— may have contributed to the formation of the first Natufian villages, which brought the world into the *Neolithic* era, or the "New Stone Age." Blushing would not be a requirement of all races moving forward, of course,[669] but it would help, by allowing for contract, to establish the kinds of insights needed to found cultural technologies that could be passed on to other peoples. Perhaps this is what gave the original advantage to the Natufians, the first to really go about establishing villages, their Israeli home perhaps also associated at times with the Garden of Eden, though this is disputed. This advantage would seem to increase as albinism increased, eventually giving way to Aryan, Turanian, and Nordic peoples who arguably compose the ruling class elites of the world.

The Natufians had begun establishing a village society when the the Younger Dryas impact event hit. An asteroid struck in Greenland, moving the Earth into its present condition, with the equator as it is.[670] This may have coincided with or been caused by a pulsation in Earth, or perhaps an ejection as described by Brown's Hydroplate Theory. From the early Natufian village culture, and the spread of villages as far as Japan and the Americas, among the Jomon people and the Amerindians— and following the Younger Dryas, city life would develop, especially in North Africa and the Fertile Crescent areas of Egypt, Anatolia, and Mesopotamia, but also Eastward as far as India, and in the Americas in Central America and Peru, in the Pueblo zone of the North American Southwest, and around the Great Lakes and Mississipi Valleys. Some fringe archaeologists argue that, before the Younger Dryas, there had been more than simple village cultures and hunter-gatherers, and that some of the remains of Gobekli Tepe in Anatolia, Jericho in Canaan, and other sites, often including also the pyramids and megaliths across the world into their claims, speak to this having been the case. As reported by Vicky Verma, in "Massive 12,000-Year-Old Network of Underground Tunnels Stretches from Scotland to Turkey," researchers such as Heinrich Kusch have suggested that there is an entire network of

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Natufians. From the Nostratic root language or family of languages developed the Afroasiatic (including Semitic, Berber, Egyptian, Omotic, Cushitic, and Chadic) and Eurasiatic (Including the Elamo-Dravidian, Caucasian and Kartvellian, and Indo-European) language families. These two families would distinguish themselves early on. However, the cultural differentiation was likely no more significant than that between branches of, for instance, the Indo-European language family, in that, while they differed, the common heritage between the various groups is likely to have been assumed.

668 Blushing is a mutualistic adaptation to a socially-established niche for honesty, because it communicates, however involuntarily, when one is embarrassed, as when one is ashamed, perhaps from holding back romantic feelings, from lying, or because of some other reason. People who blush are often considered by their peers to be more honest or worthy of forgiveness, because lying is more likely to be caught and obviously regretted, and embarrassment in general may be seen as endearing, with blushing making embarrassment very difficult to hide. The social benefits of blushing are a reduction of advantages to lying, and the personal benefits are the likelihood of being trusted and forgiven.

669 If blushing is a prerequisite of civilization, rather than a stepping stone to jumpstart things along, there is no explanation for the civilizations of the world that have successfully been administered by a dark-skinned ruling class, among them the peoples of Africa, Arabia, India, and South India, perhaps. Some dispute that this has been historically significant.

670Before this, the equator likely ran through Atlantis, Giza, Angkor Wat, Nazca, Easter Island, and a number of other sites, placing the old North Pole in Alaska, as Jimmy suggests (see Jimmy Corsetti). This suggests the existence of an international maritime society that pre-dates the megalithic builders, and whom the megalithic builders may have sprang from or emulated. Mauritania is the home of what was once Atlantis, and Angkor Wat is understood by many fringe archaeologists and anthropologists to have base structures that date back much further than Angkor Wat itself does.

underground tunnels, or "superhighways," that span over a million miles throughout Europe from around the time of the Younger Dryas and going into the Neolithic.[671] Grafton Elliot Smith proposed that the megalithic builders were a part of a *heliolithic* or Sun-worshipping culture that spread megaliths, pyramids, mummification, and etc. throughout the world from a single people, the Egyptians, a position known as *hyperdiffusionism*. He was joined in some of his views by Carl Whiting Bishop. Charles Hapgood, who opposed the Three Age system (Stone, Bronze, Iron ages) of archaeology, believed that hyperdiffusionism took place not from Egypt, but from a superior culture to Egypt that spread worldwide, such as that of Atlantis.

Buckminster Fuller points to another potential location for the beginnings of a global maritime trading network. He says that "Bangcock itself is the prototype of all canal cities developed by later water-people around the world—for example, Venice and Amsterdam."[672] He points out that "sailing-in-the-wind people" who had developed a *Nastika* philosophy of "man being contrary to his God" (on the grounds that sailing into the wind was against God's efforts) had "crossed the Indian Ocean, arriving in Mesopotamia and on the East coast of Africa. From there they travelled overland to the Nile." Indeed, he holds that "all civilization had its origins in the network of maritime interlinkages of early cultures."[673] Of course, before this, people had— and Fuller points this out too— been drifting with the natural ocean currents, and had in this manner effectively had contact with other peoples. Fuller tends to place his dating much earlier than is conventional, but the discovery of Atlantis and its coinciding with other ancient placemarkers, suggesting equatorial settlements of the deep past, might allow for his timeline. The Amazon Sea that existed when the ocean levels were high, and the Nile Sea that would remain for some time as a Nile River extending into West Africa, allowed, also, for the easy retreat from ocean currents (pulling drifters down into the cold waters South of the Cape of Good Hope at the tip of South Africa or the Southern Cone of South America). As the Amazon and Nile seas dried up, they became less accessible shortcuts for ocean-drifting humans, cutting off many worthwhile connections between the Americas and the rest of the world.

The Younger Dryas event drastically reduced the population of humans, who— perhaps like the *Strandloper* Capoids, themselves possibly a relic from Atlantis and the most ancient of the Capoids— took to collecting shellfish along the beach to survive, much as is understood to have occurred during the onset of the Ice Age after the eruption of the Toba Volcano.[674] Population is a major precondition for the maintenance of knowledge and for innovation, a precondition that was disrupted by the impact event, putting people back into a phase of hunting and gathering, before they (re-)developed[675] horticulture.

Western Hunter-Gatherers, or Cro-Magnoids admixed with Capoids and Lappoids, perhaps accompanied by Mechtoids and possibly Nesiotids as well, had made their way into Anatolia, where the offspring of the Natufians met them, from whom they learned how to grow cereal and legume crops,

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[671] See Verma

[672] Indeed, Fuller traces the later Phoenician maritime culture to this area of the world as well

[673] Fuller, 22

[674] It's interesting to note that the Toba volcano, which set off the Ice Age, erupted in Indonesia, toward which the Australoids would later migrate; while the Greenland impact, which set of the Younger Dryas, was migrated toward by the Mediterranoids

[675] The Amazon rainforest is testament of the positive ecological effects humans can have, likely having resulted from practices of *terra preta* soil-building, perhaps practiced before the onset of one of the ice ages. *Terra preta* soil is self-replenishing, and is understood to have generated a good portion of the jungle, being mined today at a rate that is said not to threaten the rate of self-replenishment. Clear-cutting of the jungle appears to be more of a concern than robbing the *terra preta*.

likely among other things. The Natufians would come to mix with these Western Hunter-Gatherers,[676] and possibly some Nesiotids, forming the East Mediterranean population of Neolithic or Early European Farmers moving up from Anatolia and into Georgia and the Balkans, spreading from there. Levantoids, Cro-Magnoids, and Mechtoids are, along with Capoids and probably Nesiotids, a strong component in these Neolithic farmers, who are racially called *Basal Eurasians*, as they compose the substrate of much of Eurasia, especially around the Levant and Near East. Some of these Basal Eurasians were certainly albinized, perhaps following after the Natufians,[677] but appear to have admixed with dark-skinned Australoids in South Asia giving way to Dravidians, who remained dark.[678] The existence of Basal Eurasians suggests a point from which advanced horticulture would have entered into Europe, however— separate from the introduction of agriculture by Alpinids of the Caucasus—, by a mixture of Iberomaurusian and (probably albinized) Levantoid stock. Whatever the specifics, the Basal Eurasians made their way into Eurasia more generally— exemplified in a group known as the *Beaker People*—, becoming prominent enough to be considered "basal." Basal Eurasian farmers coming out from Anatolia (likely derived from the mixture of Iberomaurusian populations—Mechtoid or Cro-Magnoid—with Levantoids coming from out of Canaan, carrying with them Natufian horticultural practices) had preceded the Alpinid-proper. People of the area were in an exceptionally good place to evolve, because they tended the most to hybridization. Carleton Coon explains it best when he says that

> In zoogeographical terms, Western Asia is a nuclear region because it stands at the crossroads where Africa, Asia, and Europe meet and where three faunal regions, the Oriental, the Ethiopian, and the Palearctic, come in contact. With the cooling and moistening influence of the glacial advances and the warming and drying of the climate during interglacial periods, Western Asia has seen the comings and goings of many animal species [...] There was no better place in the Old World for men to evolve in. [679]

The strength of the Indo-Eurafricanoid, as it turns out, is the mongrelization it has undergone throughout the millennia, which started among modern humans especially with the early Caucasoids and Basal Eurasians.

I consider the Basal Eurasians to have been an Iberomaurusian, Egyptian, and Southcentral Asian wing of the proto- or early Atlantean society (before its disruption by the Younger Dryas), connected to the rest of North Africa by way of the Nile[680] and Western Europe by way of the Atlantic Ocean and the Mediterranean. Basal Eurasian, or at least Basal Arabid, likely contains an ancestoral component of Australoid outside of Africa and just across the Red Sea, too. Either alone, when synthesized into Mediterranoid, or in successive waves, and likely in mixing with Australoids, Basal Eurasians would contribute a great deal to Arabian and Elamo-Dravidian peoples, as well as to Africa at large upon an apparent back-migration. Levantoids, having it moreso than Negroids,[681] may have contributed toward a more aquiline noseform in the Eurasian Mediterranoid. It may not be entirely inappropriate, if we are not categorizing race wholly according to genetic relation but according to phenotype, to consider the

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[676] Perhaps also Capoids, Mechtoids, and Australoids

[677] They are also, however, associated with a strata that may be found among Hornids, Cushites, Ethiopids, or Nilotes, as well as Arabids and Dravidians, but in their archaic stages

[678] Alternately, Australoid ancestors of the Dravidians may have been some of the first farmers and passed their knowledge to the Basal Eurasians. Other origins, however, including convergence or "multiple discovery," have been strongly supported as well, including native development of advanced horticulture in the Americas and by Polynesians.

[679] Coon[1], 485

[680] Which had an Eastward branch, sometimes composing a sea or lake, going toward Maurtania

[681] Non-Pygmy Congoids; Bantus or Bantoids

Northeastern African populations of Horn Africa perhaps all the way across to Chad and possibly beyond[682] to be of some relation to these Levantoid people, perhaps even deserving of a classification distinct from Congoid peoples. Indeed, many anthropologists have classified Horn Africans and others surrounding the Horn of Africa as proto-Mediterranoids or proto-Caucasoids, if not part of the Caucasoid or Mediterranoid race-proper.[683]

Basal Eurasians, similarly to Neanderthal, weaved cloth, and they also made pottery. *Megaliths*, or giant stone structures such as Stonehenge, also appear during the Neolithic era thanks to the Basal Europeans. This group is likely related to the megalithic builders of Europe as well, including the builders of Stonehenge.[684]

The Neolithic peoples in Europe would include especially two branches, a Danube River culture, associated with the Linear Pottery people in the West, and a Mediterranean culture in the Western Mediterranean, associated with the Cardial Ware people. Other Neolithic cultures or types include those such as the Sesklo, Starcevo, Vinca, Karanovo, Triptillian, Boian, and many others. Some of the Neolithic peoples maintained a hunter-gatherer lifestyle for some time, their Neolithic efforts not being defined in the Western manner, regarding horticultural activity, but instead by Eastern (Russian) terms, of dealing in pottery or advanced textiles. For instance the Pitted Ware were hunter-gatherers who have nonetheless been named for their wares. The Pit-Comb Ware people may be seen similarly, although they dabbled in some minor horticulture as well. Sardinians and Basques have a lot of Neolithic ancestry, also being related genetically to the Guanches of the Canary Islands. Perhaps the strongly Basal Eurasian Beaker people, along with Cro-Magnoid themselves, are a source of the Vasconic substrate to the later Indo-European languages.

In the Triptillian culture, an Eastern European culture, fetishes were present, perhaps suggesting some connection to Capoid[685] migrations into Europe and the presence of early seafaring Mediterranoid peoples (similar, in this way, to the Cyclopians and Minoan people). The Danubian culture is an example of an early European Neolithic society, associated with the Linear Pottery Culture. The Danubians had used "celts" to fell trees, their people living in longhouses. It is with the axe-like tool called a *celt*[686] that Celtic people would be identified, themselves not having been an identity group so much as a culture, if even that. Like the Levantoids, as well as the Strandlopers—perhaps refugees from the fall of Atlantis— the Danubians were avid mollusk hunters.[687] They are, perhaps, an example of Old Europe, before Indo-European advancement, as described by Marija Gimbutas and other archeaologists and anthropologists. These peoples became Alpinized later on down the road, through admixture with Neanderthals and incoming Caucasoids from the Caucasus.

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[682] This zone had been considered in ancient times to be an extension of Berber territory, and oftentimes still is

[683] It is also likely that there is a native Omoid-derived substrate, likely a progression from the Omoid, perhaps even proto-Mechtoid, to these proto-Mediterranoid African populations. It's not an impossibility that these populations derive from migration routes established by *Homo erectus* that would be mirrored by peoples to come, such as those along the Movius Line or Jat Belt, discussed in detail later.

[684] This may have represented travel along an old latitudinal, perhaps even tropical, line that corresponded to some extent to Movius's Line, maybe itself the old equator, possibly moved along by way of sea, establishing some of the Old European cultures such as what would eventually become the Etruscans, Aquitani, and etc.

[685] Venus figurines show signs of *steatopygia* suggest Capoid infuence

[686] These celts would fall, timewise, in between the use of Stone Age hand axes as stopped at the Movius Line and the Bronze Age axes as were used by the Battle Axe People

[687] Remember that Phoenician purple came from mollusks

The same general rule of limited hierarchy found among hunter-gatherers is largely true in horticultural societies, though less purely so. While the existence of headmen become more prominent, their political powers remain fairly limited. Nolan and Lenski remark that

> The power of political leaders has been quite limited in nearly all simple horticultural societies. Even in the larger, multicommunity societies, villages have virtual autonomy except in matters of war and relations to other societies.[688]

However, Lenski suggests that "one of the striking differences which emerges from any comparison of [hunting and gathering and simple horticultural] types of societies is that social inequality is more pronounced in the horticultural."[689]

One mark characteristic of political authority is the existence of polygamy, particularly when the practice begins to leave some men, who are not voluntary bachelors, without wives. Polygamy does occur even in conditions of relative equality, among hunter-gatherers, particularly involving widows rather than previously unmarried women. A headman, for instance, might have two or three wives, but not generally at the expense of the other men in the band or clan having wives for themelves, if they want one. But in advanced horticultural societies a headman might begin to form a harem at the expense of wives for other men in the clan, a sort of reversion to polygyny.

Human social organization and leadership seems to be intricately connected to religion or spirituality and philosophy; in short, to one's *worldview*, or way of interpreting events. Human beings originally took to an animistic worldview, in which everything was considered to have a spirit. Animism would eventually give way to polytheism, and then monotheism. But ultimately, all religions rest on the prior existence of animism, and must refer to animism for their foundations. This animism was often understood within a greater context of Nature worship or pantheism, a recognition for the "web" and "cycle of life," which implied an interconnectedness that many of us in the modern West might not even have considered (though it lacked the teleology that would define Western philosophy after Egyptian influence). Among Neolithic peoples, and in particular horticulturalists of Europe, there was a tendency toward worship of Mother Earth or Mother Nature. Soothsaying was also becoming popular.

In primitive societies, spiritual or religious leaders such as shamans provided a good deal of political leadership. Nolan and Lenski suggest that "in some simple horticultural societies, shamans also serve as headmen or chiefs, because of the awe or respect in which they are held," but that in "others, secular leaders assume important religious functions and become quasi-religious leaders."[690] These leaders are generally limited to the functional role of *master of ceremony*, basically serving a role of primitive chairman. Nonetheless, as time went on, some people during the Copper Age would become increasingly powerful. It is not uncommon for the position of the shaman in primitive societies to be held by the mentally ill, such as those who may be manic or schizophrenic. This can, at times, and especially if a hierarchy is established, become an abusive situation, whereby leader-worship can develop into a sort of fetishism, wherein one's deceased leader's animistic spirit is understood to be contained within an idol or sacred object, becoming a sort of spirit god, having been prior, in life, a god among beasts. This idol may become a spirit unto itself, embodying elements that described the past

[688] Nolan and Lenski, 115
[689] Lenski, 126
[690] Nolan and Lenski, 115

leader, such as his spirit animal, thereby becoming a *totemic emblem*—a symbol of an animal having religious significance— of the origins of the ethnic group,[691] typically a clan or tribe.

A coordinated mutual aid, established upon a mutual understanding, a conscious mutualism, would not fully express itself until the formation of clans, and particularly among their leadership.[692] Patrick Nolan and Gerhard Lenski treat clans as extended kin groups, which act as mutual aid associations for their members. They say, "[k]inship systems," in simple horticultural "groups, or *clans*, are common and usually very important," because "they function as *mutual aid associations*, providing individuals with protection against enemies and with economic support."[693] They point out that the political hierarchies among advanced horticultural peoples were often established through clan rule, with the headman of a leading clan often becoming the leader of the tribe. They say that "the most powerful or respected clan often assumes leadership of an entire community, with its head serving as its headman, or even as tribal chief."[694] To my view, if what they say is correct, the mutual aid association of the clan represents a mutualist foundation for all governments, all of the originals of which convergently evolved from clan rule during the horticultural era, only later to become a learned tradition or cultural technology.

Perhaps the first tribal religion involved the conception of a "corporate group," or a group of people, such as a clan, cult, tribe, or etc. beyond the nuclear family, that one identifies oneself with, as being a part or extension of. For instance, the Cult of the Cave Bear was a cult, a corporate group, to which its members adhered as a common identity. Many peoples throughout the world practice totemic religions of this sort, the cave bear being a specific example of a particularly ancient totem, rooted in *astrotheology*, the deification of the stars. John Yarker says that

> the seven stars of the Great Bear makes a complete turn round in 365 days or thereabouts. The 13 lunar and 12 solar months in the annual birth and death of the sun is a later and more complicated calculation of a year, though it corresponds with the annual revolution of the seven stars round a polar centre.[695]

Totems, or group emblems often of an "animal spirit" associated with the clan, are important for the development of clans. One example of totemic art is the famous cave painting found in France, *The Sorcerer*, which depicts a humanoid figure with animal characteristics, an example of zoomorphism or anthropomorphism. Interpreted as a combination of totems representing corporate groups, this cave painting— often interpreted as the first image of a god, too, and found deep down in hard-to-reach caverns— is most likely an image from a secret society whose mission it was to form one of the very first *tribal* groups, a combination of clans who were not necessarily related by genetic lineage. As such, it would represent something of a proto-constitution, or covenant, around which initiates as representatives from the clans would gather. Totems are especially pronounced among people such as the Tlinglit, and other fishing and proto-maritime societies of the Pacific Northwest of North America, who have become famous for their elaborately-decorated *totem poles*, essentially large poles that tell the history of totemic succession where such has taken place along with other major events in a people's history. Totem poles may indicate *moiety* relationships— clan intermarriage agreements— and other important relations between clans or within tribes. Totems, however, need not take the form of a pole.

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[691] Could animal totems speak of more than symbolic origins by way of convergent evolution?
[692] As hunter-gatherers in band societies are fully-evolved and sentient *Homo sapiens*, we must address clan formation as a cultural, rather than biological, evolution
[693] Nolan and Lenski, 114
[694] Nolan and Lenski,114
[695] Yarker

Totems are still around today— though they are not always anthropomorphic, zoomorphic, or zoological— in many forms. These totems, stacked one upon another in succession, give way to totem poles, coats of arms, family trees, and other means of tracking one's ancestral links through the tribe and, more specifically and most importantly for authority, the tribal leader.

Perhaps the sites that receive the most attention for Neolithic settlements are Gobekli Tepe and Carahan Tepe, which were essentially community centers that were likely created by "masters of ceremony," who would host ritual feasts between their peoples together. It was likely this sort of inter-tribal alliance-building between Master of Ceremony types that allowed for chieftainship and stratification to become a phenomenon later on. Eventually, it seems that these sites would be looked after by resident officials, perhaps lawmen or priests, probably both. At first, their residency was likely temporary and perhaps seasonal, plausibly including functional or ritual specialization among officials. They probably served as courts and religious ceremonial places, bringing late hunter-gatherers and horticulturalists together, who would support the resident officials with offerings. This corporate support allowed otherwise nomadic headmen to provide for or become a sedentary class of officials, which incentivized horticulture, because it allowed one to produce more food to share with the officials, and so to gain status as an upstanding affiliate.

In the Southeastern Asian region called *Zomia* there are many peoples who are said, by anthropologists such as James C. Scott, to be actively evading the state-centered cultures of the more lowland areas (Zomia is a highland zone, though not as high as the Himalayas or Tibetan Plateau to its West). Among these groups, points out Sran Samantarat, in "Outline of Karen 'Founder's Cult' System in 'Zomia' as Leadership Evolution in Southeast Asia," are found the Karen people, who maintain a proto-governmental fraternal system based in a clubhouse or ritual hall called a *blaw*, which is led by a founder-leader called the *blaw kho*. Like modern fraternities, such as Freemasonry, this fraternity is characterized by what Samantarat calls a "*continuum* [*of*] *primordial religious systems*." The deliberation of the fraternity involves working according to a dialectical system of "origin, change, and dismissal/revival," which Samantarat speaks of as "the hidden one in the traditional ideology."[696] This founder's cult shifts toward kingship when it moves from a highly civic space involving the voluntary entourage of a functional leader toward a space dominated by the leader who is still supported by the entourage, albeit in a circle which has widened beyond it and has come to accept his charismatic authority. All of this is built upon a cult that understands the leader to have contracted with the gods of the land, who are the original owners and who recognize the leader as a mediator between them and the leader's entourage. *Millenarianism*, the belief that a time of change is coming, is also a feature in the *blaw*. The founder's cult of Southeast Asia would become a major feature as well in the Polynesian societies that are derived also from Southeast Asia.

Ideologies such as the founder's cult is where the story of aristocratic and noble mutualism begins, as a break from strict biological mutualism to socio-cultural mutualism. And the result of the difference between those who evolved a highly disciplined mutual aid and those who did not was *government*, the rule of those who did over those who did not.[697] According to Carroll Quigley, in *The Evolution of Civilization*, aristocratic society

> did not accept the equality of men, but did insist on a fraternity of equals within the select group of participants. It emphasized the dignity of the individual, at first only

[696] Samantarat

[697] Of course, other factors come into play as well. Geographic advantages and economic rent are notable major factors in the success of societies. However, geographic advantages may also serve to biologically or culturally advantage or disadvantage populations, as well.

> the individual within the chosen group; but later, as democratic influences spread, it tended to grant equality and individual dignity to all, not by bringing the outlook of ordinary men into the select group, but rather by spreading the outlook of the select group outward to ordinary men.[698]

In many cases, superior resources were the culprit for the dominance of one society over another, and this demonstrates no moral or innovative superiority, but may, in social Darwinistic terms,[699] be considered a hindrance to healthy, allowable intra- or intersocietal selection.[700] But in other cases, cultural superiority, such as a proclivity for learning or organization, is the culprit, and in such cases represent a healthy, allowable element of selection.[701] Such processes of natural selection may be uncomfortable, but they have nonetheless been essential to the displacement of defunct ideas with those that are better working.[702] Nolan and Lenski state that, "from the standpoint of intersocietal selection," that genetic or memetic mutuations that

> influenced societal growth and development have been especially important, because societies that have grown in size and developed in complexity and military power have been much more likely to survive and transmit their cultures and institutional patterns than societies that have preserved traditional social and cultural patterns and minimized innovation.[703]

Indeed, innovations are immensely powerful for a society. One such innovation would include the development of working metal.

The *Chalcolithic Age*, or *Copper Age*, sometimes styled the *early Bronze Age* or *late Neolithic*, had possible beginnings in the Fertile Crescent, perhaps among participants in the *Hassuna culture*, participants in the wider Painted Pottery Culture, though use of copper among the Americanoids needs to be explored in more detail. Copper was immensely important to people who had otherwise been used to doing everything with stone, bone, wood, or fiber. Copper was malleable, and able to be formed into a large number of useful objects. Lead was also employed, perhaps even before copper. The *Beaker people*— a Neolithic culture from whom the Hallstatt and other proto-Celtic and proto-Germanic people are derived— spread copper through Europe. Otzi the Iceman had also been found with a *Mondsee copper* axe, one of the earliest European coppers, emulating the Vinca culture in the Balkans, known for

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[698] Quigley, 279

[699] *Social Darwinism*, a term applied to the philosophy of Herbert Spencer as well as to those who bastardized his intentions, does not necessarily, though it may, imply an unempathetic outlook on others. Spencer himself supported the helping of others, and saw morality as a product of natural selection, such that those who were more moral—that is, helped others—, among other things, were more likely to be the winners in the outcome of the "*survival of the fittest*," a phrase that he famously coined. While it may be taboo, I use the term to take it back from antisocial elements, and to reconsider the importance of evolution for human societies. Further, it must be understood that fitness is relative. "Survival of the fittest" means that fish are more fit than us for the water, monkeys for dwelling in tree tops, etc. It does not necessarily imply the universal and eternal superiority of the fit.

[700] I'd hate to be a defeatist and submit to the idea that superior resources alone can maintain one's position, without need to keep up with cultural technologies such as new forms of organization. The Hussite victories over larger, better-trained armies suggests that emergent forms can stand up to older systems, and the American Revolution— fought by a mere three percent or so of the population of the colonies— demonstrates that they can be maintained for a considerable amount of time. While resources are an important factor, a well-organized force can do what it can to take possession of those resources and their benefits through cunning or skill.

[701] Societal merit especially demonstrates itself when empires are formed over other, once sovereign, states, and mega-multicommunity societies are established.

[702] Cultural revolutions will oftentimes fuel such transitions, as when the Enlightenment led to the Western transition toward liberal republics.

[703] Nolan and Lenski, 55

their large settlements and copper work. The proto-Germanic Battle-Axe People were also a Copper Age people.

Copper Age Economy

Personal possessions, such as tools, clothes, family animals, and other forms of moveable property, as well as well-utilized shelters, and even garden plots, have almost always and universally been considered by modern humans to be the belongings of the creator of them— whether individually or as a group— or the one who had received them in gift or trade, especially so long as they can be defended, which is most certain when it is physically possessed or being used. Most communities have considered belongings that are in one's domicile to be under one's control and in one's protection, in which case the defense of the items would be socialized through customary law and not entirely individual. To take something from another's home—whether that be a cave, a yurt, a teepee, a house, or what have you—has generally been considered to be an act of theft or burglary, which, at the very least, goes against the customs, but often the customary law or common law of most people, sometimes even being a capital offense or cause for banishment. Ultimately, structures such as property relations depend on spiteful actions from one's neighbors for enforcement, which may appear altruistic, but is not.[704]

Private property in land, distinct from mere possession, was not really expressed until people started taking up horticulture, pastoralism, and forming clans, and then producing hierarchies during the Copper and especially the early Bronze Age. Before private property, land was merely held by hunter-gatherers, fishers, and herders, by the tribe as a whole, as an often shifting territorial claim, with individuals being apportioned area within the territory for their living area, their individual claims, which often shifted at first as well. Gardens and sometimes enclosed pastures would then become important capital improvements to the land, and semi- and fully-stationary societies would begin to treat the land these improvements were on, mistakenly, as improvements to the land itself, thereby allowing the land to fall into the hands of private owners, forming legal structures around them. It is important to understand that *property* means exactly what it says, "an attribute," such that one's property, as a result of admixing labor with land, is one's attribute, an extension of oneself.[705] *Private*, from *privare*, meaning "to deprive [others]," is distinct from *personal* in that *private* describes that which is beyond *personal,* that held for one's own sake directly. That which is *private* is a *privation*, "a condition of shortage." It is held indirectly or in absence, used by others, and also includes a perpetual claim to land. An absolute monarch, a landlord or land speculator, and a sole proprietor who employs others, rule privately or in absence, controlling others who use what the rulers claim to be theirs. This is different from a hunter-gatherer or an independent artisan, who control only that which they use directly. Private property is the claim that natural resources and the productive possessions of others—those things that are being used by them, that are under their direct control— belong to someone else because they had it prior. As Proudhon suggests in *What is Property?*,

> They did not forsee, these old founders of the domain of property, that the perpetual and absolute right to retain one's estate—a right which seemed to them quite

[704] Spite appears self-sacrificial at times, because it involves a loss to oneself, but it is also an important means of ensuring that people do not take actions that may inspire spite, and so is a driver of moral evolution. Without spiteful action to hinder it, people would get away with committing more wrongs.

[705] This was a useful concept, particularly when economic rent was not at play, but as population would grow more and more, it would become more and more necessary to distinguish the value created by the land, the *rent*, from that created by the labor, the *wages*

> equitable, because it was common— [...] tends, consequently, to nothing less than the destruction of that equality which they established it to maintain.[706]

Customs that have favored private property in land, solidifying land claims into law and thereby allowing them to become perpetual, have coincided with concentrated power in the hands of elites who establish ruling classes.[707]

A proto-*maritime culture*— a fishing society which has begun to rely on overseas exchanges— appears to have had long ago been initiated by some archaic human in Southeast Asia. This was likely a derivative of *Homo erectus*, or perhaps even *Homo luzonensis* or *Homo floresiensis*, often three to four feet in stature, with very modern skulls. It appears that Denisovans and Australoids had mixed together, as well as with these little people, in the islands.[708] Hybridization contributed to some island genetics, especially Negritos and Austro-Melanesians, dominant in Australia and New Guinea; and Southeast Asian paleo-Mongoloids or proto-Malays, who would become dominant in maritime Southeast Asia and Micronesia.[709, 710] This may have begun after the Toba eruption, in a process culminating in many millennia. Austro-Melanesians, or Australoids, among other Pacific Islanders as well as Americanoids, have been known to worship volcanoes, and seem to have gotten to their location in Oceania following a pilgrimage after the Toba Volcano eruption, whereupon they collected some Denisovan genetics. Volcano gods are often worshipped among Oceanics and along the Pacific Ring of Fire in general. If a Denisovan-Australoid hybrid, especially a knowledgable shaman, could have convinced anticipants of the Pacific Islanders— perhaps something like Java men, *Homo floresiensis*, or *luzonensis*— that they had caused the Ice Age eruptions, they may themselves have garnered a god-like

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[706] Proudhon[2], 106

[707] This may have had mutualistic elements, insofar as the recipients of the new private property rights had also been the grantors of them (which is likely the case, considering that a governing class both made the rules and owned the land). Of course, this was only a soft variety of mutualism. While the formation of such customs and the cunning may have been a mutual construct on behalf of an oligarchical, warrior class, working class Mutualists of today, who lack in the inheritance of such elite mutualism for themselves, have no other option but to out-do their well-established opponents, and to out-mutualize them.

[708] The discovery of elite jade jewelry in Denisova Cave before the known Jade Road (and the importance of Jade to the later Sino-Tibetan ruling classes), the presence of Denisovan DNA among both Tibetans and Austro-Melanesians (especially New Guinean highlanders), the advanced economic arrangements of Pacific Islanders, and the importance of Tibet in ruling class mythology, suggest Denisovan involvement by way of Austro-Polynesians, perhaps explaining the Polynesian phenotype suggested by the gold, slanted-eyed mask of the Egyptian Pharaoh, King Tut (who came much later, but may nonetheless have been aware of proto-Polynesian roots in the Egyptian ruling class). It is also interesting to note the similarity between the Capoid phenotype (epicanthic folds, yellowed skin) and that of Polynesians, as well as their similarity in having been pressured by newer groups in a Southward direction, into the islands of Southeast Asia and Oceania and along the beaches and into the desserts of Southern Africa. Unlike the Northern Mongoloid variant, which is considered to be more recent, the Southeast Asian and Polynesian phenotype has been described as *paleo-Mongoloid* and represents an older, less cold-tolerant, variant.

[709] This was a time before the Siberian-Alaskan land bridge, the Bering Strait, was crossed by those proto-Mongoloid, Ancient North Eurasians (a paleo-Turanian people) who would contribute to the Paleo-Amerindians and their derivatives, such as the Anasazi, just before the Younger Dryas impact. It would, later on, be crossed by the Mongoloid ancestors of the Inuit, Apache, Navajo, and so on.

[710] Those Australoids who had mixed with the little people—perhaps having something to do with the Nephilim tale— contributed variously to peoples such as the Negritos, proto-Malays, and what would become the Micronesian and Polynesian peoples. Polynesians are at least one branch of the Mediterranoid, though controversially so.

status from them. It appears that, during the Neolithic, the inheritors of the Denisovan lineage had established themselves as a sort of mercantile ruling class in Southeast Asia and Oceania.[711, 712]

Considering a possible relationship between Denisovans and retreating Capoids in Siberia (such as in Mal'ta), as well as the possibility that Capoids had themselves been connected to the Atlantean society in some way, it may be that Capoids were also involved in this picture, in league with Denisovans. Together, they may compose a significant percentage of the Mongoloid populations of Asia. Over time, the Denisovan genetics would be largely deselected, but the cultural aspects would remain, as they do today among the Pacific Islanders of Oceania and Maritime Southeast Asia, where Capoid genetics may also have been spread.[713]

Primitive economy outside of the immediate family was often oriented around "gift" exchanges, potlatching, and bartering, similar to the gift economies still alive in Austromelanesia today. But *gifting* in anthropological terms is restricted to what is referred to in biology as *reciprocal altruism*, and does not represent *true altruism* or a *true gift*, the selfless efforts taken purely for the sake of others, or letting go, with no reward expected. For instance, Victor Barnouw, in *An Introduction to Anthropology: Ethnology*, says that

> The donation of a gift places the recipient under an obligation. He may not actually want to have the present, but it would be difficult for him to refuse, for in that case the insulted donor might become his enemy. To give and receive gifts is an age-old way of maintaining peace and friendship. The recipient is not only more or less obliged to receive the present, but sooner or later he is obligated to return it with a gift of about equal value.[714]

Marcel Mauss, famed anthropologist, also tells us, in *The Gift*, about the reciprocal obligations involved in gift economies. Mauss says that in "Scandinavian civilization, and in a good number of others, exchanges and contracts take place in the form of presents," and that "in theory, these are voluntary," but that "in reality they are given and reciprocated obligatorily."[715] *Potlatch* was also described by Mauss. Potlatches are similar to what are called *potlucks* in the United States, where participants each bring a dish to eat, except that potlatches involve the giving of gifts. Mauss says that the American Northwest tribes "spend the winter in a continual festival of feasts, fairs, and markets, which also constitute the solemn assembly of the tribe," and that they are "organized by hierarchical confraternities and secret societies."[716, 717] Mauss describes the potlatch practice, saying one cannot "refuse a gift" or "refuse to attend a potlatch." He says that doing so "is to show that one is afraid of

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[711] They made especially strong use of their relationships to proto-maritime peoples, likely acquiring culture from archaic *Homo sapiens* derived in part from earlier *Homo erectoids* mixed with other *Homo sapiens* coming from out of Africa and the Middle East

[712] This was likely through something like a *Big Man* arrangement— *Big Man* being a leader in a gift economy—involving some sort of shamanic mediator between man and the gods

[713] This is assuming that Denisovan culture was involved in initiating or as a sort of Big Man of the early Jade Road, an assumption made because of the quality jade (chloritolite) ring (as well as a marble and ivory one) discovered with Denisovan remains, which suggests, to me, that the Denisovans were high-status participants in the jade exchange. Because of the high level of Denisovan DNA among the highlanders of New Guinea, as well, and because these highlanders are Australoid by phenotype—representing the earliest wave of *Homo sapiens* migration—it is assumed that Denisovan culture, which appears to have been hierarchical, was spread by way of genetic and cultural progeny of the Denisovans, assumed to be Stone Age cultural and economic elites.

[714] Barnouw, 101

[715] Mauss, 3

[716] Mauss, 6

[717] It's interesting to note that the Mutualists much later—the working class Mutualists of industrial societies, whose thought composes the focus of this book— also took to or grew from confraternities and secret societies

having to reciprocate," and "every gift is always accepted and even praised," but that a "gift is receieved 'with a burden attached,'" and that to "refrain from giving, just as to refrain from accepting, is to lose rank— as is refraining from reciprocation."[718]

Another anthropologist, Marshall Sahlins, is famous for his studies into Melanesian gift economies and Polynesian command economies. In the *moka exchange* of Melanesian peoples such as the Mbowamb in the Mount Hagen area of New Guinea, gifts are understood to come with obligations of repayment or otherwise loyalty; in other words, the recipient of a gift goes into debt to the gift-giver. And gifts cannot be refused. The *Big Man* is the one who puts the most followers into debt with gifts, and so commands the loyalty of the most men. It should be clear that gift economies often produce hierarchies, in which one cannot marry without reciprocity with the Big Man. Such hierarchies may result from the private ownership of land, in which some have better pastures on which to raise their pigs, and thereby have more *moka* to exchange. R.J. Foster, in "Melanesia: Sociocultural Aspects," from the *International Encyclopedia of the Behavioral and Social Sciences*, remarks that

> Big Men typically validate their personally achieved leadership through generous distributions of wealth. They manipulate networks of reciprocal exchange relationships with other men, thus successfully managing the paradox of generating hierarchy—even if only temporary—out of equality.[719]

Psychologically, a Big Man might have characteristics approximating a narcissist. Narcissists are known for giving "gifts" in order to extract favors later, much as is done by Big Men. Suzanne Degges-White, in "Beware of Narcissists Giving Gifts: Strings Are Attached," says that "narcissists give gifts with an eye to maintaining a relationship with the giver and to maintaining control in that relationship."[720] Indeed, in our modern time, this is known as *financial abuse*, and can cause all kinds of problems for the victim, such as what is called *narcissistic abuse syndrome*, correlating to a psychological reliance on the narcissist associated with *enmeshment*,[721] a blurring of the lines of individuation,[722] sometimes resulting in a "surrogate spouse" sort of relationship between parent and child,[723] or even "covert incest."[724]

Assuming that the jade ring found with the Denisovans expresses an important role of great status, and following the economic habits of Eastern Asia, maritime Southeast Asia, and Oceania, especially among Papua New Guinean highlanders where high amounts of Denisovan genetics are found, we might assume that the Denisovans were the progenitors of what would become the Big Man system. It is likely that some Australoids had come across Denisovans and intermixed with them, possibly in Tibet, but otherwise somewhere in East Asia. Upon their journey into Sundaland and maritime Southeast Asia, these Australoids, perhaps with a Denisovan leader, would come across peoples such as Java man, *Homo floresiensis*, and *Homo luzonensis*, who are very small pygmy humanoids. Being much larger than they are, the Denisovans and Australoids would quite literally be big men in comparison, capable of bossing around the little people and putting them into debt through the *moka* exchange. Deniso-Australoids could possibly have used their large size and wisdom to influence the political structure of their smaller Island companions, becoming the Big Men to the *luzonenses* and *floresienses*, a system

[718] Mauss, 41
[719] Foster
[720] Degges-White
[721] This concept was originated by Salvador Minuchin
[722] Also considered a part of anxious relation styles. Other forms of narcissism correlate to the opposite problem, of avoidance.
[723] As suggested by John Bradshaw
[724] An idea of Kenneth Adams

that would continue on long after, perhaps after the Deniso-Australoid had hybridized with them. This is the most likely genesis of the Big Man system.

Another gifting system in New Guinea is the *Kula Ring*—discovered by Bronislaw Malinowski, a founder of anthropology—, in which items like "kula" are exchanged purely for purposes of social status. Victor Barnouw writes that

> The kula is a form of ceremonial trade, intertribal in scope, occurring in a wide range of islands. Within this ring two classes of valued objects are exchanged, red shell necklaces and white shell armbands. The necklaces travel in a clockwise direction along the ring, while the armbands move in a counterclockwise direction.[725]

Participants of the Kula Ring, high-ranking men, will partake in "man-marriages" together, representative of the loose reciprocity established between the two groups of which the men are leaders. They make long journeys through the ocean to exchange without a gain other than to maintain the relationship, which is memorialized by changes made to the "kula." An armband will be exchanged for a necklace, and food will be exchanged kind-for-kind and pound-for-pound, such that pounds of sweet potatoes are given in exchange for the same amount of sweet potatoes. While not directly economical, the ritual serves to display trustworthiness and to maintain connections between groups, who render more useful aid when times are tough.

Still another exchange network is the Sepik Coast exchange, which works like a loose barter network of delayed reciprocity. Abelam Beg Men are known to gift their worst enemies their best sweet potatoes. Failure to grow bigger ones diminishes one's status.

Alongside gift economies and prestations, people would barter, as groups or as individuals. This often took the form of the *silent exchange*, whereby a trade spot was selected, whereat traders would place items for exchange that would be picked up by the other party and replaced with something of roughly equivalent value, generally something that the other did not have easy access to in their area. Barnouw gives us an example, called *silent trade*. He says that

> One man leaves some animal skins or other gift in a customary place. The man who collects it replaces it with an exchange gift. In this way, the Pygmies of the Congo trade with their Bantu neighbors without having to confront them.[726]

It's not impossible that "offerings to the gods" had begun as a form of silent trading, including what would develop later into burnt offerings, perhaps from offering, knownst or not, cooked food, including one's own children. This would become entangled with supserstition, encouraged by the shamans and priests. As Ingersoll says,

> Man, in his ignorance, supposed that all phenomena were produced by some intelligent powers, and with direct reference to him. To preserve friendly relations with these powers was, and still is, the object of all religions. Man knelt through fear and to implore assistance, or through gratitude for some favor which he supposed had been rendered. He endeavored by supplication to appease some being who, for some reason, had, as he believed, become enraged. The lightning and thunder terrified him. In the presence of the volcano he sank upon his knees. The great forests filled with wild and ferocious beasts, the monstrous serpents crawling in mysterious depths, the boundless sea, the flaming comets, the sinister eclipses, the

[725] Barnouw, 103
[726] Barnouw, 102

> awful calmness of the stars, and, more than all, the perpetual presence of death, convinced him that he was the sport and prey of unseen and malignant powers. The strange and frightful diseases to which he was subject, the freezings and burnings of fever, the contortions of epilepsy, the sudden palsies, the darkness of night, and the wild, terrible and fantastic dreams that filled his brain, satisfied him that he was haunted and pursued by countless spirits of evil. For some reason he supposed that these spirits differed in power—that they were not all alike malevolent—that the higher controlled the lower, and that his very existence depended upon gaining the assistance of the more powerful. For this purpose he resorted to prayer, to flattery, to worship and to sacrifice.
>
> These ideas appear to have been almost universal in savage man.[727]

In a certain sense, silent exchanges are not purely divorced from gifting, but they are much closer to bartering. Bartering was especially useful between groups, but problems of barter, such as the "double-coincidence of wants" and the on-handedness of valuable possessions needed to make exchanges, would eventually be evolved around by way of gifting, commodity money, and credit.[728] That silent exchanges, which often take place between larger and smaller people such as the Bantu Negroid and the Pygmy Mbuti, are similar— in that regard— to the possible origins of Big Men, suggests either common origins or convergence, if not some strange mix of the two.

The penis sheath-wearing Kapauku are an exception to the use of gift economies by Big Men and others. They have been described by their premier anthropologist, Leopold Posposil, as primitive capitalists. The law man or judge of the Kapauku— a Big Man called a *Tonowi*—lends wealth rather than gifting it to put people into debt. Legal scholar, Bruce Benson, tells us, in *The Enterprise of Law: Justice Without the State*, that "[r]ecognition of law was based on kinship and contractual reciprocities motivated by the benefits of individual rights and private property."[729] He says that any Kapauku "could choose to contract with any available *Tonowi* (availability generally involved kinship)." He says that usually "followers became debtors to a *Tonowi* in exchange for agreeing to perform certain duties in support of the *Tonowi*," and that "this position of leadership was achieved through reciprocal exchange of support between a *Tonowi* and his followers, support that could be withdrawn by either party (e.g., upon payment of debt or demand for repayment)."[730, 731] The indebted were under the judicial authority of the *Tonowi*, and so became subscribers to his dispute resolution services when they became voluntarily indebted to him. Generally, offenses were compensated through payment, but otherwise were met with ostracism or even, in extreme cases, with death. Benson says that "among the Kapauku, an individual could be tried only by a *Tonowi* of a group to which he belonged." He says, "[r]eciprocities are the basic source both of the recognition of duty to obey law and law enforcement in a customary law system," and that "[b]ecause the source of recognition of customary law is reciprocity, private property rights and the rights of individuals are likely to constitute the most important primary rules of conduct in such legal systems."[732] Like the Big Man system, and perhaps also the system of burnt offerings and silent exchanges, the economic arrangement of the *Tonowi* may have some relation also to the influence of

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[727] Ingersoll[1]

[728] It was once thought that early economies existed by way of barter, but barter is actually too clumsy, and relies on the double-coincidence of wants; that is, on each party wanting something the other party has at the same time, and to an equal degree, feeling it to be of equal value, use, or, as best used in terms of economy, utility. Instead, hunter-gatherers would give each other things, and loosely keep track of credits and debits. Barter, when it existed, was usually symbolic within groups, or occurred between them, but it did occur also as a spot exchange.

[729] Benson, 17

[730] Benson, 16

[731] Voluntaryism of this sort is essential to mutualism

[732] Benson, 12

Denisovans, deriving their influence not from some inner achievement, or even necessarily size in this case, but instead from networks with the outside world that provided advantages.

While not an economic arrangement, the Duk-Duk secret society of the Tolai people of New Guinea, and those like it across the world, would certainly become an influence on political economy, perhaps being responsible for the political part of things. The Duk-Duk come out only on a full Moon, and when they do they are allowed to punish people even by burning houses and by killing them, performed by men of no direct relation to the victims, often from other villages. To join the society, one pays dues in the form of cowry shells and must be a man, thereupon learning its secret signs. Dory Vigil, an Apache man, interviewed in Jesse Janson's *The Bigfoot-Alien Connection Revealed*, about the paranormal, described the noise of Sasquatch as a sort of "duk, duk, duk, duk."[733] Bigfoot hunters regularly go around banging trees with sticks to make sounds to lure Bigfoot which sound similar to those described by Vigil. Could this be of any relation to the Duk-Duk secret society in New Guinea, which dresses up as a creature with a mask and costume? It may be that the Melanesians had been inspired by this practice— perhaps something like a "snipe hunt"— upon venturing into the New World, from the ancestors of the Apache. Though, if Sasquatch is of some relation to Denisovan, they may have had something similar in their own volcanoes in New Guinea. Indeed, *Meganthropus* was found in maritime Southeast Asia, not too terribly far away. Some have even suggested that ground sloths may explain Sasquatch.[734] Whatever the case, I believe there to be a clear connection here between the Apache tracking of Bigfoot and the Melanesian men dressing up for their Duk-Duk. The question is, is it entirely make-believe, or is there something at the foundation of all of this? To make matters more confusing, Sasquatch researcher Mike Rugg of the Bigfoot Discovery Museum might have been in possession of a *Meganthropus* tooth found in Santa Cruz, California, but it has since been confiscated or lost by the labs sent to for genetic testing and identification.[735] It has been wrongly compared to the tooth of a *Camelid*, appearing to be that of a primate claim the Sasquatch enthusiasts, and indeed looking different from Ground Sloths as well.

Grade-taking systems also exist among the Austric peoples, including the "pseudo-Mediterranoid" Nesiotids, here considered to be a component of Mediterranoid-proper. These are meritocratic systems, sometimes fairly egalitarian, despite the ranking system, in that they are open to anyone willing to be tested and avoid arbitrariness. Individuals are tested, earn insignia and are ranked, often going through steps to become officiated to perform certain ceremonial duties, such as ritually slaying pigs— the indigenous tradition of Vanuatu[736]— or to take up leadership positions. The grade-taking system is notable for its relative lack of arbitrariness and its level-handedness, being considerably impartial toward personality and putting the focus instead on character and ability, particularly the ability to perform the civil function satisfactorily. Even where chiefly positions exist, grade-taking systems may act complementary or as a certain quality control, making the position more meritocratic. Officiation within grade-taking systems might be signified by official insignia. It is likely that the ancient mystery schools developed their degree structure from grade-taking systems of this sort, as well as the schools of philosophy, guilds (and military units as well, but to a more restrictive extent), and so on. Grade-taking has become an integral part of modern society, being especially noticeable in schooling.

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[733] Janson, 16:44

[734] Indeed, they are certainly found at many sites of interest

[735] See Rugg

[736] Grade-taking systems are found on the Torres, Banks, Malekula, Pentecost, and other islands, and likely contributed to the worldwide mystery tradition

Similar economic and social practices were widespread among human societies, and likely led to the eventual status of nobility in European societies. In other words, nobles may have developed from something like the Big Men or Kapauku of Melanesian societies, or perhaps from grade-taking, or a mixture of these. Certainly, gifting played a large role in primitive European economies (though they would take a turn in the long run toward capitalism).

Conspicuous consumption, consumption with the purpose of impressing others, as named by Thornstein Veblen, is a longstanding habit of humans, who have long decorated themselves, their homes, their animals, and their possessions with colorful feathers and gemstones, precious metals, and fine craftsmanship. The desire to impress others creates a demand for *prestige items*, items of conspicuous consumption that display one's worth.[737] The demand for conspicuous consumption is created by the forces of sexual selection, which are easily analogized in the "sexy son" or "good genes hypothesis." Richard Dawkins, in *The Selfish Gene*, says about this hypothesis, that

> In a society where males compete with each other to be chosen as he-men by females, one of the best things a mother can do for her genes is to make a son who will turn out in his turn to be an attractive he-man. If she can ensure that her son is one of the fortunate few males who wins most of the copulations in the society when he grows up, she will have an enormous number of grandchildren. The result of this is that one of the most desirable qualities a male can have in the eyes of a female is, quite simply, sexual attractiveness itself.[738]

The peacock, for instance, is a very beautiful bird whose male members have a bright and colorful tail display, which is used for attracting mates. Richard Dawkins and others hold that, though it is costly in terms of energy and individual survival to have such bright plumage, that it is also a display of a healthy immune system. This is similar to explanations regarding the selection of men by women, who are often said to prefer square-jawed men despite the fact that high levels of testosterone are costly to the immune system; suggesting that men who can sustain masculine features such as square jaws have an exceptionally strong immunity, which might be passed on to sons and daughters. These kinds of pressures from sexual selection are used to explain costly genetic traits such as bright plumage and square jaws, but they can just as easily, if not more easily, explain the costs of conspicuous consumption. While conspicuous consumption is, on its own, costly, the capacity to conspicuously consume is a signal of good health and success.

Conspicuous consumption of personal possessions is important to men, especially, because the tendency for women, as suggested by anthropology as well as sex economics, is to select for men based on their status, often tending to marry upward in class status, a phenomenon known as *hypergamy*,[739] though personality and bare prestige may be in competition at times with class in regard to sexual

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[737] Early on, these were things that were very hard to get, such as shells that had to be claimed from far-away lands or by skilled divers; rare amber, jade, or turquoise; or precious metals that were easily worked and shiny like gold and silver; or fine textiles such as the silks of China. Otherwise, they were surpluses of grains, or livestock such as sheep and goats, pigs, cattle of various kinds, chickens, reindeer, yaks, llamas, camels, or etc. When it comes to items of purely symbolic value, such as kula or wampum, these were often attached to legends, making it a socially-recognized honor to claim them.

[738] Dawkins[2], 158

[739] Women tend to prefer monogamy and pair-bonding because of the rewards that partnership offer them and their offspring, even if partnership with a lower class man. But they prefer to marry upward in class for personal advantage and better chances of survival for their offspring. Oftentimes, in traditional societies, widows of war would marry the headman, Big Man, chief, or etc.

selection. By displaying their status in a tasteful manner, men gain in sexual power.[740] Because of this, items of particularly high status-providing value were traded so widely and on such a common occasion that some economists, as well as anthropologists, have argued that these items are a *medium of exchange*—an item that is accepted in exchange because it is valued as an means of trade— and, in particular, commodity money.[741] *Commodity money* is money that has a widely-percieved or sought-after intrinsic value, or value which is exchanged for its own use. Likely evolving from out of gifts and prestations that were useful but especially which bestowed great status on the holder, as well as from commodity exchanges, examples of commodity money include obsidian, flint, cowry shells, amber, jade, silk, metals, livestock (like cattle, pigs, and horses), animal pelts, salt, and other kinds of widely sought-after goods, especially those that presented the holder with status or were otherwise widely useful.[742] When someone with plenty of cattle is willing to accept a cow in exchange, for instance— in order to increase their social status or especially in order to make exchanges with others—, cattle have become a form of commodity money. A large herd of cattle has been seen in many cultures, but perhaps especially Phoenicians and Indo-Europeans, to be an impressive display of wealth and status. A chieftain with a large herd of cattle might be expected to have a number of wives as a result of his high status.

Unfortunately, the fact that fecundity competes with survival as a motive for human behavior entails that humans, especially men, will oftentimes accept an absolute loss for a relative gain, meaning that they will accept an outcome that makes them less off so long as others are more less off, allowing them to be advantaged not absolutely, but relative to the group. Easter Island may demonstate an example of this in a largely isolated setting. The Easter Islanders' society collapsed due to deforestation and loss of resources, seemingly having had collapsed very quickly, as explored by Jared Diamond. Sociologically, such abuse of resources can generally be assumed to occur due to negligence or greed enabled at the top of society by officiated roles such as *chief*. Such chiefs, in their determination for relative gains, oftentimes cost the society in a more absolute sense. In this case, there seems to have been a greedy drive for more palms than the island could continue to provide in order to build structures. This was likely a concern to those harvesting the palm lumber, who would be quite aware of the rate of depletion. But political authority rarely listens to reason that does not advance its relative interests over the people over which they rule, and in the case of Easter Island it caused an absolute loss in the form of the collapse of an entire society.

Some commodities— especially prestige items, desirable materials for the making of tools, spices and salt and medicinals, and others that were not commonly available— became so widely exchanged that they became staple items along long-distance trade routes. Among these were the Jade, Amber, and Silk Roads. Jade, an important green rock that could be carved and served as a status symbol since the time of the Denisovans, was especially traded from the Phillipines, the Tarim Basin, and China to the rest of Eurasia and North Africa. New Zealand is an important source of jade and serpentine in Maori and Moriori culture. East of the Tarim Basin was the famed Jade Gate or Jade Pass. The Amber Road extended especially from out of Scandinavia, though other sources of amber—a golden gemstone of petrified tree sap—, especially *faux* amber, also existed. Silk was traded along the Jade Road, essentially taking it over, but also along the Maritime Silk Road, which made use of the Indian Ocean, the Red Sea,

[740] Conspicuous consumption faces competition from those who reject the costs as wasteful, however, and who make the assertion of such values sexually-appealing. Women also find strong-willed, moral men to be sexy.

[741] Others, however, argue that some of the cultures exchanging these items did not unanimously accept them as currency, and that these items are better treated as high-velocity barter items. States such as New England and North Carolina accepted wampum as legal tender for some time.

[742] They are considered "commodity money" particularly when they are so widely sought-after that individuals without a direct use for the commodity, who see its demand by others and recognize its exchange value, are willing to accept it in an exchange

and the Mediterranean. Tyrean purple, coming from Phoenicia, would become especially important to the royalty of Europe in later ages. Cowry shells and other items also had a wide exchange range. All of these items were luxury or prestige items. There were some practical uses for many of them, but for the most part the driving factor behind them was a conquest for status. What was being exchanged, then, was not just goods, but, more importantly, social status. Status was important for acquiring the most desirable mates, and sometimes multiple of them, but also for the sake of social power, influence over others of the same sex—with whom one often competed with over mates— which would also contribute to the longevity of one's lineage. It must be remembered that all human decisions, as with all organisms, are founded on the drive for survival, particularly the survival of one's genes, so people will tend to make decisions that enable them to increase their fecundity and to preserve themselves and especially their offspring. Aquiring desirable mates and gaining social influence are two of the most important ways to achieve these outcomes.[743] For this reason, intraspecific competition, especially between males, is often much more fierce than interspecific competition.

Eventually, largely as a result of sexual competition, and the use of coalitions using force and religion to gain an advantage, class systems would arise, and with them the return of polygyny, often taking the form of polygamy (multiple wives), but sometimes of (in terms of millennia) increasingly large harems (sometimes wives, typically concubines). Whereas hunter-gatherer men rarely went wifeless because of the extra wives claimed by a headman—usually widows of war or hunting—, the emerging caste and class systems would leave many men without wives, or otherwise unable to exercise any meaningful sexual selection.[744, 745] *Patriarchy*, or the "rule of father,"[746] would accompany polygyny, and would become especially potent in combination with private property rights and *gynocentrism*— a focus on the wellbeing of women and attention to their needs—, resulting in *gynocentric patriarchy* (much of the drive for political power by men is for the sake of gaining the favor or control of women in the first place). Through the use of private property, and in particular a son's inheritance to it, a father could control a son by threatening him with the loss of his inheritance. Fathers without private property to pass along have a much more difficult time controlling their children, and arguably have a difficult time establishing themselves as patriarchs with any considerable, unwarranted control over the rest of the family.

The first people to have been buried with gold treasures, and the first known to have had hierarchical burials, in the West, were the Neolithic *Varna* people, a people in the area that would become Thrace. The amount of gold buried with single individuals in their graves at the Varna Necropolis, interpreted to be either chieftains or goldsmiths, is more than entire regions put together. The Varna people, who are also loosely associated with *kurgan burials*—burials in mounds sometimes called *tumuli*—, lived near Solnitsata and Anhialos, in what has been claimed to be Europe's oldest town, where they maintained a salt monopoly, trading with people such as the Cyclopians (who traced their heritage back, at least in part, to the giants), using shell money. The most impressive burial, with the most gold, includes an individual wearing a gold penis sheath, not unlike the sort that one might find among people such as

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[743] However, society can be said to enable this behavior as well, something that could possibly be different in the future

[744] This resulted in a decrease in, by way of an opportunity cost to, the quality of the species

[745] Today, many men go without wives still, often because they do not have the status to attract women, such as by having an official education, a high-paying job, property, or etc. This is especially a problem for lower and lower-middle class men. The growing sex industry, including peep shows, strip clubs, pornography, and prositution cater especially to rich, oftentimes married men, an example of polygyny returning.

[746] Some think that *patriarchy* means "rule by men," but that is mistaken. It is only "rule by men" so far as men are, or have the capacity to become, fathers, and especially fathers of a tribe or inheritants of the title to tribal leadership.

the Kapauku, though their penish sheaths are not made of metal but out of gourds. The Varna are said to have had afterlife beliefs because of their burials. Their town (perhaps towns) is said to have been destroyed by a natural disaster, not unlike the fate suggested to have occurred to Sodom and Gemorrah, perhaps. They may be of some relation to the Nesiotids, Melanesids, or another Polynesian group.

Newgrange, a Neolithic site in Ireland that is aligned to the Winter Solstice, is also characterized by the appearance of a strong hierarchy, perhaps even involving a "god-king," as suggested by the degree of inbreeding found in royal specimens, likely involving incest between siblings in an effort to preserve a paternal lineage. This is not at all unlike the royalty of Ancient Egypt, and was perhaps part of a larger cultural complex in which both the Neolithic Irish and the Egyptians took part.[747]

Leagues, Political Agonism, and Co-option

The return of inter-human political hierarchy was established by way of the league structure, through early developments in political agonism and co-option.

Leagues are distinct forms of human organization. Distinguishable from confederations, though sometimes growing into or being elements of them, leagues imply a greater degree of disagreement and competition than may typify *confederations*, which may be considered league relationships plus some element of mutual aid, such as intergroup trade relations, shared control, disaster relief, or military support. In a league, the focus is not on mutual aid, but instead on mutually-tamed animosity, often being hierarchical in interpersonal organization.

Perhaps the best way to understand a league is to consider what a league is when found in civil society today, most notably in sports or business. In sports, for instance, a league is an association of teams that have come together under a common franchiser for the purpose of competing according to standardized rules and procedures relating to the franchise. In this case, it is a form of friendly rivalry, though the rivalry has gotten serious a number of times. Similarly, business leagues are efforts of coopetition or cartelization, wherein competing entities come together, or cooperate, for the purpose of supporting a market in which they otherwise may mutually compete. Leagues officiate conflict and add a collaborative element between competitors.

The *modus operandi* of a typical league structure is that of political agonism, an expression of biological agonism. *Agonism* comes from the Greek *agon*, which translates to "assembly" or even "sports." It specifically refers to an assembly for sportsmanship, in which that which is valued is not so much the victory of one of the competitors over another, but the sense that there has been a good match with opponents worthy of one another, who try one another's abilities. Agonism is connected to a sense of good sportsmanship and to the mutual tending to common rules of conduct, despite the animosity that might exist between participants. Agonism in the league form might be understood to change enemies into adversaries or "frenemies." In this way, it can be distinguished from antagonism.

Agonism in the political sense demands a plurality of participants, each serving their own agenda, in a war of all against all, and each against each.

Resource partitioning describes agonistic behavior in animals related to the divvying out of resources between them. Similarly, political agonism depends upon the maintenance of borders. Both result from scarcity of resources, or demands being higher than supply. It is a means of sorting out who gets what, often by reducing violence to its minimum. Within the organized conflict of a league, it is well

[747] Indeed, many have spoken of Egyptian origins for the Irish, or at least their ruling class

understood that the terms of engagement are that one can win, and that the stakes are winner-takes-all, but that one cannot win for the rest of time. Similarly, a young buck can try again next season against this season's victor, and upon winning takes all for himself. To the political agonist, the league is an arena of competition that is to be valued for its own sake, with agony valued as a good not to be messed with. Anyone who disrupts the overall balance that keeps the agony going is to be targeted and neutralized. Deliberation and rationality are to be devalued, except as tools of belligerence in the organized conflict.

Internally, leagues recruit according to what is called *co-option* or *co-optation*, sometimes spelled without the hyphens. Co-option involves the— often involuntary— incorporation of opponents who are acknowledged for their skills or know-how and, upon the grounds of their expertise or status, are accepted within the bounds of a specific role, wherein they hold some limited authority. Everyone "stays in their own lane." This is known as *compartmentalization*. This is often an effort to reduce competition or competitiveness by providing a stake in one's own team to one's opponent. This often does not come with voting rights, and is often not an equal stake, and so the stake cannot be confused for a share of overall control, just influence and rights to play the game according to the rules. While this does represent some degree of mutuality, it is very agonistic, and certainly falls short of full co-operation, though it is certainly within the range of biological social behavior.

Co-option and compartmentalization further involves the defanging of one's opponent by incorporating them into the team and establishing the boundaries within which their time may be focused, without allowing them the means to change their condition. This also allows for what is called the *framing effect*, the idea that concepts can be "charged" with a negative or positive connotation according to how they are perceived, especially as influenced by the manner of delivering the message. Co-opted individuals are often limited from delivering particular messages, being restricted to a certain manner of framing by their superiors, often indirectly by way of custom. Their messages, instead, contribute to an underlying theme that establishes a paradigm which keeps the ruling class intact by customarily preserving its league structure.

Among some of the Uto-Aztecan peoples, most notably the Aztecs themselves, leagues were formed for the purpose of carrying on *Flower Wars*, real wars that followed strict rules of combat that restricted certain actions typical of normal warfare. These Flower Wars were carried on under the premise that, after being struck by a drought, the gods required mass and ongoing sacrifice, to which the parties of the conflict involved in the leagues of the Flower Wars agreed. So they started to follow rules of combat that resulted in the taking of captives for sacrifices.

League structures may have begun in the Americas in California or Mexico, though Russia or the Bering Strait area is another possible location, as well as Polynesia, Sumer, Anatolia, Egypt, or Israel. These are all important geologic and historical locations for the flow of trade.

By establishing a league, or partaking in one, even though one was still in competition with the other participants in the league, and even had to risk being sacrificed, one was still part of the "in group" that was fostering the coopetition, and so was still, in a sense, cooperating with one's opponents against further outsiders who were dealt with without legal standing. When cooperation became recognizably true and well-established, leagues would develop into formal confederations or alliances, where mutual aid would begin to take place between societies. There were mutual stakes in establishing a league structure where the economic rent, or yield on the land, was high due to economic traffic and population settling.

League structures, co-option, and agonism might be seen as efforts of harm-reduction or negative entropy (not to be confused for syntropy). While the Flower Wars and other forms of organized conflict have resulted in human sacrifice and even cannibalism, they are also characterized by increased civility in times of peace and even with the beginnings of what would today be considered international law, a favorite among elite humanitarians and peaceniks. This is, of course, fueled not so much by a social purpose as by self-interest in "the game," but its eugenic results have been duly noted by ethnoreligionists and have, in this way, become associated with tribal purposes and, in this way, with a limited sort of philanthropism that may or may not stop at the fringes of the tribe itself.

The social Darwinistic or eugenic forces at play in the leagues favored the competitive, cunning, and capable. League structures would establish systems of coopetition, wherein participants would compete according to agreed upon standards of relation. Being limited, then, from the ability to cheat or swindle, they had to learn to fill societal roles, and those who did so succeeded. Those who did not were allowed to fail, or, in the case of the Aztecs, were even sacrificed.

Caucasoids, Mongoloids, and Americanoids

Races are not matters of common descent alone, but involve the convergence of descent groups along environmental clines that select from among those lineage groups, thereby causing differentiation even where geneflow is present. Racial groups like *Cro-Magnoid* and *Mediterranoid* represent the convergence of groups and hybridization of them, for instance, whether *Homo heidelbergensis* or *sapiens* in origin. Commonalities result from such things as having a common substrate, common lineage, or common environment. This produces *races*, which are loose groupings of people who might be familiar to a particular area, but who do not necessarily belong to the same lineage, though they will often have some relation to others by way of a superstrate that was established by a conquerer who established themselves as a ruling class, thereby binding the conquered together under his lineage and creating a common identity as a people, despite their otherwise convergent or hybrid origins. This is why it is impossible to nail down a single location for the development of a particular race, a race being composed of genetics sourced from different homelands. Nonetheless, it is possible to suggest, with some accuracy, important points of dissemination that were particularly influential. For the Cro-Magnoids this was Iberomaurusia and the Canary Islands, and perhaps Scandinavia, as well as India, Indonesia, and West Asia, wherefrom Australoids, probably especially albinos, made their treck up what would become the Jat Belt (the stretch of land from Indonesia to Scandinavia). Some of the genes from Java Man, *Homo floresiensis*, *Homo luzonensis*, or etc. may have travelled up the Jat Belt to Cro-Magnoid, but otherwise may have come from the direction of South America and into Mauretania, spreading to Cro-Magnoid by way of France and Iberia. Cro-Magnoid, then, would be to the Mediterranean race what Mechtoid is to the Berber people, or what Natufians are to Caucasoids, a prototype of sorts. The Mediterranoid race seems to have developed as a maturation of the process, with Cro-Magnoid having been proto-Nordid (such as a Guanche), and Mediterranoid having been the one-time culmination of the process, later surpassed by Nordids-proper. This would make the Cro-Magnoid, Mechtoid, Mediterranoid, and Nordid a *chronorace* of sorts that develops along clines of convergence, or perhaps something like a *ring race*, analogous to a ring species (wherein subpopulations are established along a cline).[748]

[748] Race is particularly difficult to ascertain, because the lines of division are largely arbitrary.

Early Caucasoids[749] were produced when the Omoid-derived Levantoids, Native European Cro-Magnoids, and later Mediterranoids (and some Capoids, Mechtoids, and Australoids) in the Caucasus had mixed with Lappoids and Neanderthal. As the name suggests, Caucasoids are found in and around the Caucasian Mountains, though the term is often used interchangeably with *Indo-Eurafricanoid*. Because the Caucasoids had contact with so many other peoples, however, they could mix with them, contributing to an advantage. Coon says that

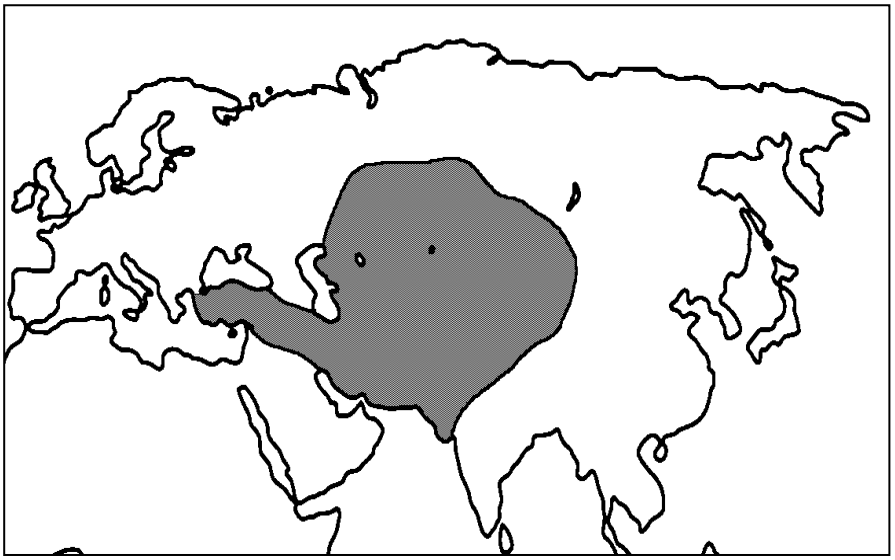
> The ancestors of the Caucasoids who, as we suppose, evolved there could have been in direct peripheral contact with frontier populations of three or four other subspecies: the Australoid in India, the Capoid in North Africa, and possibly the Congoid in Southern Arabia if not also in Africa. The Caucasoids did not have a common border with the Mongoloids, however [...][750]

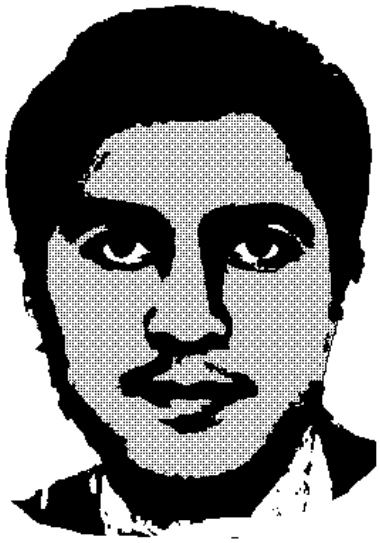
As a result of this, Coon tells us that

> If a skull now and then turns up among [the Caucasoids] which looks Negroid, Australoid, Capoid, or even Mongoloid, we should not be surprised because owing to the spatial position of the Caucasoids, in the middle of the Old World land masses, they should have been the least "pure" of all human subspecies.[751]

Perhaps the purest form of the Caucasian is found among the Georgians or Kartvellians of the Caucasus, Armenians, or others of the Armenid subrace of Caucasoid, possibly a result of especially Natufian, Zarzian, and Lappoid convergence with Neanderthal. From the Caucasus, especially, Caucasoids emanated especially across Eurasia.[752] Caucasoids that went Eastward and Northward into Central Asia would, along with their predecessors (Lappoid and Basal Eurasian), be called *Turanids* and Westward would primarily be called *Alpinids*, each a phenotypic deviation from these early Caucasoids. However, there are some Alpinids to also be found in Western and Central Asia, such as Tajiks, who have fully not diverged toward a Turanid phenotype, representing either more recent arrivals or an alternate point of origin for the Alpinids, perhaps representing a proto-Alpinid. The Alpinid-Turanid spectrum spans from Alpine Europe into Turan, or Iran, with the Caucasoid representing a central, emanating point. Both the Alpine and the Turanid are proto-Caucasoid in origin, with Caucasoid-proper, represented by Armenians and Georgians, being a local development from this shared foundation.

[749] Or proto-Alpinids, Proto-Armenids, etc., and here including groups such as the West Eurasian, Caucasian Hunter-Gatherer, Ancient North Eurasian (proto-Turanian), Western Hunter-Gatherer (Cro-Magnoid)
[750] Coon[1], 485
[751] Coon[1], 486
[752] And then eventually, come the Age of Discovery, the Americas and Australia





Turanids evolved in the Ural-Altaic convergence zone and Southward toward Iran, and are often said to be distinguished by being *brachycephalic*, or "round-" or "short-headed," in comparison to the more *dolicho-* or *mesocephalic*, or "long-" or "medium-headed," Nordid and Mediterranoid peoples. Brachycephaly is something that is shared with the Mongoloid (while the Congoid and Capoid tends to similarity with the Nordic and Mediterranean in having a longer head). Turanids are likely a mixture of the Lappoid and the Basal European or Mediterranoid race, perhaps having some ancient Polynesid in its Southern populations, sometimes considered to be *Orientalid*, especially prevalent in West Asia and the Mediterranean, often categorized with Mediterranoids. Turanids had begun to develop Asiatic features, such as almond eyes with folds or hoods, features that would be shared with proto-Turanid Lapps and Finns, and which would be passed along to Mongoloids in East Asia as well. This may or may not have been acquired by contact with Capoid. There are some— following William Matthew Flinders Petrie, Laurence Waddell,[753] and Walter Bryan Emery's ideas— who hold that the Turanids, or else Orientalids, compose a *dynastic race*, a race that was responsible for the formation of dynastic rule, especially as would be imported into Egypt from out of Mesopotamia, especially Sumer. According to some versions of this view, Turanids had been the first true rulers in the Cradle of Civilization, forming themselves as ruling families or dynasties over others. They would, however, be followed by Aryans and then Nordids in this role.

Max Muller placed the "Cradle of the Aryans," referring to Indo-European speakers, in the general area of Iran, Afghanistan, Pakistan, and India, especially surrounding the Hindu Kush Mountains and the Alpine-Himalayan Volcano Belt more generally. This would later be termed the *Cradle of the European Races*, referring to the Alpinids, Mediterranoids, and Nordids. Muller made clear later on, when his concept became racialized, that *Aryan* was an ethno-linguistic and not a racial term. Individuals of any race could be Aryan, so long as they spoke an Aryan tongue. Regardless, the tendency has been to ethnically associate race and language despite his protests. The Eastern branch of the Mediterranoids, Huxley's *Melanchroi*— Dravidians— perhaps accompanied by proto-Malays or Polynesians, would be understood to have traversed into Europe especially along the South of the Volcano Belt. The Alpinids converged along it, dividing the Mediterranoids from some of their kin to the North who would tend to take more to the route along the old Jat Belt between the Caspian and Aral seas and up into North and

753 "Indiana Jones"

Western Europe. There would be, of course, considerable mixing as boundaries were crossed by military expeditions, tradesmen, explorers, and etc. Alternately, Carleton Coon suggests that the Alpinids may also represent relict Cro-Magnoid populations. Rather than a strict emanation from the Caucasus, then, we might consider the Alpinids to have converged along the cline related to the Alpine-Himalayan Volcano Belt, which extends from the Hindu Kush to the Alpines of Europe. Often considered distinct from the Caucasus, this might distinguish the Alpinids from Caucasoids such as the Armenids (though less so the Georgians, associated themselves with an Alpinid phenotype).

As *Alpinids*,[754] the early Caucasians would become known as the *Neolithic Farmers*. Jan Czekanowski considered the Alpine race to be something of a mixture between the Lappoid and the Armenid (here considered to be Caucasoid-proper). This is probably fairly correct, though with some Mediterranoid as well, perhaps a later addition or stemming from another point of the cline. The Alpinid is typified by light and sometimes ruddy skin, light to dark blonde, red, or brown hair, and green, hazle, or brown eyes. Carroll Quigley was interested in these early Caucasoids, whom he said were "now linguistically extinct and they appear to many as of little historic significance." Of these, he says that they are "the agglutinative-speaking Alpine peoples of the Highland Zone," having especially settled around mountain edges. "This group," he says, "which usually receives only passing references in most histories, are, in fact, the most important group of humans who ever existed." Further,

> They were the inventors of agriculture as we know it, using the same crops and domestic animals we have today. They were also the inventors of metallurgy (copper, bronze, and possibly iron) and were the founders of the first civilization, in the valley of Mesopotamia.[755]

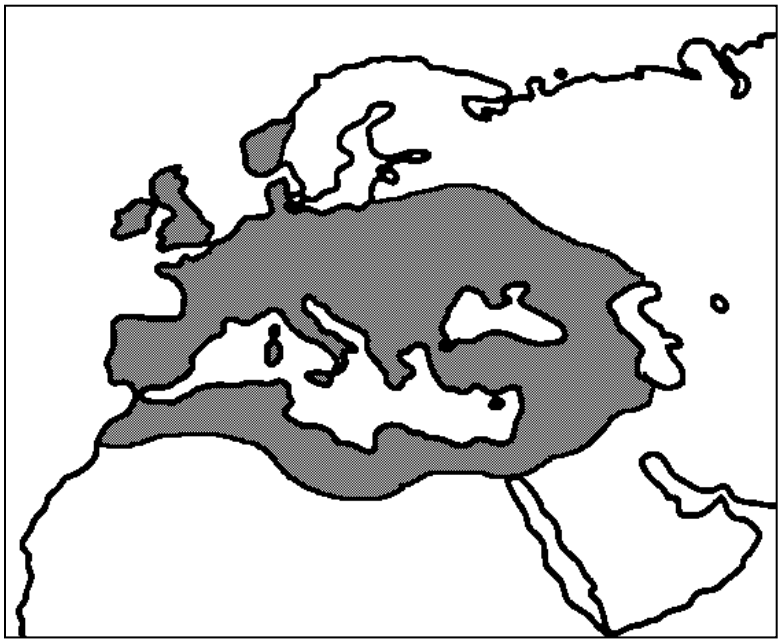
The Alpinid, an albinized and Neanderthalized Mediterranoid and Lappoid, is the standard of the Neolithic European. Quigley suggests that some of these Alpine people, who had involved mixing of *Homo sapiens* with Neanderthal, had settled around the mountains to farm along the edges, where the water would run off of the mountain and onto their lands. These Neolithic farmers, as you can see, Quigley attributes with the foundation of what would become civilization. The Polish nationalist and amateur anthropologist Stanislav Szukalski, and altogether a quite sloppy source of information,[756] wrote virulently of the *Yetisyn* (or *Jetisyn*), or "sons of the Yeti," which he believed to have been responsible for what he understood to be the cultural decay of Poland and, by extension, basically the rest of the world. Clearly, by his descriptions, the most obvious racial group he could have been speaking of was the Alpine people, as Ben Hecht apparently also noticed, though inconsistently and often by taste, with much focus on facial features. Interestingly, the Yetisyn idea seems to correspond to the notion of Quigley (as well as Coon and others) that the Alpine people had intermingled with Neanderthal, if we take *Yeti* (or, in some versions, *Jeti*) to refer to Quigley's Neanderthals. I'm not sure how dolichocephalic Neanderthal is supposed to have contributed to a brachycephalic Alpinid, unless starting with a basal Cro-Magnoid or Mongoloid stock, or else if Antonio Rosas and Markus are correct about Apidima 1 representing a brachycephalic Neanderthal, but it is nonetheless commonly considered true that brachycephalic Alpinids nonetheless had much Neanderthal admixture. Further, Halfdan Bryn performed a Mendelian analysis regarding the passing of traits related to skull shape and eye color in

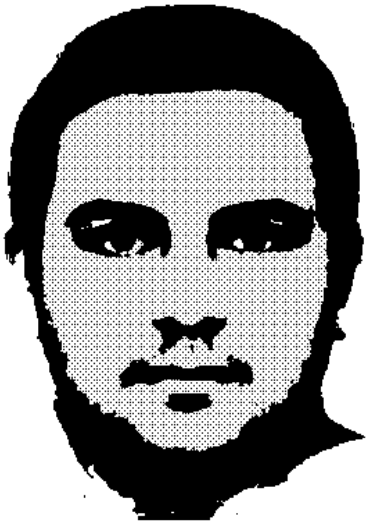
754 The images of Alpinid, Turanid, Mongoloid, and Americanoid are derived from images at humanphenotypes.net

755 Quigley, 193

756 Most his writing were artistic instinct and useless banter, overall, rather than scientific or philosophical. If there is any redemptive value in his many volumes, they are simple nuggets of common sense observations that have been mixed with a greater degree of Romantic sentiment. Please approach readings of Szukalski with much reservation.

Norway, concluding that the Alpine people there were actually dolichocephalic, the Nordic people were mesocephalic, and the Cro-Magnons were brachycephalic.[757] Bryn concluded that the human skull, even as inherited from parents, was greatly variable, and that racial differences were not themselves strictly cephalic, but that the cephalic index is instead associated to the races by representing a sort of average in the race. As such, we can expect individual and even collective outliers in given populations, which, if isolated, could potentially lead to divergent evolution. Szukalski, of course, traced the Yeti influence to the Himalayas, to the Abominable Snowman, which would correspond to the idea that the Alpinids spread along the Himalayan-Alpine Belt. If we take *Alpine* to be a reference to whiteness, or *albino*, we may consider that the white skin of Alpinids may come, in part, from the Abominable Snowman, or an ancestor thereof.[758]





Otzi the Iceman is an Alpine Caucasoid who was murdered and left to become a well-preserved ice mummy. His makeup seems to have been a mix from Alpine people-proper and a Swedish hunter-gatherer, his skin white. Otzi's mother's line originated locally in the Eastern Alps. Sarah Griffiths, in "The mystery of Otzi's wandering father: Famous iceman's parents came from two different parts of Europe and may have had a fling in the Alps," writes,

> Putting the pieces of the genetic puzzle together, the researchers think Ötzi's paternal lineage is part of an ancient genetic line that arrived in Europe but originally came from the Near East with the migrations of the first Neolithic peoples some 8,000 years ago.

[757] This runs counter to the notion that the Nordic people were dolichocephalic, while Alpines were brachycephalic. However, at this time, what constituted dolicho- and brachycephaly was under debate, with conceptions having some overlap, and Bryn clearly used traits outside of the common cephalic index to distinguish Nordics from Alpines.

[758] Further, there may be connections outside of the Alpine race to the Yeti, such as the possible connections with ethnic terms such as *Jat* or dialects such as *Yiddish*. Jats, in particular, average out to be mesocephalic, with outliers to each side, suggestive of a mixed population. *Yids*, or Ashkenazi Jews, are generally classified as brachycephalic, while their Sephardic counterparts are at times counted among the dolichocephals, though more recent attempts try to define Jews as more generally brachycephalic. Nonetheless, there are certainly dolichocephals and mesocephals present among world Jewry as well, as Jews are a highly-mixed people.

This suggests his father came from a line of travelling farmers.[759]

Otzi's parents likely met in the picturesque landscape of the Alps. The farmers coming from the Near East are likely to have been from the Levant or related to those who had come from there.[760]

Sarah Sloat, in "Ancient Skulls Show How Early Humans First Made It to Scandinavia," writes that, in Scandinavia, "ethnically distinct groups start fraternalizing with one another, and then their combined genes is what allowed later generations to thrive in the region's extremely cold environmental conditions."[761] Once there, Sloat points out, these Scandinavians, converging from Southwestern (probably Cro-Magnon, Capoid, maybe Polynesian or Mechtoid) and more Easterly sources (proto-Caucasoid, proto-Australoid), became adapted to the cold. This adaptation is still reflected in the blonde-haired, blue-eyed inhabitants there today; though these traits may have solidified later, especially with the appearance of the Nordid race, likely a combination of these locally-adapted Northwest Europeans and albinos (Mediterranoids especially, but also Negroids, Caucasoids, Alpinids) coming from out of Eurafrica, Eurasia, and India, perhaps even Indonesia. The tendency in Scandinavia would be for light skin to be favorably selected by nature, while dark skin was deselected over time.

Whether Scandinavians of the time also had light skin is a matter of debate, though the DNA of a Danish girl called *Lola* who has been reconstructed by the technocracy is shown with blue eyes and Austro-Melanesian[762] characteristics, and the Oase remains—a cross between Neanderthal and *Homo sapiens*— has been reconstructed to have very dark skin and blue eyes. Cheddar Man, the hunter-gatherer in England, is also reconstructed with very dark skin and green or blue eyes in later models.[763] The hunter-gatherers— unless we are being lied to for purposes of cultural Marxism— often shared dark skin, a common trait with their Australoid kin in India and South Asia, Southern Eurasia, and possibly North Africa. This is, if we take the techno-managerial class's word for it, the typical form of especially the more Westward hunter-gatherer, though, if so, this may not be including Cro-Magnoid proper, who is related to the Guanches of the Canary Islands and to various relict populations such as Borrebies and Brunns in Northwestern Europe. Neanderthal and Denisova are also understood by some to have had dark skin. The Ust'-Ishim Man fossil revealed that *Homo sapiens* in Siberia also had dark skin and possibly blue eyes. Still, some of the Scandinavian Hunter-Gatherers, we are told, show some signs of skin depigmentation, suggesting that there may have been lighter-skinned individuals. These populations are understood to have been derived from Eastern and Western Hunter-Gatherers that were themselves derived from Cro-Magnoid, Capoid, Alpine, and proto-Armenid Caucasoid stock, along with Ancient North Eurasians (in part derived from Ancient North Siberians, possibly Naacaloid relatives of Cro-Magnoid mixed with Cro-Magnoid and Capoid), basically Lappoids. Cro-Magnon and the Caucasoidal Caucasus Hunter-Gatherers may have developed light skin, or depigmentation, on their own,[764] and Capoids can have light skin themselves. Some of the Eastern Hunter-Gatherers, a mixture of Capoids and Cro-Magnoids who would contribute genetics to the Sami and Finns and other Baltic and Ural-Altaic peoples derived otherwise from Ancient North Eurasians, tended toward skin depigmentation as well, though this is especially so after exposure to *Neolithic*, or "Late Stone Age," Alpine and Turanian farmers coming from the Levant. Hair color among the hunter-gatherers, perhaps

[759] Griffiths
[760] The Levant is one of the most important places for history on Earth, because it is the Cradle of Civilization
[761] Sloat
[762] A dark people sometimes known to have blonde hair
[763] Earlier models depict an Alpinid-like man, which may be correct
[764] Though this does seem unlikely considering the likely placement of the equator at the time

due to admixture with Neanderthal— or *alpinization*[765]—, was variable much as it is today in modern humans. The inland Celt and the Slav are typically Alpinids, as was noticed by Paul Broca.

In Eastern Asia, Australoids had established themselves especially in the South, where vitamin D from the Sun was plentiful, and along the coast where seafood provided sufficient supply. Various local races to East Asia appear who have baffled anthropologists. The Jomon and Ainu people of Japan, for instance, appear to have some similarities with the Sami, but sometimes also with Australoid, being classified variously, often as Caucasoids. The Munda people appear to display a unique phenotype at times, variously showing Levantoid, Australoid, Mongoloid, and possibly Negrito features. *Negritos* themselves are black people with features similar to or in common with Negroid people South of the Sahara, including skin tone, hair texture and color, and some facial features, much more so than Australoids, whom they are generally classified as a subtype of. However, unlike their African counterparts, these Asian black people have wide instead of long skulls, more in common with their Mongoloid neighbors. Whatever the case, they are generally considered to be Australoid subtypes with some admixture with local populations. Other peoples exist, especially among the indigenous hunter-gatherer populations, such as the Semang, another black population in Southeast Asia that appears to have African characteristics, but which are generally considered to be, like Negritos, Australoid.

It is the Mongoloid, however, that has become dominant in East Asia. *Mongoloids*, colloquially referred to simply as *Asians* (though there are many non-Mongoloid Asians!), are found spread across East Asia from centers[766] especially surrounding Mongolia, China, and South Asia. Like Caucasoids, Mongoloids had an exceptionally good place to evolve in. On the reason for the prevalence of Mongoloid and Caucasoid phenotypes, Coon suggests that

> Caucasoids and Mongoloids who live in their homelands and in recently colonized regions, such as North America, did not rise to their present population levels and positions of cultural dominance by accident. They achieved all this because their ancestors occupied the most favorable of the earth's zoological regions, in which other kinds of animals also attained dominance during the Pleistocene. These regions had challenging climates and ample breeding grounds and were centrally located within continental land masses. There general adaptation was more important than special adaptation.[767]

He further says that

> This geographical situation gave the Mongoloids the isolation necessary to retain their extreme racial peculiarities while evolving from a lower to a higher grade. At the same time it placed the Caucasoids in a central position in which they could accept

[765] Alpinization is likely to have itself been a converging phenomenon, occurring many times, before hybridization between hybrids solidified the various ethnic groups into a worthy racial or subracial distinction. Nordicization is likely to have similarly involved convergence and hybridization, but between various manifestations of Mediterranoid and much less with Australoid (although Mediterranoid likely has an Australoid substrate to it already) and Neanderthal.

[766] Mongoloids may have multiple points of convergence. The proto-Mongoloid might be associated especially with the Mongoloids of Southeast Asia, and may or may not include the proto-Malay, variously considered an offbranch of proto-Mongoloid or as a separate race altogether. Along with these potential locations of Mongolo-genesis, later Mongoloids associated especially with Turanian roots might have developed in China and Mongolia-proper. The Sinid might be considered either a Northern Mongoloid or some early offbranch from what would become the Northern Mongoloid or Mongoloid-proper, perhaps a Middle Mongoloid. In this way, the proto-Malay, proto-Mongoloid, and Mongoloid-proper might compose three or more major subraces of Eastern Asia, or of Mongoloids, similar to the Mediterranoid, Alpinid, and Nordid subraces' interrelations in Europe.

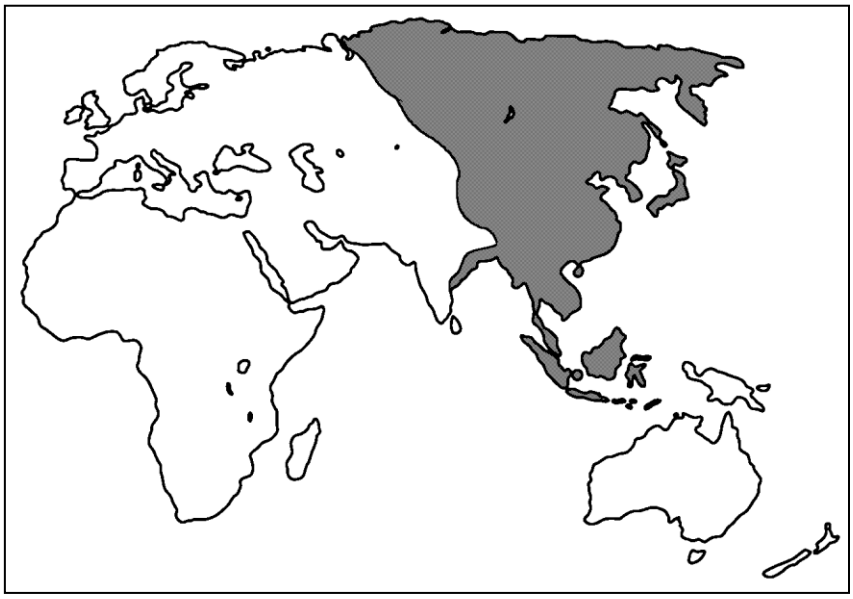
[767] Coon[1], 663

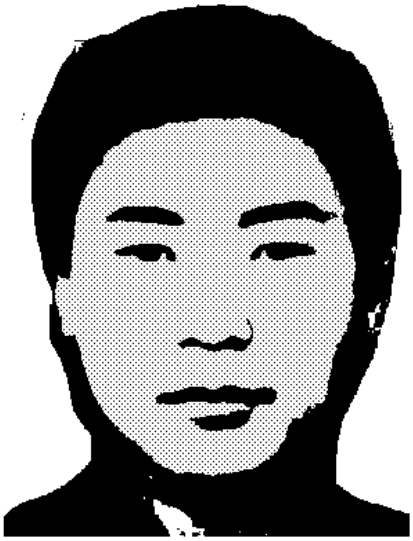
> genes directly and simultaneously from the three other subspecies; process these new genes by exposing them to natural selection for climate and culture, in a zoologically central area; and pass the product back to the peripheral populations separately. In the same way, to a correspondingly lesser extent, the Mongoloid could deal with Australoid genes [...][768]

It's interesting that Coon points out the fact that the advantageous ecological setting of the Caucasus and Southeast Asia meant that Caucasoids and Mongoloids benefitted from becoming genetically generalized rather than specialized. Generalization contributes greatly to success, and Coon is suggesting that environments that favor generalization are better than others. Coon also points out, however, the capacity of other races to catch up, evolutionarily speaking,[769] despite these advantages, thanks to the development of economic capital that has been spread to the other races. This makes immediate environment less of a determining factor, and even allows for it to be changed in significant ways. Coon says

> Any other subspecies that had evolved in these regions would probably have been just as successful. Now the success of these groups is being challenged in many parts of the world as other groups who evolved later learn to use their inventions, especially modern means of communication. And evolution is still taking place, particularly natural selection resulting from crowding and stress [...][770]

Nonetheless, the Caucasoids and the Mongoloids had the most favorable area of habitation for the longest time.





[768] Coon[1], 485

[769] This would become especially important for later Congoid phenotypes, which Coon suggests really started to appear as *Homo sapiens* sometime around the Iron Age, passing the milemarker and evolving away from stages of *Homo erectus*. While early humans were almost certainly black, these were not black Congoids, but black Omoids, Levantoids, Australoids, and Elamo-Dravidians (mixed Australoid and Levantoid deviating toward Cro-Magnoid). Nonetheless, black African Congoids have joined the rest of humanity in sapience. Coon points out that, in places like the United States, blacks and whites cohabit space largely sympatrically, perhaps suggesting some sort of co-evolution now at play, perhaps operating along the lines of *coopetition*, or competitive cooperation.

[770] Coon[1], 663

Mongoloids come in a number of possible subtypes, but especially and typically divided into a Northern and a Southern type, the Northerly variant having lighter skin and the Southerly being darker, among other minor differences in their phenotypes. It is the Mongloid-proper which gives their name to the phenotype, exhibiting the greatest contrast with other groups, perhaps, owing to particularly pronounced cheekbones and slanted (not just almond) or monolid eyes that provide an advantage when facing the Sun's glare from off of snowy tundra or sandy dessert, common to Mongolia. Other "Mongoloids" also have pronounced cheekbones—indeed, the Red Deer Cave People show this to be so early on— and comparably Asiatic eyes in comparison to Europeans, even if not quite "slanted," being almond instead.

Much localized evolution in South Asia occurred around the time of a declining Cro-Magnoid in Europe, in a population generally called *South Mongoloid* (but that bleeds into the North as well) or *Sundadont*. Some of the South Asian "Mongoloids" included Daic speakers whose culture had emanated Eastward, perhaps from the Caucasus, toward Tibet and China, becoming the Sino-Tibetans— most influentially, perhaps, the Chinese—, but who would also continue into Southeast Asia where they contributed a superstrate to the Austroasiatic languages and Austronesian—collectively, Austric— languages. Some of them would move Northward, too, joining the Uralic peoples, or Westward, where they joined the Cro-Magnoid Vasconic speakers. Those who went furthest East, suggests thinkers such as Quigley, would pass the Berring Strait, joining the American Indians as Na-Dene speakers (though I think it may have happened in the reverse, perhaps also, as in an exchange). Other agglutinative languages would also find themselves in the Americas, including the Aleut-Eskimo, Na-Dene, and Amerind groupings.

Near the Ural Mountains, Lapps started to independently acquire Mongoloidal or Asiatic features, sharing in common with proto-Mongoloids of Southeast Asia, who had also aquired such features as an almond-shaped or slanted eye.[771] Some of these proto-Turkic peoples would travel to the Altai mountains, and from there throughout Siberia and North Asia (and also toward Scandinavia), such as around Lake Baikal, where they would undergo greater processes of Asiatic adaptation, becoming through that adaptation as well as by interbreeding with paleo-Mongoloids and some Australoids, light-skinned "neo-Mongoloids" of a *Tungid* subvariety. Full Mongoloidization involved not only divergence from the proto-Turanid line, but also much local convergent evolution taking place (especially in East Asia, from which much of the Mongoloid phenotype originates independently from Caucasians) and involved strong forces of local adaptation. Further, some of the neo-Mongoloids would either adopt or bring with them non-Altaic languages, speaking instead languages such as Sino-Tibetan, from the Dene-Daic language family, in common with South Mongoloids. In East Asia, then, there appear to be two subbranches sourced from the North, the Sino-Tibetan-speaking *Sinid* (colloquially called *Chinese*),[772] involving many European inputs from outside of Asia,[773] and the largely Tungusic-speaking Sibero-Tungid (often colloquially called *Siberian* or *Mongolian*). These are called together— if not *neo-Mongoloid*, then— *North Mongoloid*. They may also be identified by their tooth structure, which is, in contrast to the Sundadonts of South Asia, known as *Sinodonty*, and the North Mongoloids as *Sinodonts*.

[771] However, the early or proto-Turanids had, like the Alpinids, adapted a lighter skin tone, sometimes ruddy and other times quite fair, even having undertones of blue or yellow

[772] The Sinid appears to represent a North Mongoloid that has since adopted a South Mongoloid language, perhaps representing a distinct form of Middle Mongoloid

[773] Such as those of Scythian-related groups like the Yuezhi and influences from the Caucasus

The *Americanoid*, phenotype of the Native Americans, is quite complex, and as much if not more of an oversimplification than is "Caucasoid" or "Mongoloid." The Americas would see migrations from out of Northeast Asia. Sharon Day says the Americanoids who came from Siberia were put roughly into two groups by Neumann: the paleo-Amerindians and Ceno-Amerindians. The paleo-Amerindians represent an early migration into the Americas and the Ceno-Amerindians following them up later. Following Egon Freiherr von Eickstedt, *Centralids* are the people of Central America.[774] They are probably derived from Ovejerids and Otamids and people from later migrations. *Pueblids*, a form of Centralid, are of relation, probably somewhat ancestrally, to the Iswanids and Ashiwids of Neumann in North America. *Margids* refer to the populations of the deserts of Southwestern North America, and are a prominent substrate still in the Centralid subvariety called *Mayid*, prominent among the Maya, as well as among all of the desert peoples. The proto-Centralids, similar to Margids, probably gave rise to the *Iswanid* people associated with the Archaic Serpent Mount Builders and Kentucky Shell Heap, and an *Ashiwid* variety, associated with the Anasazi,or "Ancestral Puebloans" and derived basket-makers of the Southwestern Plateu such as the Zuni or Hopi.[775] Long considers the Iswanids possibly ancestral to the Sioux (Lakotids, Planids). Some scholars have denied a distinction between the Ashiwids and Iswanids. Texepan Walcolids, suggests Mario Pichardo, may be an exception to Otamids being the only skulls of the first migration. It may actually represent a Ovejerid or Walcolid presence among the Paleo-Amerindians. Pichardo wonders if the Texepan is somehow related to a desert culture that had somehow been pre-accustomed to farming, distinct from the Otamid hunters, giving rise to the Ashiwid. A later migration might bring the Walcolid people to the Pacific Coast and the Mississipi River Valley. The *Walcolid* group, found on the Pacific Coast and in central California as well as in the Mississippi Valley, practiced cranial deformation, and so Joseph K. Long has considered them a cultural group rather than one identified by phenotype. It may be that some of the Ovejerid partial inheritants of the Otamids tried to stay "in the family" by artificially shaping their heads like their patriarchs.[776] Another development would establish the Silvid. *Silvids*, according to Eickstedt, are Eastern North American Indians who started to populate the Great Plains later on. They may belong ancestrally to the Iswanid or Lenapid variety, perhaps representing a mixture of the two. They gave rise to groups such as Neumann's *Lakotids* or Eickstedt's *Planids*, the (Northern) Plains Indians, as well as Neumann's *Lenapids*[777] or Eickstedt's *Appalacids*, of

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774 Neumann called them *Uinicids*

775 The Puebloan people often have a *sipapu*, or hole in the floor of their homes, to which they trace their origins, which are sometimes also associated with Snake City

776 Others, in Eurasia, such as the Yuezhi, Huns, Alans, Eastern Goths, and more are also known to have engaged in this practice, and, in South America, the Incans, Mayans, and others engaged in the practice. It is likely that this is owed to the Otamid heritage within these groups.

777 Long re-classifies the *Lenapid* of the Woodlands as an *Iroquoid*, which seems to me to be splitting hairs, as Neumann already classified the Algonquins from which the Iroquois were derived as *Lenapids*. Interestingly, there is an Algonquin people called the *Sauk* or *Sac*, but who call themselves the *Thakiwaki*, or "those who come

the North American Atlantic forests, which show traits similar to Cro-Magnoids or Lappoids, perhaps related to Solutrean foundations and being of relation also to the Yana of Siberia and the Sierra Nevadas. Neumann refers to Shoshone Indians, or "Snake Indians," of the Great Basin area, as *Nootchids*.[778] *Deneids* refers mostly to the people of inland Northwestern North America but alsp includes groups such as the Navajo. Navajo sometimes express an *Arizonid* type as well, a mixture of Silvid and Centralid, also common among Southern Plains Indians in general, such as among the Commanche and Apache. *Pacifids* probably have some relation to Polynesians and appear to have been Centralids who co-habited with the Na-Dene to a great degree, so much so that Lundman considered them to have been a Deneic subtype. The *Californid* is a particularly archaic *Homo sapiens* suggested to possibly be of some relation to the Ainu. It has prominent brow ridges, a receding and short forehead, a receding chin, and strong body hair for an Americanoid. *Inuid* refers to the Inuits and Aleuts of the arctic. These people were a much later migration, related to the Tungid-related Siberians who replaced the Lappoids during the Tungid expansion.

Polynesids, or at least some among them, particularly a *Nesiotid* variety explored later and probably elements among *Fijids*, the people of Fiji, and others as well, are likely derived from the Ovejerids, Margids, or Centralids, though others clearly come from out of Malaysia, Indonesia, Taiwan, Japan,[779] the Phillipines, and Micronesia, bringing some proto-Mongoloid and Mongoloid elements, likely making their way at times also, along with Australoid Melanesians, into the Americas. Eickstedt's *Brasilids*, or otherwise *Amazonids*, are the people of the Amazon, and also appear to be related to or derived from the Centralids. *Andids*, of the Andes of Peru and Equador in South America, appear to have more relation to the Silvids and Patagonids than to the Centralids, who seem to have cut them off from their relations up North. They are notably hypsicranic (tall-headed) but small-headed, with a hooked Roman nose, and connected to the Inca Empire. The mysterious Paracas Skulls of Peru, which have undergone artificial skull deformation (not unlike Prince Yuehzi in Eurasia), also have the "Inca Bone" at the back of the skull attributed to the Otamids.[780] *Patagonids*, of Patagonia, legendary home of the giants,are often quite large and sometimes hypsicranic. *Lagids*, of South America, are sometimes, along with Margids of California and old Mexico,[781] the Fuegids of Chile, and the Californid of Bertil Lundman in California, said to be a remnant of the paleo-Amerindians. Archaic features such as brow ridges also feature in the Fuegids, Lagids, and Margids, whose skin often tends also to be very red or copper-toned, giving rise to the stereotype of the red Indian. *Fuegids* include the strongly Otamid-related Yamana or Yaghan people of the Southernmost tip of Chile, where it is very cold.

The Americas are filled with mounds, earthworks, *puquois* (sophisticated wells), pit homes, shelters, houses, and pyramids. Some of the most interesting of these include the various serprent mounds associated with the Adena or Hopewell people, the Nazca lines, the pit homes of the Northern Californian Indians, the Cliffside pueblos of the Anasazi, the mounds of the Mississipian people, and the pyramids of the Olmecs, Inca, Maya, and Aztecs. There has been much speculation regarding the relationship between these structures and those found in the old world. For instance, the mud brick

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from the water," perhaps being some connection to the Shoshone. Alternatively, they call themselves *Eshkwia* or *Meshwahkiha*, "people of the red dirt," not unlike the name *Adam* in *The Bible*.

[778] Georg K Neumann also says that the Shoshone represent the Margid phenotype most, and are mesocephalic. According to HumanPhenotypes, the Margid type includes the Mexicid, Californid, and Sonorid. The Californid is a particularly robust and archaic type of human, similar in respects to Neanderthals. This suggests an indigenous evolutionary origin for the Shoshone, perhaps separate from Otamids. The Otomi, namesake of Otamids, however, are classified as Margids on HumanPhenotypes.

[779] Such as Jomon, Ainu

[780] The Galley Hill Skull was also very long, similar to an Otamid in that respect

[781] California to Mexico

building of the Puebloans appear to have shared some similarities to the Neolithic and Chalcolithic structures in India, Mesopotamia, and Antolia, pyramids to those in Egypt and Southeast Asia, and mounds to the tumuli, and pit-homes to the pit-homes, of Eurasia.

Culture and Ethnicity

Archaeology developed from *antiquarianism*, less formalized considerations and musings over the distant past including over fossils, weapons, coins, myths, legends, folklore, and more. Jacques Boucher de Perthes, an early archaeologist, studied Stone Age humans, which he understood to be *Antediluvian*, or pre-Flood, and established the concept of the *Pleistocene*. William Harvey excavated *Stonehenge*, the giant stone structure in Britain. William Cunnington practiced excavations, digging trenches to seek out antiquarian novelties, producing artifacts from the Copper and Bronze Age burial mounds. Joseph Prestwich published on flint tools. John Evans studied coins and other artifacts of the Britons, Anglo-Saxons, and other peoples of Britain, while August Pitt Rivers collected weapons spanning from the Stone Age to medieval times, arranged so as to show their development, as influenced by the thinking of Spencer and Darwin. John Lubbock excavated Hallstatt with John Evans, and invented *Paleolithic* and *Neolithic* as terms. Christian Jurgensen Thomsen established the three-age system of Stone, Bronze, and Iron ages, to which Copper Age was later added by John Evans. Thomsen had noticed that there was a correlation between different kinds of artifacts with the sorts of metals in use at the time, such that the metals could be used as a sort of standard of measurement for the time period, perhaps a keen observation but one that might be expected of a coin collector of his sort. Edward Burnett Tylor maintained an interest in *survivals*, or relict customs and practices as well as in the evolution of religion from animism, suggesting that human progress was typified by cultural evolution from lower to higher stages.

It's important to understand that race and culture are not intrinsically interlinked, though they often are interlinked (and this is more true the further back in time we look). *Race* is the phenotypic grouping of people, while *culture* is the behavior, such as language, tool use, and other conveyable conduct. People from different races can and oftentimes do share a common culture, as with the Mousterian culture that was adopted by *Homo sapiens* from Neanderthal; or as with an ethnically French Congoid, a black whose phenotype comes from Africa, but who has become nativized as a Frenchman, speaking the French language and behaving as a Frenchman behaves. It is the sharing of common culture between races—perhaps starting with something like the Red Ochre Cult and carried into the Cult of the Cave Bear shared between Neanderthal and *Homo sapiens*— that brings them into contact long enough to seriously begin interbreeding. When this occurs, evolutionary progress tends to take place, as racial transcendence among humans often occurs through hybridization and is not limited to genetic drift or isolated mutations. Inbreeding, alternatively, breaks down the integrity of the species, leading to genetic defects, including sometimes monstrous deformities.[782]

Ethnicity,[783] or sub-race especially defined socioculturally and by way of group identity, may or may not be associated with differences in physical phenotypic traits. Ethnicity is not itself the same thing as the subrace to which it may be largely associated, but includes especially cultural variations, and most importantly self-identification, which set peoples apart, or distinguish them, from one another. Ethnicities, or nations, might be further broken down into tribes, clans, and bands or families.

[782] These can be carried on in royal families, even while they would otherwise be sexually deselected
[783] *Ethnicity* is an ancient concept going back at least as far as Anaximander

Ethnic groups have also been studied through archaeology and physical anthropology as well as antiquities such as myths. John Aubrey collected ethnographic folklore of Jews and Gentiles and helped to establish the field of *toponymy*, the recognition of place-names as it relates to ethno-linguistic origins. Johann Joachim Winckelmann studied art through archaeology, and distinguished between Greek, Greco-Roman, and Roman art, for instance. Jean-Francois Champollion, a philologist, deciphered the *Rosetta Stone*, an Ancient Egyptian stele or post, thereby learning how to derive meaning from hieroglyphics. He had been anticipated by Thomas Young, "the last man to know everything," whose work went unnoticed. William Flinders Petrie studied the Great Pyramid of Giza as well as locations in Britain, discovering the *proto-Sinaitic script*, an ancestral writing system to the Semitic and Greek alphabets perhaps derived from the Hyksos. Charles Piazzi Smyth studied the pyramids and concluded that the Hyksos had been the Hebrew people and that Israel was actually in England, pointing to an apparent "Egyptian inch" that was remarkably close in size to that of the English inch. Howard Carter would famously discover the tomb of King Tut, or Tutankhamun, perhaps the son of the monotheist pharaoh, Akhenaten, perhaps the teacher of Moses as suggested by Sigmund Freud. Heinrich Schliemann and Wilhelm Dorpfeld argued for the historicity of the Greek poets such as Homer using archaeological evidence, such as their investigation of Troy.

There is much debate among ethnologists regarding the nature of ethnicity. Some, as categorized by Thomas Hylland Eriksen, follow the view of *primordialism*, that ethnicity is innate, owing to unique cultural and ecological relationships as might be discussed in the field of environmental anthropology. Others, suggests Eriksen, adhere to an *instrumentalism*, the view that ethnicity is a "political" strategy used by ruling elites to establish influence.[784] There is likely some truth to both of these views, but whereas a primordial ethnology might be "porous" or open, an instrumentalist one would be largely closed off or, when open, arbitrary and non-ecological. Anthony Smith and others have described an alternative or complement to both primordialism and instrumentalism, *perennialism*, which sees ethnicity as being perennial, or recurring.

Valentyn Stetsyuk, in "Ethno-Producing Areas," proposes a geography-centered view of ethnogenesis, suggesting that it is the relationship between human customs and natural features, along with blood ties, that establishes ethnicity. He suggests, for instance, that, in various ecological-geographical (and largely hydrological) niches of the Dnieper River area of Eastern Europe that the "Indo-European uprising" had been gestated, including the appearance of early Celtic, Germanic, Thracian, Italic, and other speakers of *Indo-European languages*, those that predominate across Europe. He suggests that this was followed by later waves of Indo-Europeans, including one more specifically Germanic and Iranic, and another more Slavic, seemingly still in process. This makes the area an emanation point, Stetsyuk suggests, for many of the dominant cultures of Eurasia. The Don and Volga areas were also, says Stetsyuk, "ethno-producing areas." This seems very reasonable as an ecological source of ethnic or semi-racial and cultural differences. He says,

> In the period of the transition of man to a productive economy, the role of these boundaries becomes more and more important. This became especially noticeable when human communities with different types of management were neighbors and representatives of productive and unproductive economies came into contact. And the more the importance of organizing the territory grew in cases where different communities used the same ecological niche.[785]

[784] Max Weber and others hold that ethnicity is an entirely artificial, social construct. This seems a bit unhinged from Nature
[785] Stetsyuk[1]

Here Stetsyuk is touching on political or semi-ideological differences as a source of ethnicity, an example of sympatry. And this seems, to me, from my own research, to have something also to do with the apparent "blood ties" of ethnicity, which seem to owe to more than proximity, almost certainly having to do with the efforts of narcissists or their emulators, and surely with social stratification. Stetsyuk seems to imply social stratification is largely lacking, but blood ties seem to imply patriarchal relations to tribal rulers. It must be remembered that this area had also long been home to animal husbandry practices, including selective breeding efforts. The degree to which this can be factored into ethnogenesis is not known, but some degree of it is potentially at play.

Ethnicity is as much about a common genesis of culture as it is about race, and is particularly associated with the language of a given group and oftentimes a founding myth celebrating a founding patriarch (or, in matrilineal societies, matriarch), whom at least some of the members can trace their lineage back to, tying them together despite otherwise disparate origins; those who are not related to the founder nonetheless value the founder and see the founder as valid and legitimate, if they cannot be tricked into believing that they are of relation. Many ethnic groups are of a largely mixed subrace, which itself may be a hybridization between the five macroraces, as when Mediterranoids and Caucasoids and Mongoloids mix in the Turkic zone of the Eurasian Steppes or Yakutsk, or when Mediterranoids, Caucasoids, and Congoids mix in the Berber region of North Africa. Ethnic groups within these subraces, however— often composing subraces unto themselves—, will nonetheless tend to share cultural affinities especially by way of language, and often can be identified to a great extent by genetic markers, found in relatively high frequency, as passed on by founders. Sometimes founder events are associated with *bottleneck* events, wherein only a very small number of individuals are understood to have contributed to the genetic profile of a given people at its founding. This is called the *founder effect*.

The intermixing of various Mediterranoids and Caucasoids produces subraces of these subraces— such as Atlantids and Dinarids—, and so on.[786] But even within and between these subraces, language groups and cultural identity distinguish certain ethnic groups from others. Thus, Mediterranoids are found prominently in North Africa, Southern Europe, and West Asia, but some of them are Indo-European, some Semitic, some are Spanish or Italian, some are Berber or Arab. They share a race, but belong to different macro- and micro-ethnicitie according to their languages and histories. Language groups, then, largely distinguish ethnic groups within or between races. Mediterranoids and Caucasoids may speak Caucasian languages or Indo-European, Semitic, or Indo-Aryan languages, for instance, while Indo-European may further be broken down into language families such as Celtic, Germanic, Italic, and so on. That ethnic groups might distinguish a group across racial boundaries—for instance, the English include Mediterranoid and Nordid with some Cro-Magnoid[787] stock—suggests that ethnicities are also a form of speciation that begins to generate a new race by way of hybridization. This *Atlantid* race, for instance, is fairly continguous with the British people, and represents the emergence of a new subrace from out of the combination of the peoples of Britain, a slightly re-darkened Nordid type similar in some respects to the continental Dinarid, another hybrid.[788]

As with human races, which are more groupings than examples of genetic relation, language groups are largely the products of hybridization over time, with divergence playing a secondary function. Rudolf Rocker says, in *Nationalism and Culture*, that

[786] Until the unique individual can be described, a microrace unto themselves, within a family of individuals often from the same race

[787] Such as Brunn, "paleo-Atlantid," and Borreby

[788] For the sake of this general work, including the various mixtures of Alpinid, Mediterranoid, and Nordid, such as Gorids, Carpathids, etc.

> Among the present existing languages there is not one which has developed from a definite people. It is very probable that there were once homogeneous languages, but that time is long past, lost in the greyest antiquity of history. The individuality of language disappears the moment reciprocal relations arise between different hordes, tribes and peoples. The more numerous and various these relations become in the course of the millenniums, the larger borrowings does every language make from other languages, every culture from other cultures.

He says,

> For the development of every language the acceptance of foreign elements is essential. No people lives for itself. Every enduring intercourse with other peoples results in the borrowing of words from their language; this is quite indispensable to reciprocal cultural fecundation. The countless points of contact which culture daily creates between people leave their traces in language. New objects, ideas, concepts — religious, political, and generally social — lead to new expressions and word formations. In this, the older and more highly developed cultures naturally have a strong influence on less developed folk-groups and furnish these with new ideas which find their expression in language.[789]

Most of the world's languages, outside of sub-Saharan Africa and Oceania, can be fit into a category that has been called the *Borean languages*, proposed first by Harold C. Fleming though now in competitiond with Sergei Starostin and others. While the details are still being worked out,[790] these may include two major divisions, the Nostratic and Dene-Daic, which I will go ahead and use for pragmatic purposes, though my understanding will diverge a bit. Borean languages include all of the the major language groups, among them the Indo-European (some say *Japhetic*) and Turanian or Ural-Altaic, together in the *Eurasiastic* language category; the Semitic, in the *Afroasiatic* category; and Sino-Tibetan in the *Dene-Daic*, along with the North Caucasian and Austric languages. Many other languages exist, but these are the most prominent and relevant for our discussion.[791]

The *Nostratic languages*, a category first refined by Holger Pederson from older foundations, but followed up by Vladislav Illich-Svitych, and Aharon Dolgopolsky, among others, contain the *Eurasiatic*, among them arguably the Turanian (Ural-Altaic) and Indo-European languages, as well as the Kartvellian; and the *Afroasiatic*, including especially Semitic languages. The *Turanian* languages are spoken by people generally found in Central Asia and surrounding areas, and include peoples of Scandinavia such as the Finns and the Sami (whose language is probably more proto-Turanian than Turanian-proper), and the various Uralic and Altaic peoples across especially Central and Northern Asia, including the Turks and as far as the Mongols and Manchu. These peoples often, but not always, share a basic Turanid phenotype, marked by round heads and sometimes almond-shaped eyes, sometimes having epicanthic folds or hoods, and often stout bodies, with people such as the Mongols and Manchu being considered to have racially diverged to a Mongoloid phenotype that also shares these characteristics, often having strongly slanted or almond shaped eyes. *Indo-European* includes the vast majority of the peoples of Eurasia from Europe to India, and in the Americas and Australia, and include people such as the Germanic and Celtic peoples, the Spanish and Roman peoples, and the Greek and

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[789] Rocker[1]

[790] The evolutionary interpretation of language among the mainstream is still likely based on divergent, rather than convergent, concepts of evolution. That is, on entropy instead of syntropy. This will necessarily lead to problems with categorization and a tendency to look for familial relationships where there are none.

[791] I am not sticking to any particular established model to any detail. These groupings have been established by various people, all with good reason, and I am using the groupings according to my own understanding, and not according to a particular model, method, or discipline.

Slavic peoples in Europe and Asia (Russia), and a wide number of peoples outside of it, ranging throughout Eurasia, from the Iranic Kurds to the Drokpa in Tibet to the Jats in India. *Kartvellian languages* are spoken in the Southern Caucasus, especially among Georgians, having a Caucasoid phenotype, and likely split from the other Eurasiatic languages very early on, sometimes placed outside of Eurasiatic altogether into its own grouping in the Borean languages. The *Semitic* languages include peoples of North Africa, the Levant, Arabia, and surrounding areas, especially, including Arabic, Aramaic, and Hebrew among them. Indo-Europeans and Semites are typically and natively of a Mediterranoid or Nordid phenotype, but these languages have been widely adopted by people of other types as well, especially by Alpinids and Turanids, themselves closely related to these others.

The *Dene-Daic* languages, defined first by Sergei Starostin (as a widening of a previously-existing group), contain among them the Sino-Tibetan, North Caucasian, and Austric languages, as well as the Na-Dene, among many others. This family combines groupings especially of the Dene-Caucasian of Alfredo Trombetti, Edward Sapir, Robert Bleichsteiner, and others, and the Austric of William Schmidt. *Sino-Tibetan languages*, a Dene-Caucasian language group, give us languages of Eastern Asia, among them the Chinese and Tibetan languages, typically associated with a Mongoloid phenotype, and in particular a Northern Mongoloid, cold-adapted phenotype, sometimes considered a later variant. *North Caucasian languages* split into Northeast, or Caspian, and Northwest Caucasian, or Circassic, languages. Sometimes Sino-Tibetan and Northern Caucasian languages are placed together into a category called *Sino-Caucasian*. The *Dene* part of Dene-Caucasian refers to the existence of the Na-Dene languages of Native American peoples such as the Tlingit and Navajo, which may have made its way into the mix after an expedition from Out of America and into the Yinisei River, Ural, and Caucuses areas, if not the other way around as is commonly held and almost certainly also occurred, sometime before the Eskimo-Aleut or Thule displacement of the Dorset peoples.[792] The *Austric* languages include the languages of Southeast Asia and much of Oceania, perhaps especially the *Austronesian*, a language spoken widely by maritime peoples such as Taiwanese, Malaysians, and Polynesians, having either a "pseudo-Mediterranoid" or Malaysian phenotype,[793] and *Austroasiatic*, perhaps being the first language family of mainland Southeast Asia, spoken by peoples such as the Khmer, Mon, and Vietnamese, having a South Mongoloid phenotype, sometimes considered to be close to paleo-Mongoloid. The proto-Malaysian phenotype, too, involves input from South Mongoloid.

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[792] Regarding the American Indian languages, Vitaly Shevoroshkin argued in favor of an Algic and Na-Dene connection, while Joseph Greenberg and Merritt Ruhlen argued that all of the languages that did not fit into Na-Dene and Eskimo-Aleut language branches belonged into a family called *Amerind*. It seems likely, to me, that the Amerind grouping is a synthesis of paleo-Amerindian-founded languages including—especially in "South Amerind"— influences from Africa and Oceania, if not also Asia, and that it contains remnants of the ancestral languages to the Na-Dene and the North-Central Amerind languages, which includes the Algic. In fact, North-Central Amerind includes the Algic-Keresiouan languages that unite the Algic or Algonquin languages of the Ojibwa with the Iroquois, Sioux, and Caddo; the Penutian-Hokan languages of the Western Coastal Indians including the Shasta and Yana people, as well as the Zuni people; Gulf Indians such as the Natchez; and the Mayans and Aztecs. Southern Amerind contains less commonly-recognizable examples, owing more to Melanesian influence, perhaps. It is probable that there was a fair exchange of genetics and culture between Americanoids and especially North Mongoloids by way of the Bering Strait such that Na-Dene represents more of a continuum than a strict unilateral migration pattern, something like the Turkic cline perhaps. Aleut-Eskimo languages would see a later wave of possibly Samoyedic-derived peoples related to the Yupik people of Yakutsk enter into the arctic range of North America, the Aleut-Eskimo languages being considered a relative of the Uralic languages.

[793] This might mark some divergence between "pseudo-Mediterranoid" and Malays, perhaps suggesting a place of speciation between Mediterranoids and South Mongoloids in Southeast Asia, a split that may also have occurred later on in another area, perhaps the Caucasus, contributing to Caucasoid and North Mongoloid phenotypes.

Both Nostratic and Dene-Daic have some claim to *Elamo-Dravidian* (and other languages). That Elamo-Dravidian is claimed by both families in the cleavage suggests that it or an ancestor might have existed at a time when the cleavage was being established.[794]

The Dene-Caucasian languages are not alone in proclaiming a transcontinental connection across the oceans. Otto von Sadovszky, in "The Discovery of California: Breaking the Silence of the Siberia to America Migrators," suggested that 80% of Californian Indian languages, such as the Penutian (like Yokutsian), were related to the Ugric languages, an idea known as the Cal-Ugrian Theory. He suggests that the Penutians were basically Hungarian, and entertained notions of possible back-migration.

> If we were to state that the ancient populace of California were Hungarian, this would cause immediate concern among those historians who, under the scientific aegis of the Hungarian Academy of Science, boldly state that they are the experts, and we would be declared to be chauvinistic Hungarians, chasing rainbows. In this way, they would continue to denigrate the research of ancient Hungarian origins in order to preserve the superiority of the Finno-Ugric theory. Historians from the Successor States follow this example so that they may continue to retain the territories which they received at the Treaty of Trianon and which, according to International Law, they occupy illegally, although this is not widely recognized. Yet they should know that historical truth cannot be suppressed forever. We have come to an era in which those secrets, which have been kept locked away, are finally coming to light.[795]

As with the Dene-Caucasian languages, this author suggests that the transfer may have been a two-way street, with Ancient Californians, perhaps Otamids or Californids, exchanging resources and culture with the Finno-Ugric peoples.

And, of course, these are certainly not all of the languages that exist in the world. They are, however, the main languages of the world, and especially those of the Northern Hemisphere that relate to European society and the heretics and radicals there, who are the ultimate focus of this book. There are nonetheless languages outside of the Borean family, to be found especially among Congoid and Capoid peoples of Africa, Australoids of Oceania, and dispersed among the peoples of the Americas, all representing populations that had existed prior to the Borean expansion. And, of course, I have not even touched on all of the languages in the Borean family, some of them falling even outside of the Nostratic and Dene-Daic languages perhaps.

The *Borean convergence*, the time in which the major languages of the Northern hemisphere had converged from out of local *pidgins*—informal, impromtu languages—, is likely not to have come from a single location, as might be expected and as theorized, but rather from a single *milieu*, itself having many locations. This *milieu* was not established familially or geneologically, or even formally, but convergently and teleologically, as metaphysical structures of language, as well as physical utterances, only allow for so much variation and combination. For instance, some languages are analytic or isolating, and still more synthetic or inflective, fusional, or agglutinative. That leaves just a few major possibilities for any new language to take form within, meaning that each language essentially chooses a *milieu*, a category within which it falls with like others, non-familially. This is similar to a person

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[794] By Biblical standards, Elamo-Dravidian may be a Semitic language, as Elam was a son of Shem and Dravidian is sourced, at least in part, from Elamic languages. However, some hold that Dravidian is actually more closely related to Caucasian languages than to Afro-Asiatic or Elamic languages, in which case Dravidian would be Japhetic. Like most things related to human culture, Dravidian is most likely a hybridized language. But whether it is ancestral or descendent to Indo-European (Japhetic) or Semitic is, for the author, undecided.

[795] Sadovszky

choosing their place of employment, which often has nothing to do with a genetic relationship to the people working there. Nonetheless, the people working there are part of the same company culture, they use the same tools, and use the same terminology. Not because they are related, but because they all had to choose among a limited number of options, leaving some to choose the same option. As such, convergence and synthesis of languages is inevitable, as languages evolving in separate locations will face the same vocal and categorical constraints upon their development. Those languages that fall into similar categories, similar metaphysical structures, in their development, will tend to find more compatibility and mutual intelligibility between their words and syntaxes, with a common language developing from out of their resonance. If this resonance takes place in multiple areas, these points may meet. Languages *synthesize* when they begin to become mutually intelligible to one another, but *diverge* when they lose that mutual intelligibility, both occurring to degrees, but with synthesis being the general rule. Speaking of the social and synthetic nature of language, Rocker says that

> speech is not a special organism obeying its own laws, as was formerly believed; it is the form of expression of human individuals socially united. It changes with the spiritual and social conditions of life and is in the highest degree dependent on them. In speech, human thought expresses itself, but this is no purely personal affair, as is often assumed, but an inner process continually animated and influenced by the social environment. In man's thoughts are mirrored not only his natural environment, but all relations which he has with his fellows. The closer the union to which we belong, the richer and more varied the cultural relations we maintain with our fellow men, the stronger are the reciprocal effects which unite us with our social environment and continually influence our thought.
>
> Thinking is, therefore, by no means a process which finds its explanation solely in the mental life of the individual; it is likewise a reflection of the natural and social environment which crystallizes in man's brain into definite concepts. From this point of view the social character of human thought is undeniable; and as speech is but the living expression of our thought, its existence is rooted in the life of society and conditioned by it.[796]

In *The Bible* there are at least two major mentions for the source of languages. Among these are the sons of Noah, Shem, Ham, and Japheth, and the event at the Tower of Babel, wherein the languages of humanity are said to have been scrambled as a result of the attempt to construct a tower to heaven.[797]

Shem is said to have given rise to the Semitic languages, such as Hebrew and Arabic; Ham is understood to give rise to various different languages, perhaps most importantly those of the Elamo-Dravidian sort, or otherwise, as some claim, the Bantu; and Japheth is undertood to have given rise variously to the Caucasian, Ural-Altaic, and Indo-European languages. However, this is contested among the religious, with some claiming that Indo-European is the true Semitic or that Turanian languages are Hamitic. Whatever truth there is to this arrangement of the languages, if there is any, it was at one time the standard, and even to this day is considered by many, especially religious but even

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[796] Rocker[1]

[797] The Tower of Babel, associated with Chaldea and Ancient Babylon, had involved the construction of a giant tower that was said to be an attempt to reach the heavens, for which God was said to have scrambled the languages of men, making them unable to speak to one another in a common tongue, and thereby sending them on their separate ways as separate tribal or ethnic groups. In the past, this event had been taken quite seriously by scholars of anthropology and linguistics. Ancient Hurran, which has been associated with the Moon god Sin, has been cited as a potential site for the Tower of Babel, and had maintained paganism for quite a long time. The Hurrians, perhaps a continuation of the Natufians or Basal Europeans of Gobekli Tepe, were star-worshippers, their astrotheological beliefs likely continuing on into the present day in the form of the Sabians (or Sabaeans) and having been a major influence on the later Babylonians.

those not, to be a valid, if not sound, taxonomical arrangement. *Semitic*, especially, is a label that still sticks with us, having come from *Shemitic*.

There are numerous possible locations for what may have been a Tower of Babel in the Middle East, the most likely perhaps being Chaldea or Hurran, among star-worshippers who may have passed their religion on to the Sabaeans or Sabians. Alternatively, the Entemenaki Ziggurat may be the Tower of Babel, in Babylon. And, indeed, Rudolf Rocker makes a strong case that while culture is something that develops organically, the development of nations is done by the state. He says, "[t]he nation is not the cause, but the result, of the state," believing nations and governments to be basically like religion. Rocker says, "[o]ne is a German, a Frenchman, an Italian, just as one is a Catholic, a Protestant, or a Jew."

Rocker had held that there is a difference between physical science and the humanities, believing the former to be deterministic, but the latter to be subject to the German philosopher Nietzsche's concept of the *will to power*. These represented two different sorts of causality, one having to do with physics, and the other having to do with will. Rocker supported the will to power of the working class, and of culture, over that of the nation.

If we consider what Rocker has to say about nationalism and culture, in relation to the story of the Tower of Babel, we might find that this Biblical story tells a narrative that might not be entirely incorrect in describing a centralistic source for the division of the world's languages, however close to the details it may or may not be. Indeed, there are linguists who believe that, at one time, there was something of a *proto-world* or *proto-human* (*proto-sapiens*) *language*, a pidgin[798] that preceded the division of the world's languages. This language, or perhaps language *milieu*, a pidgin and its derivatives, may have been widely uttered or participated in before the rise of statecraft during the advanced horticultural and Copper Age era.

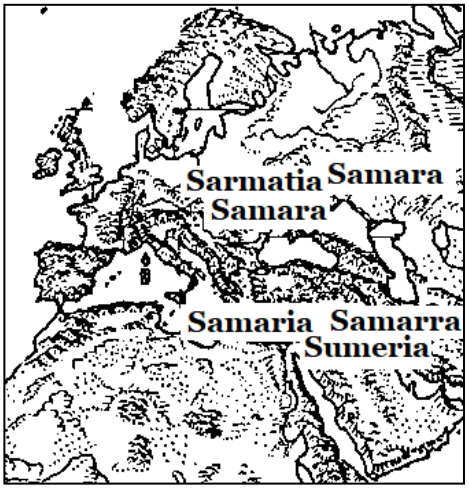
The complexity of race, ethnicity, and culture entails that human groupings are not always clear-cut. That different races may share an ethnicity, and that different ethnicities may share a material culture or religion, means that the combined study of physical anthropology, archaeology, myths, and languages will typically produce inconclusive results regarding strict lines between people groups, and reminds us that the arrangement of individuals into groupings is a highly-contingent, even if well-established, *heuristic*, or "rule of thumb," a working hypothesis. While there may be a great deal of overlap, in many cases, between physical anthropology and material and oral or linguistic culture of given groups, rarely is this completely unadulterated by miscegenation and integration.

Hyperboreans, Aryans, and Turanids

However important the earlier Natufians may have been to the development of settled life, and however far this way of life was spread by Caucasoids and Mongoloids, humans had not yet established a system of *agriculture*, which depended on the use of the plow, especially as drawn by animal labor. This would be established through people such as the *Painted Pottery People*, perhaps the first to start painting their pottery. *Kura-Araxes*, a Neolithic Garden Culture, from which the Painted Pottery People are largely derived, were a Transcaucasian culture that developed as a synthesis of different traditions around Mount Ararat, as shown by the vast array of burial practices that they had among them, from flat graves to kurgans or burial mounds to stone crypts. They were possibly derived from earlier people such as the Zarzians, and societies of Catalhoyuk in Anatolia or Tell Sabi Abyad in Syria, potentially the

[798] *Pidgin* is a makeshift language, which is constructed largely as dealings with another person are undergone. Each party will make use of each other's words as a sort of precedent in their mutual dealings.

first to use painted pottery as well as woven baskets, and themselves potentially influenced by Yenisein immigrants from societies such as Afontova Gora. The Painted Pottery People had notably started to use cuneiform writing and clay tokens to mediate exchanges, and are considered the home of kurgan burials and the Indo-European languages.



The *Samara* culture, with a single *R*, was a Painted Pottery culture of Eastern Europe, surrounding Volga and Dnieper rivers area, that had likely developed, in part, from out of Zarzian foundations that had become admixed with other peoples, particularly those of the Steppe, perhaps including incoming Americanoids. It is considered one of the earliest producers of pottery. The *Samarra* culture, with two *R*s, a relative of the Samara culture of Eastern Europe, and especially strong in the Zarzian influence, was based in Mesopotamia, where they practiced irrigation for their crops and made fine, painted pottery, perhaps the first to really do so, at least with an export quality.

The *Yamnaya*, or *Yamna*, their name perhaps related to the Yana, were likely a primarily Mediterranoid people who had had some admixture with the Caucasoids of the Caucasus and also the Lappoids or Turanids of the Ural or even Altai mountain ranges. Like the Yana in California, the Yamnaya were known to have (along with kurgans) also buried their dead and inhabited homes in pits. They were also tall, long-limbed, robust, and practiced headbinding or artificial cranial elongation. At least some of the input into the Yamnaya had come from the Afontova Gora people of the Yenisei River area, Ancient North Eurasians who would join with Eastern and Caucasus Hunter-Gatherers in Eastern Europe to establish the Samara culture,[799] the Kurgan people from which the Yamnaya largely developed. In this respect, the Yamnaya represent also, along with the Samara, early or proto-Samaritans or Sarmatians.

Later burials of the Painted Pottery People show a dominance by *kurgans*, or burial mounds, suggesting the establishment of a hierarchy by the kurgan practitioners ("proto-Indo-Europeans," possibly Uralic or Altaic peoples). The Yamnaya, if not the Samara or a related people, would become responsible for the spread of the kurgan burials (also called *tumuli*, burial mounds) and the Indo-European macroculture, as well as fair skin, and may be considered to be proto-Nordid,[800] Aryan peoples.[801] It was not too long after the establishment of dominance by the Indo-Europeans or Kurgan people from the Kura-Araxes and Samara, that the Yamnaya took the lead on an even wider Kurgan Expansion. This

[799] Interestingly enough, some Yenisei Samoyeds, or Yugh, are called *Yana*, which is similar to *Yamna*, another way to say "Yamnaya"

[800] *Nordid* is used to refer not just to ruddy- or pale-skinned Caucasoids and Mediterranoids, but especially those that have red or especially blonde hair and green or especially blue eyes. The red-haired and green-eyed variant, sometimes not considered true Nordid or an earlier version, is found among the Celtic peoples, whereas the blonde-haired and blue-eyed "true Nordid" is represented most strongly among the Germanic people. However, these features, to varying extents, might also be found among some Slavic, Turanid, and Irano-Afghanid peoples. The Phoenicians were also said to have red-haired individuals among them. *The Bible* mentions red hair in relation to Esau, suggesting that red hair might have been common among Hebrews and other Canaanites.

[801] Caucasoids, such as Otzi— himself having had light skin—, have, like the Yamnayan-derived people, also been referred to as *Aryans*, a term that has come generally to mean "white people," but which derives especially from the relationship of these people to other peoples in Iran, Pakistan, and India, whom they had conquered, forming a racial and cultural superstrate over them, also associated with Vedic religion, from which Zoroastrianism and Hinduism are derived. *Iranian* is derivative of *Aryan*.

Kurgan Expansion is called such because it traces the spread the tumuli, which became the signature of Indo-European spreading, according to thinkers such as Marija Gimbutas and her followers.

Light skin, which has been traced to various sources—from Neanderthals to Cro-Magnoids, Mediterranoids, and even Americanoids— as an albinized, polygenetic trait, would spread especially after the advance of the Yamnaya. Having light skin may have served a role during survival of harsh cold periods. An author, writing anonymously, in "Fourth strand of European ancestry originated with hunter-gatherers isolated by the Ice Age," writes that

> Populations of hunter-gatherers weathered the Ice Age in apparent isolation in the Caucasus mountain region for millennia, later mixing with other ancestral populations, from which emerged the Yamnaya culture that would bring this Caucasus Hunter-Gatherer lineage to Western Europe.[802]

The Samarra culture, in Mesopotamia, would develop into the Ubaid period, in which chieftains increased in their power and with it stratification rose, decreasing the otherwise egalitarian culture that had othwerwise relied on fraternal arrangements. It was here that the first true states in the West would be established, among them Uruk, bringing about the Uruk period and the origins of the Sumerian civilization. *Civilization*, complete with sedentary life and agriculture—which required animal husbandry and fertile land stewardship—, owes itself to the mixture of horticulture and pastoralism, the conquering of Alpine and Turanid horticulturalists by Indo-European, Turanian, and Semitic pastoralists. Carroll Quigley says that

> The earliest civilizations were derived from a number of closely related producing societies [called] the Neolithic Garden Cultures, or, less accurately, the Painted Pottery Peoples. The latter were the first peoples to have agriculture, and thus formed the earliest producing societies in history.[803]

There were other Kurgan and Painted Pottery cultures, as well. South of the Yamnaya lived the Maykop culture, an important Kurgan culture to the Bronze Age Caucasus, neighboring also the Kura-Araxes, to the South. The Maykop and Kura-Araxes were sedentary rather than nomadic, similar to the Samarra, and contained an Alpine substrate (perhaps Natufian-sourced) and Steppe superstrate. Pastoral conquerors conquered horticulturalists and forced them to pay tribute and into *corvée* labor, mixing their understanding of horticulture with the pastoralists' rearing of animals, giving way to the plow and, thereby, agriculture proper. These Alpine people would compose the principal population of the European peasantry and artisans, and it was among the Alpine or Turanian people that textiles became established as an important industry, not to mention metallurgy.[804]

The synthesis of pastoral and mountain sentiments would, in the long term, produce a mythology of Sky Father— masculine embodiment of both the Sun and the Moon— and Earth Mother—the feminine Earth—, with rain understood to be the semen of the Sky Father and the fertile fields understood to be the Earth Mother's womb, producing the children of the Earth, plant, animal, and human. The Kurgan Expansion would come with spiritual-religious ramifications, that is.

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[802] N/A[3]

[803] Quigley, 79

[804] The textiles industry would contain a thread of radicalism in it for a very long time. The Eastern practice of *tantra*, the esoteric tradition within Hinduism and Buddhism, means "to weave," sometimes understood to mean that it is a method by which one comes to weave their own life's way, being understood as a path of liberation. It would be within the textile industry that the later philosophy of Mutualism would be developed, millennia later.

Humans would not be sagacious apes if we were incapable of comprehending the truth of monism, subjectively oriented as pantheism. However, there had been a breakdown in what may have amounted to the pantheistic view long ago around the time of the Younger Dryas, which fractured this understanding—perhaps even our minds[805]— to some extent and gave rise to more gendered expressions of deity, first feminine and then masculine, which themselves deviated from the original balance of gender— won in decreased sexual dimorphism—, expressed as monogamy and acephaly.

According to Carroll Quigley, there had been something of a religious divide that occurred between the Northern pastoralists, those of the South, and the highland people of the mountains and along the mountain valleys and edges. The early "highland" people of the mountain edges— who were among the first to develop horticulture outside of the Levant, often referred to as the *Neolithic Garden Cultures*, and typically Alpinids— had taken to the worship of Mother Earth, perhaps following after the lead of Neanderthal, Capoid, and Cro-Magnoid, and other older belief-systems that had been pushed into the highland zones when displaced by the climate with those who could take better advantage of its changes. As it turns out, the Late Stone Age and the Copper Age had seen the rise in worship of feminine deities, such as the Earth Mother, especially among Alpine and other mountain peoples. But the peoples to the North and South of the mountain ranges were patriarchal, and worshipped masculine divinities. Quigley holds that after the Alpine peoples had taken to the valleys near the mountain edges they had been conquered by the pastoralists, who had established themselves as the ruling class over them. He says,

> One of the great events of the historic period has been the linguistic submergence of these [roundheaded] Alpine agglutinatives by the longheaded inflective speakers, especially by Indo-Europeans, as a consequence of population movements engendered by two acute dry spells of the historic period.[806]

It appears that this would also mark a shift wherein new mountain people appeared, perhaps a revival of an even older mountain people, conquering the original albinos or Alpinids. These new mountain people would be known variously as *Gutes*, *Gods*, *Goths*, *Juts*, *Jats*, among other things, likely originally referring to their status *as* mountain people, especially as found around water sources. Some of these individuals would claim divine statuses granted to them by Nature, or even to be masculine embodiments of Nature herself, leading *God* to refer both to Divinity as well as to a human being with governing capacities. Offerings would be left for the gods, perhaps similar to a silent exchange but evolving into the tributary system, and the gods would begin to claim titles as chieftains, such as with the *Godi* or *Gothi*— literally meaning "God"— of later Germanic tribes.

Among the Painted Pottery People were the Gutians. *Gutians* were albinized barbarians from the Zagros Mountains, foothills on the Iranian plateau, who were rich in tin[807] and who took over the Akkadians (the first empire in Mesopotamia, who conquered the Sumerians and spoke an Afroasiatic language, in common with the Horn of and North Africa, Egypt, and Canaan) and the Hatti, much as the Germanic tribes who conquered Rome[808] would do later on in the Iron Age. As Samir Abbas tells it, in "Kurds and Gutians,"

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[805] As discussed later on

[806] Quigley, 192

[807] The Zagros mountains, South of the Caucasus, had been an important source for tin needed to turn copper into bronze. Amorites were similarly barbarians who adopted the culture of the conquered and became known as civilized leaders.

[808] Alexander Conze considered the Doric Greeks to have been a Germanic people as well, based on geometric pottery; while *Doric* is also a Germanic Scot dialect

> the Gutians appear to have been initially hailed by the Sumerians as deliverers from the Semitic Akkadian oppressors. The reason given for the Gutian attack on the Akkadians by the Sumerians is the destruction of the main Sumerian religious shrines by the fanatical Akkadian ruler Naram-Sin [...] The destruction of Akkad or Agade by the Gutians was thus viewed through Sumerian eyes as rightful vengeance against those who destroyed the Gods' shrines and temples, and those taking this revenge as rightful liberators of the oppressed Sumerians.[809]

The Gutians adopted the cultures of those they conquered, becoming the Hittites in Anatolia, for instance.

With the inclusion of tin into their copper, the Painted Pottery People had moved the West into the *Bronze Age* proper. Buckminster Fuller held that the Bronze Age was not something that had actually occurred in Eurasia, but that it had instead occurred in Southeast Asia. He points to the fact that the Phoenicians had to sail to Great Britain in order to mine for tin, to be combined with copper to form bronze; whereas in Southeast Asia, particularly in Ban Chiang, Thailand, "tin and copper co-occur abundantly." This would allow in Ban Chiang what was missing in Canaan (home of the Phoenicians), in particular, a timeframe allowing them to become "subject to accidental melting together."[810] The Gutians of the Zagros may have been the first among the Westerners to understand the use of tin, and happened to be naturally rich in it. With their knowledge, they would conquer city-states of Mesopotamia.

Gimbutas suggests that the Kurgan Expansion had led to patriarchy—properly defined as "rule by father"— and a society based on dominance, whereas Old Europe, before the arrival of the Kurgans, had been a society based on the worship of Mother Earth and was based on partnership. The herding people of the lowlands, North and South, were thorough-going male chauvinists, violently forcing others into the refuge zones. The Bronze Age had seen, with the Kurgan Expansion, the proliferation of patriarchal Sky Father gods— oftentimes personified as a storm god like El, Zeuss, or Thor, or, as carried over into the Amerindians, the Thunderbird—, phallus worship, a pronounced return culturally to polygamy and harems, and denegration of Mother Earth, coming from Mediterranoid and Turanid peoples. The religion responsible was likely pantheistic but also shamanic, and similar in many respects to Yazdanism as well as to the neo-pagan reconstruction of native Slavic beliefs, called *Rodnovery*, perhaps also the Bear Cult, as Slavs were known to have worshipped bears. The Earth religion it was overcoming was likewise pantheistic in a sense as well, but that had worshipped the feminine. Both had animistic elements. The central conflict between the Northern and Southern pastoralists, says Quigley, was not whether the deity was masculine or feminine, but whether the masculine deity was the Sun or the Moon. The feminine deity of the highlanders was the Earth.

There are conflicting stories regarding the origins of these Aryans, or Indo-Europeans, however. This perhaps suggests multiple sources of input.

John Yarker relays to us the "secret doctrine," that an apparent Adamic race, which was distinguished by a division of gender signified by the formation of woman from Adam's rib in *The Bible*, had

> after developing a monosyllabic language, now represented by Chinese, to have long spread over the long lost Pacific continent; here they became great builders, developed the religious Mysteries, and spread from North to South, populating the Atlantic continent [...] after the Pacific continent had disappeared. Here was the

[809] Abbas
[810] Fuller, 16

> home of the proto-Aryan race of a brown-white complexion. A colony of these settled in Egypt in remote ages [...] Another colony of priests settled on an island, where the desert of Gobi now exists, but then an inland lake, which held in its bosom 12 smaller islands. These priests, or at least some of them, allied themselves with a red-yellow Mongoloid race possessing great intuitive powers, a race of which the Chinese are a branch [...]
>
> The intermarriage of these two races, which we may compare with that of the sons of God with the daughters of men, gave rise to a fifth race of Aryans, who sent out civilizing missions over the world, and it is asserted that there are records which show that these priests travelled into Europe to superintend the erection of religious structures such as existed amongst the British Druids, and it is not impossible, as Eastern civilization had a lengtht precedence over that of Europe.[811]

It seems that what Yarker is describing here is the mixture of a Polynesian-sourced Mediterranoid, possibly a Nesiotid, with that of the common ancestor of both the Lappoids and the North Mongoloids, or perhaps even with Denisovan or Capoid more directly, though these were likely also influenced on the Lappoids. This intermixing gave way to the Aryan race, suggests Yarker, which is today associated especially with the Kurgans in general or the Yamnaya especially. Around the same time that the Painted Pottery People of the Caucasus saw hierarchy established by the kurgan practitioners, and the formation of states, the *Yangshao Culture*, another pottery-painting culture found at the start of the Silk Road, was similarly establishing states and shifting toward patriarchal social structures and adopting the worship of a sky deity. It may be that the Kurgan Expansion represents the landed expansion of Big Men, Kapauku, or chiefly systems.

Various other Bronze Age peoples could be found throughout Europe (and across the world).[812] Among the languages spoken in the area was Hurro-Uratian, and the anticipants of Indo-European, Semitic, Kartvelian, and Northeast Caucasian. Elamo-Dravidian speakers may have been the first to establish city life, in what would eventually become the Indus-Valley or Harrapan civilization. They would eventually be displaced by a joint effort of Ural-Altaic, Lappoid or Turanid and perhaps especially Indo-European, Aryan invaders, however. In the meantime, though, civilizations in the Levant and then across the Middle East would rise up, representing both the Afroasiatic and Eurasiatic branches of the Nostratic language family. Similar to the Aryan takeover of the Indus-Valley civilization, the Gutians of the Zagros Mountains would descend upon the Sumerians and establish themselves as rulers.

Interestingly, the Sumerian language has been claimed among many of the Nostratic and Dene-Daic languages, from Indo-European, Kartvellian, Ural-Altaic and Dravidian to Sino-Tibetan and Austroasiatic. This is exemplary of the sort of convergence that often took place and led to new languages. L.A. Waddel held that the Sumerians were Aryan Indo-Europeans. This may have resulted from such a convergence. Their pottery does at times have swastikas on it, a symbol often associated with Aryanism (but that is also found among Puebloan peoples in America). More recently, Gordon Whitaker has argued for an Indo-European presence within Sumerian, which he deems "*Euphratic*." Upon abandoning Sumeria, some of the remaining Sumerians relocated to Samaria in Northern Israel

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[811] Yarker, 9

[812] Among them the Catacomb people, Srubnaya (Timber Grave), Tumulus, Corded Ware, Urnfield, Hatvan, Sintashta, Yamnaya, Rigvedic, BMAC (Bactria-Margiana Archaeological Complex), and many others. Bronze Age civilizations include those that were in Mosopotamia, Egypt, Turkey, and India, and later China, along river systems such as the Tigris-Euphrates, Nile, Balikh, Indus, and Yellow, and included city civilizations such as Uruk, Faiyum, Gobekli Tepe, Harrapa, and Luoyang as well.

and to Samara in Ukraine. It is likely that the Shasu, a Hebrew component later called *Samaritans* in Samaria, were related in some way to the Sumerians of Samarra as well as the Samara culture.

The larger grouping of the Indo-European languages, as spread by the Kurgans, was first hinted toward by European travelers to the Indies, such as Thomas Stevens and Fillipo Sassetti, but was first strongly suggested— though under the name of *Scythian*— by Marcus Zueris van Boxhorn, while others such as William Jones would continue to suggest similar conclusions. Modern *linguistics* and *philology*, the study and comparison of languages, have their origin in the work of people such as William Jones. It would be Thomas Young, however, who would give the name *Indo-European*, though Conrad Malte-Brun's *Indo-Germanic* is considered to be a synonym.[813] Various ideas exist to explain the origins of the Indo-European languages.

Contrarily, the Northern European hypothesis of Karl Penka, Hermann Hirt, Gustaf Kossinna, and others, holds that the Indo-European languages developed natively among the Scandinavian and German inhabitants, usually understood to be of Cro-Magnoid stock, of Old Europe. Theo Vennemann suggests that Vasconic—often attributed to Cro-Magnoid or "Basal Eurasians"— is a significant substrate to the Indo-European languages, a position called the *Vasconic Substrate Hypothesis*. If so, this likely represents a subjugation of native Europeans by Easterly sources such as the Yamnayan-derived or otherwise pressured-Westward peoples and those following the same pattern with the Scythians. Vennemann suggests that the Vasconic languages had been superceded by Semitic or "Semitidic" languages he calls *Atlantic* he associates with early Mediterranean seafairers, also a component in Celtic and Germanic.[814] While not the entire story, there does seem to be a deal of truth to these ideas, and Cro-Magnon language likely contributes to a native substrate, similar to the role of what might be considered "old Celtic," of the Halstatt culture, may have played in relation to the advance of "new Celtic" by invaders such as the Cimmerians, part of the Scythian complex.

Anatolia is another important location from which the Indo-European language is likely to have emanated from—perhaps with people such as the Beaker People, though its original proponent, Colin Renfrew, has since modified his position, suggesting that a "pre-proto-Indo-European," rather than the proto-Indo-European language, had its home in Anatolia. Renfrew suggests that the spread of the language followed the spread of Neolithic farming. Anatolian hypotheses often evoke the presence of the Hittites, quite possibly as one of the earliest splits from what would become the Indo-European languages. The Hittites, interestingly enough, are also understood to have been practitioners of common law, and held to the rule of law in the *Pankus* (assembly), such as may have been inherited later on by the Scythians and Saxons, both Indo-European speakers.

Another possibility, inspired by the Armenian hypothesis of Tamaz Gamkrelidze and Vyacheslav Ivanov, is that the Indo-European language was already present among the Kurgan peoples of the Kura-Araxes and spread from there to the Yamnaya, before they spread it to the rest of the world.

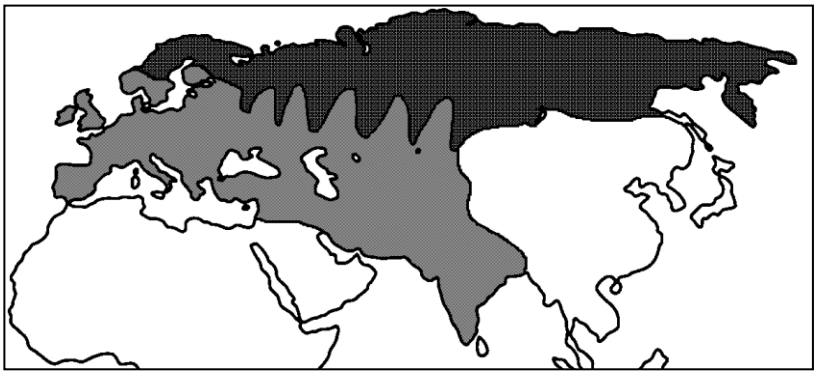
Indo-European, if the Dene-Nostratic synthetic origin is correct, may represent a synthesis of ultimately native Vasconic or Atlantean languages, Zarzian-derived elements from the Zagros, and Natufian elements from the Levant, Zarzian perhaps representing a Dene-Daic element and Natufian a Nostratic

[813] One that makes sense when considered along with the Jat Belt, discussed in detail later, which may have extended from the Indies to Scandinavia

[814] He says that the Atlantic is a Semitic or Semitidic language substrate in the Celtic and superstrate in the Germanic that came from the Phoenicians and had been laid atop the Vasconic languages, followed up by the Indo-European, over which it laid itself atop in Scandinavia and then from there the rest of Germanic. However, another likely source of the Semitidic component is from the original Hebrews and the later Goths.

one.[815] The Zarzians and Natufians had participated together in the Mousterian stone tool industry, associated with Neanderthal, especially composed of handaxes (though the Zarzians were also associated with *burins* or microliths as are found in Asia), and the Kebaran, which made use of microliths. Zarzians and Natufians had, likewise, learned something about proto-horticulture from the Kebaran culture, and so share some things in common, being essentially two wings of a larger cultural complex. Another element that may be thrown into the mix, however, may be one from ancient America. It may be that the Na-Dene speakers or others in America, or perhaps their ancestors, had contributed to the Dene-Daic family from out of North America upon their reaching of the Caucasus.

Bal Gangadhar Tilak wrote a book called *The Arctic Home in the Veddas* wherein he put forward the idea that the Aryans had their home in the North Pole. This is unlikely to explain the Aryan's Kurgan Expansion, which Marija Gimbutas has established so strongly, except perhaps as a reaction to a prior Ural-Altaic expansion from the Old North Pole in or around Alaska or Yakutsk by Lappoid Hyperboreans, which would have had an effect on Indo-Europeans as the intermixture of Ural-Altaic and Caucasian (both Mediterranoid and Caucasoid) peoples in the Painted Pottery People. Such an expansion might lead to the combination of these two otherwise separate groups, separated by Movius's Line (which would become the Jat Belt), forced to connect, perhaps, because of the drastic change in climate.



General range of the Hyperboreans (dark) and Aryans (light) with suggestive intermixture

If the paleo-Amerindians had evolved natively in the Americas,[816] perhaps in South or Central America, and had come from Out of America into Eurasia by way of Beringia, becoming the Ancient North Siberians or Yana people, they would certainly have had a great effect on the Lappoids, or proto-Uralic Siberan people, remaining most strongly today in groups such as the Sami, Nganasans, Nenets, Kets, Nivkh, Selkup, Chukchi, Ainu, and so on. The Sami, for instance, are known for their being reindeer herders. Their distant relatives, the Kets, who also used to breed reindeer, speak a language that is related to Navajo, the Amerindian language in the Na-Dene language family. It is likely that the reindeer that they herd are derivative of the caribou of North America and may have been herded, along with moose, mammoth, and other megafauna across Beringia from Out of America where the Yana people, also known for their being reindeer people, established themselves in Yakutsk. Like the Yana, though nowhere near as prevalently, they have an occasional occipital bun. The Nivkh speak a language isolate that has been compared to the Algic languages of North America, such as the Algonquin

[815] This alludes further to relationships between the Gutians and the peoples of Austronesia, as Austric is a part of the Dene-Daic language complex

[816] Either from a relative of *Homo habilis* and *Homo floresiensis* or *luzonensis* or otherwise from *Homo erectus* or *heidelbergensis* having discovered America for the first time

languages of the Hopewell people in Northeastern North America.[817] The Selkup reindeer breeders probably originally spoke a Yeniseian language like the Ket, which has been related to the Na-Dene languages, before a Samoyedic superstrate was accepted. Many Siberians, as well as Lapps, interestingly enough, live in what would be recognized by Americans as teepees, and their reindeer are along with caribou in the subfamily of deer called the *Capreolinae* or the *New World Deer*, suggestive of their origins in North America.

Carrol Quigley, however, suggests the other source for Mongoloid people and their languages, as well as for the proto-Turanian Lapp, and in strong relation to the Caucasoids. He says that a

> mixed group that followed the reindeer Northeastward [...] may be called by the linguistic term *proto-Finnish*. These were the linguistic ancestors of the Ural-Altaic languages such as Finnish, Turkish, Magyar, Mongolian, and probably Chinese [...][818]

Who might these people have been? Quigley does not say in any detail. It is likely, however, that Capoid people contributed greatly to the cold-fairing peoples of Eurasia after having taken to the mountains and to the arctic, as is suggested in the DNA of the Siberian remains Mal'ta Boy. Capoids— particularly archaeological specimens— and Mongoloids have a similar dental structure, involving shoveled incisors (these are less common in modern Capoids). This may suggest some relation, perhaps a break in the distinction between Capoid and proto- or paleo-Mongoloid, or otherwise convergent evolution. Coon says,

> Were one to classify human races on the basis of teeth alone, it would be easy to place the Mongoloids and Capoids in one category and all the other races in another. Differences in the incisors and canines alone, without reference to the cheek teeth, widely separated the Mongoloids from the Caucasoids, and as we shall presently show, these racial differences in tooth form go back as far as we can trace the ancestors of man.[819]

It appears that some of the Capoid people, if not a motley crew of all of the existing Atlantean races (including Mechtoids and perhaps some Levantoids), had traveled up toward Siberia and Mongolia, as seen in Mal'ta Boy, and likely to Tibet, perhaps signifying an Atlantean retreat to that location, home to much Denisovan genetics. Tibet, in such a case, could be a refuge of Atlantean secrets.[820] The remains in Kostenki show some relation to Mal'ta Boy, but, unlike Mal'ta Boy, not to East Asians, suggesting that Capoids may have contributed separately to each population in the manner of genetic drift. However, this was not likely in large enough proportion to establish a significant substrate, and most of their evolution likely took place in the then-Sahara Savannah, before retreating upon its drying up toward the South, where they are mostly found today. It is my conjecture that these Capoids had made some contact with Denisovans prior to this back-migration, wherein they mixed with Cro-Magnoids as Western Hunter-Gatherers and with Caucasoids (or Alpinids) in the Caucasus Hunter-Gatherers, and that they had brought back with them to Africa Siberian Lappoid or Americanoid beliefs relating to the Arctic Circle (which was then near Alaska) or contributed Shamanic beliefs to the Siberians. The Siberian peoples they met and mixed with would come to be known as *Hyperboreans* due to their proximity to the North Pole. Some characteristics of Lappoids— such as the Sami and Finns— and of

[817] Algonquin are Lenapids. They are called by Yuchi "the Old Ones." The Yuchi may have been among the mound builders. They are Sun worshippers, live in pit houses, and have a Hebrew connection by way of the Hebrew-inscribed Bat Creek Stone, but are not Israelites (proto-Israelite Hebrews).
[818] Quigley, 189
[819] Coon[1], 364
[820] Grimaldi Man shows that Capoids had also made their way into Europe.

Mongoloid may be derived from Capoid.[821] It has been genetically demonstrated that Lappoids and other Uralic people— considered to be proto-Turanid in origin, but also known as *East* or *North Eurasian Hunter-Gatherers*— have admixture with what appears to be a back-migration by relatives of Mal'ta Boy. The Ancient North Eurasians—the Lappoids— would mix the Cro-Magnoids and Ancient North Siberians with the largely-Capoid Eastern Hunter-Gatherers, and Neanderthal, contributing to the pale skin of their fellow Europeans and North Asians.

The Lapps, or Sami people, represent perhaps a proto-Turanian or Ural-Altaic people. What may be called *Boreans* (perhaps with proto-Caucasoid and proto-Mongoloid wings)[822] had diverged or separately converged into Turanids and Lappoids and Mongoloids. Today, one finds that the Westerly branch of the Turanids (or paleo- or proto-Turanids) or Lappoids, found in people such as the Finns and the Sami, have maintained fairer skin tones similar to the Nordid peoples of Northwest Europe, or sometimes ruddy skin similar to the Alpinids of the mountain zones and like many of the Samoyedic peoples found around the Ural Mountains (that form a boundary between Europe and Asia). Lappoids, in their relation to Hyperborea, may represent an independent source of light skin that has since emanated throughout Europe.

The superstrate to the Indo-European languages, with this considered, seems to have begun with the takeover of Nostratic Alpines, South Caucasoids, and perhaps Northern Turanians,[823] as well as the ancestors of the Dene-Daic North Caucasians and the Sino-Tibetans, by Ural-Altaic Hyperborean (North Turanian) forces (perhaps related to the Na-Dene speakers of North America); or otherwise involved some sort of mutualistic fusion between these elements, making it clear that Nostratic languages have a Northern and Southern root, a Hyperborean and Afro-Kartvellian one (from which Semitic would evolve and Indo-European would deviate upon mixture with the Ural-Altaic). Frederik Kortland, for instance, had suggested that the Ural-Altaic family of languages may have been the source of the original pre-Indo-European language, which had been influenced by the Caucasian languages to become Indo-European.[824] Both of these cultures, the *Hyperboreans*— proto-Turanians speaking Ural-Altaic languages— and the *Caucasians*—possibly Kura-Araxes or Maykop people speaking Circasian or Kartvellian languages—, and possibly aware of a long-ago split between them, would come together especially North of the Caucasus and conquer the world together as the Yamnaya or Aryans.

That Indo-European likely comes from a mixture of Ural-Altaic (Nostratic, Eurasiatic) and North Caucasian (Dene-Daic) languages is an idea that is supported by people such as Frederik Kortland and Allan Bohmhard, while Afro-Kartvellian is another likely influence. This, again, suggests perhaps the conquering by Ural-Altaic peoples, proto-Turanids, of early Mediterranoids and Alpinids, and the

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[821] While the Cro-Magnoid and Mediterranoid phenotypes would come to dominate Europe, in the East among Mongoloids, as well as among some Laplanders and even some Turanians and Alpines to a lesser extent, epicanthic folds and yellow skin tones or undertones may be derived, at least in part, from early Capoid visitors to Turan or the Ural-Altaic region. For whatever reason, the Capoid phenotype does not commonly shine through among Europeans, except at times in certain Mediterranoid and Lappoid hair, which may show some slight degree of peppercorning and may be a little frizzly sometimes. For the most part, it appears that the Cro-Magnoids largely displaced the Capoid people.

[822] A late adaptation of what was previously the Australoid-Cro-Magnon root followed by recurring migrations from out of Africa such as by the Mechtoids and Mediterranoids, and mixed some with Neanderthal

[823] Who, as early Turanians, had migrated in part toward the Caucasus from the Tarim Basin. As Mediteraneans they came from the West, out of Mauretania (Mauritania and Morocco) in West Africa as early or proto-Mediterranoids. Once in Turan, they were changed by their environment, becoming Alpinized or Turanized

[824] This may have brought together polar and equatorial Sun-worshippers, maybe for the first time since their having been divided, or perhaps in a perennially-repeating fashion. Whatever the case, the combination of polar and equatorial Sun-worship was likely a fairly easy one, considering other issues cultures typically face from one another.

following combination of traits, perhaps beginning with the Kura-Araxes, or Painted Pottery People or some related group. Ural-Altaic peoples, Turanians, might have been greatly affected by the onslaught of the Younger Dryas and following climate events, forcing them to migrate away from their polar, or Hyperborean, homelands. Remnants of this migration, possibly from Yakutsk or even Alaska, might be found in the Ural-Altaic peoples of Europe, such as the Sami, especially, but also the Finns, Estonians, and Hungarians, leaving behind the Samoyedic, Permic, Volgaic, and others along the way.[825]

The population of Mal'ta likely involved Cro-Magnoids and Capoids in retreat from Mediterranoid populations, intermixing with Northern and coastal Australoids, perhaps also involving Neanderthal or Denisovan admixture. This may compose some degree of the original constitution of Lappoids. The Mal'ta population is considered the origin of Ancient North Eurasians, and genetically related to Eastern and Scandinavian Hunter-Gatherers (Cro-Magnoids and Lappoids, Sami), Western Steppe Herders (proto-Nordids, Yamnaya), Amerindians, and the Jomon people— is understood to have been the source for blonde hair, which would later come to characterize Finns, the Aryans or people of Turan, and then later Nordids of Scandinavia.

The combination of Mediterranoid and Alpine (Mediterranoid plus Neanderthal) albinos with proto-Turanian whites—themselves possibly not yet pale, possibly albino but likely cold-adapted and possibly lightened by magnetism near the Pole— would also contribute toward fairer skin and "Nordicity," giving way to the proto-Nordid features of the Yamnayan Aryans, which would come to characterize the European continent, becoming even lighter upon the coming of the Nordid-proper Scythians, and acquiring blonde hair. The Yamnaya were similar to the Afanasievo culture in Siberia in the Altai Mountains, possibly proto-Tocharian, and likely came from a common source, perhaps representing movement from what is now the East and what may then have been the North, toward the Ukraine region.

We might call the Nostratic languages, minus their Ural-Altaic influences but possibly including the Dravidian, *Afro-Kartvellian*. Both the Afro-Kartvellian and the Dene-Daic spoke Borean[826] languages, perhaps mutually intelligible. They had become split into two wings, perhaps politically, later to be influenced by the Hyperboreans or North Turanians, who were Lappoids speaking Ural-Altaic (Turanian, part of Eurasiatic) languages. These would at least influence Indo-European and probably also Dene-Daic. Afro-Kartvellian Mediterraneans and Alpines were Kartvellian, South Caucasian language-speakers (or both). The North Caucasians and Sino-Tibetans were proto-Caucasoid or early Mongoloid Dene-Daic speakers, perhaps, or possibly early or proto-Mediterranoids,[827] possibly coming

[825] Other peoples, such as the paleo-Siberians, and the ancestors of the Jomon or Ainu especially, and possibly what would become the Kipchak, Eskimo-Aleut, Tungusic, Mongolic, Koreanic, and Japonic peoples, may have also been affected by the Younger Dryas impact event. Also immediately impacted would have been early Scandinavian, Western European, and Alpine populations, and those of Northwest Africa. Certainly any peoples in Alaska, Upper Canada, or Greenland would have been devastated. There are accounts, however, from the Heiltsuk people of having lived through the last Ice Age in a warm pocket in Eastern Canada, a claim that has been confirmed by archaeological investigation. The Heiltsuk are a potlatching, seafaring, and totemic people, whose religion is strangely evasive to study. These people share craniological features similar to the Ainu and Polynesians and have an aesthetic reminiscent of people of the West Coast, such as the Tillamook, which are also similar to some Central and South American and Oceanic cultures.

[826] *Borean* means "Northern," while Austric languages come from near the equator, giving an interesting dynamic to the label

[827] Carroll Quigley holds that Mediterranoids had mixed with Neanderthal, forming Alpinids and Turanids, from whom he says Mongoloids and Amerindians come. He also holds that Neanderthal had been on the retreat toward Siberia. Proto- or early Turanids, perhaps the same as proto-Mediterranoids, had moved Northward from their location in or near Turan, whereby they would have intersected Neanderthal near the Ural Mountains, perhaps bringing those genetics back with them to the Caucasus (where they were likely already present as well). Part of

from out of Tibet, China, and or Southeast Asia such as in Malaysia. These Afro-Kartvellian and Dene-Daic Boreans had likely known each other to some extent. In fact, this event may have been a reflection of a prior conflict between what we might call *Mauri* and *Maori*, two branches of the Atlanteans. In other words, it may have involved the Mauri— relatives of Polynesians and Peruvians in Northwest Africa— and proto-Austric peoples. The proto-Austrics might have taken to the Big Man system and the system of buying and selling similar to the Kapauku,[828] while the Mauri had preferred a grade-taking or chiefly system, or perhaps a system of judges as is depicted existing among the Hebrews. The macrogroups *Dene-Daic*[829] and *Nostratic* are both branches of the Borean languages, derived from Hyperborean-Zarzian and Hyperborean-Natufian sources, Hyperborean elements probably from paleo-Amerindians. This suggests that the Natufians and Mauri might be associated with the Nostratic languages, while the Zarzians and Maori might more readily associate with the Dene-Daic, or perhaps just the Daic. The Hyperboreans would likely have contributed to both Dene-Daic and Nostratic, and may also have been of some relation, perhaps by way of groups such as those possibly ancestral to the Jomon and Tlinglit, such as the Yana or the Solutreans, perhaps even partially derivative of the paleo-Amerindians.

If we make use of a conflicting definition of *Borean*, one not as a language family in which this variety of Borean fits (taking its name from the influence of Hyperboreans on both Dene-Daic and Nostratic to their South)— but a people described by the Greeks as *Boreans* for inhabiting an area called *Borea* (the area influenced by the Hyperboreans outside of Hyperborea), the Mauri-Maori conflict might also be described as one between the Boreans and the Atlanteans, the *Boreans* then (with the new definition) being the Dene-Daic-speaking Varna-like people[830] and the *Atlanteans* being the Nostratic-speaking Mauri-like people. They were probably racially related and shared a general Mediterranoid phenotype, resulting from admixture of Austronesian with Basal European and Turanid, though would drift over time into a more clear distinction between Turanid and Austrid, like that between Mediterranoid-proper, the Mauri of Mauretania, and "pseudo-Mediterranoid," the Maori of New Zealand.

The myth of *Prometheus*— the Titan Trickster who stole fire or wisdom from the gods and gave it to humanity— might tell of a time of interaction between the Atlanteans, or Cyclopians, and other Boreans, the Boreans of the Greeks. Indeed, the myth of Prometheus takes place near the Ural Mountains— wherefrom some of the Turanian people went before heading back toward the Caucasus—, and among the one-eyed Arimaspi, beyond which live the gold-hoaring griffins near the Cave of Boreas, with the Hyperboreans living beyond the Boreans. In the myth, the Titan-descended Prometheus helps the Olympian Zeuss in his struggle against the Titans during the War of the Titans, only later to rebel against him by giving to humankind the ability to make fire, something that was before only known to

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this population would continue past the Ural-Altaic Mountains and mix with Australoids who had traveled up the coast of East Asia, contributing toward the Jomon and Ainu people and likely Amerindians as well, perhaps being of some relation to the Hyperboreans who were said by the Greeks to live beyond Scythia and the Ural Mountains.

[828] These proto-Austric peoples were perhaps Austro-Melanesians or early Austronesians who had taken to elements of the political economic systems of people such as the Kapauku in New Guinea— as seen by the gold penis sheath on the corpse in the Varna Necropolis—, likely representative of the Dene-Daic speakers, and perhaps prefiguring the *Mandala* political system—a proto-feudal system developing from gift-giving relations— to some extent as well. The Kula Ring seems to have elements similar to the proto-feudal Mandala system of the Austroasiatics, as well as to the feudal system in Europe involving the exchange of crown jewels and other purely symbolic items, suggesting that, despite their differences, they would both eventually re-converge on a system of feudalism, come the Iron Ages.

[829] Dene-Caucasian plus Austric

[830] The Varna were likely Austromelanesid or some mixture thereof, Australoids at large having migrated along the Eastern shores of Asia and probably into Alaska and beyond, as suggested by Kennewick Man's phenotype, among other reasons.

the gods. For this, Prometheus would be chained to the mountains in Scythia. For many, Prometheus, in his sharing the wisdom of the gods with humanity—fire representing Wisdom at large, and not just the wisdom of how to make it—, represents the first heretic, radical, and revolutionary, perhaps second to the closely-related Lucifer, who was said to have led a revolt against what some say was the Demiurge and who others say was God, either way named *Zeuss* or *Deus*.

The reconvergence of the Borean languages, of the South Caucasian Kartvellian languages, the North Caucasian Circassian or Caspian sorts, and by extension of the Nostratic and Daic, with the Hyperborean elements, possibly related to Na-Dene, would result in the Indo-European languages, the most widely-spoken language group existing today, covering most of Eurasia, the Americas, and Australia, among others. The widespread success of the Indo-European languages owes itself to the synthetic or fusional nature of the language group. Semitic, another Nostratic language, is another that benefits so; Sino-Tibetan, in the Dene-Daic group, is also diverse in its makeup. The major language groups of Europe— from Latin and the Romance languages, to Celtic and Germanic languages, as well as the Greek and Slavic languages in the Balkans and into Ukraine— fit into the Indo-European language category, part of the Eurasiatic branch of Nostratic. The Indo-European grouping extends past Europe into Russia and India, even, but is punctuated by various languages—chiefly Turanian, Caucasian, and Semitic languages— along the way. The Middle East and North Africa speaks chiefly Semitic— a Nostratic, Afroasiatic, tongue—, such as Arabic; with some Turanian languages, such as Turkic; as well as others— among them Indo-Iranian, a sub-branch of Indo-European— as well. However, the Caucasian and Kartvellian languages are also present, especially in the Caucasus. East Asia, as well as the Caucasus, speak the Dene-Daic groupings of Caucasian languages, the Sino-Tibetan languages— as is prominent in China and much of East Asia— , and the Austric languages, which include the Austronesian and Austroasiatic languages. Northeastern Asia, however, is full of Nostratic, Eurasiatic, Turanian languages, such as Tungusic, Mongolic, and Turkic.

Some of the most Southeastward expansion of the Indo-European languages extends into and around Tibet and the Himalayas. For instance, Nepal is largely Indo-European, being home to Khas or Khasas people, such as the Pahari, also found in the Himalayas as mountain people.[831] The Drokpa people are indigenous Indo-Europeans to Tibet. Afghanistan near the Khyber Pass is home to *Dardic* peoples— Indo-Aryans of the Pakistan and Kashmir area— such as the Kalash, and India has Dardic people such as the Brokpa.[832] Perhaps related to both the Drokpa and especially the Brokpa, and also found near the Khyber (and Shandur) Pass area, as well as in the Gilgit-Baltistan Valley, are the *Burusho*, a non-Indo-European, Dene-Caucasian-speaking people recorded by Tibetans whose language is nonetheless the source for such words as *apple* and *Abel*. The Burusho have genes from Levantoids, South Mongoloids, proto-Nordids, as well as Sibero-Tungids.

Hybrids and Convergence Zones

The failures and successes, or the declination and expansion, of the various races and cultural groups has much to do with climatic factors involving the change of seasons in the Great Year. Placental mammals and then primates, too, are understood to have developed first in the North Pole regions, the steppes, and in the Tibetan plateau, before then becoming dominant across the world as it started to cool, spreading from the North Pole, Siberia, and Tibet throughout the rest of the land. Similarly, there are various ideas involving archaic proto-Mongoloidal and proto-Caucasoidal peoples inhabiting the

[831] They have been pushed down in caste because of neglect of Brahmanas, along with the Saka, Dravidians, and others

[832] Some have tried connecting the Dards to the Trojans or Illyrians

Northern regions and mountains together and expanding therefrom as well,[833] all of which have been used to explain the present dominance of light-skinned, Northerly Caucasoids and Mongoloids—such as the Indo-European Celtic and Germanic and the Sino-Tibetan Han and Tungusic Manchu people— over the rest of the population, over whom they have largely established caste and class systems or have otherwise relegated to the refugee zones of the world, the dry deserts, cold tundra, and islands.

Cold and dry periods serve to isolate species into pockets of relative warmth between glaciers and tundra, and to divide them across barren desserts. Carroll Quigley says that "we may picture the glaciers as a great piston that advances and withdrew four times, expelling populations from Europe as it advanced and sucking it back again from Africa as it withdrew Northward." But, he says, "glacial advance not only consisted of a Southward advance of the polar ice-cap; it also consisted of a downward extension of the snow line on mountain peaks."[834] Caucasoids and Mongoloids— possibly already coming from proto-Monogoloidal and proto-Caucasoidal fusion at or toward the pole (in Kamchatka, Siberia, and Scandinavia) and mountain-tops (Alps, Caucasus, Altai, Ural, etc.) during periods of relative warmth, coming themselves from prior cold periods, and so sharing a common arctic or Hyperboreal, and perhaps a highland Caucasian-Uralic-Altaic heritage—, would find themselves, or at least portions of their people— Lappoids or proto-Turanians, perhaps—, pushed out of the North and the highland zones by advancing glaciers and thereby trapped in valleys, wherein they survived the Ice Age. While trapped in the valleys, isolation prevented the flow of genes between an otherwise contiguous, though nonetheless already locally-selected, population. Isolated deselection of genetic material would result in racial or subspecial divergence by way of genetic drift, causing an increased difference in phenotypes. Any new mutations would also find themselves isolated to the population and selected or deselected by the environment. Cold weather would apply pressures for the development of epicanthic folds, eyelid hoods, and slants which help to see in the snow and to prevent snow-blindness, as well as for the development of white skin— a decrease in melanin— and lactose tolerance, both of which helped with acquisition of vitamin-D in environments with scarce sunlight. Finns and Sami people in Europe—Turanian, Lappoid, or East Baltic Caucasoid— and Mongoloids in Asia share in some of the eye shape, while Nordic Caucasoids share with them in light skin tone. Mongoloids are also identified by prominent cheek bones and "shovel-shaped" incisors. Mediterranoids, Caucasoids, and Monogoloids are characterized by having relatively flat faces, with Mongoloids in specific verging toward the extreme. Mediterranoids have thinner, more protruding noses, an adaptation to dry and warm air, while Mongoloids have flatter, wider noses for life in the cold. This is due to sculpting by the environment, as well as to sexual selection.

Many peoples, themselves having evolved from ancestor-worshipping cultures, have stories of having abolished their ancestors or their gods to the mountain-tops (or even the stars). The Ancient Greeks, for instance, held that their god, Zeuss, lived atop Mount Olympus. Naturally, these ancestors are peoples from whose control one's cultue has diverged, and who have been pushed from out of their homeland, having had to "run for the hills," where they apparently stayed. This contributed greatly to the highlands as being genetic and cultural convergence zones, wherein refugees might come across such older versions of themselves that they begin, even, to have tales of Yetis and other Cryptids, perhaps relatives of more primitive primates such as *Gigantopithecus*. More recognizably human phenotypes, such as Neanderthal and Denisova, might likewise have taken to the hills as the weather warmed and as the Eastern wing of Austro-Cro-Magnoid advanced into Europe from out of India and the Middle East. Their genes would meet with the proto-Turanid, Lappoid, and early Alpinid Caucasoid peoples of the

[833] These peoples might include the Hyperboreans and the Kurgan or Aryan raiders following the end of the Younger Dryas, or the Nordics
[834] Quigley, 184

mountain regions, passed on also to the Mongoloids. Arctic zones, steppes, and plateaus are likewise areas of refuge from established and advancing societies and of convergence, as are deserts. Neanderthal and Denisova certainly followed the receding glaciers, where they were eventually followed by paleo-Siberian and then Ural-Altaic peoples such as the paleo-Siberian and proto-Turanid ancestors of people such as the Sami, Ket, Selkup, and Nivkh. The San !Kung have taken to life in the Kalahari Desert.

It's interesting to mention also that the various Eurasiatic peoples who have spent a significant time in Asia have tended to develop Asiatic or Mongoloidal features, likely on their own as a matter of environmental selection, perhaps including forces of biological structuralism[835] or morphogenetic fields[836] that exert themselves on the phenotype. The Drokpa people of Tibet, for instance, have a good measure of Turkicization, likely owing both to intermixture and to local adaptation similar to the Sakha, or *Saxa*, of Yakutsk, derived from the Saka of the Scythian cultural complex, who also show a good deal of Turkicization, in part from admixture with Tungusic and other Mongoloidal peoples, but largely from local adaptations. The European races, perhaps coming especially from albino convergence of mountain, steppe, and even island peoples, including the Mediterranoid, the Alpinid, and the Nordid as well as the Turanid, whose anticipants, or at least their geneflow,[837] would move Eastward and develop, converging with other subspecies along the way— such as various late Asian *Homo erectoids*, Neanderthals, and Denisovans— sometimes into the Mongoloid. Any people who stays long enough in a given area, or who does ebough intermixing, will tend to develop, whether natively or through acquisition, features consistent with the pressures found in that area, either by way of adaptation or by way of retention of favorable genes gained by local populations and shared around the group. This is how the Saka, who had ventured into East Siberia, became the Sakha. While having began as proto-Nordids,[838] they would develop Asiatic features, becoming, both through environmental selection and by way of outbreeding, essentially fine-featured Turks or even Mongoloids themselves. This serves as an example of the environmental pressures that can be placed even upon genetic lineages, subsuming alien groups into a native racial group. Because of this, groups of common genetic origins may exhibit different phenotypes over time, making each phenotypically closer to another people who share a similar environment. "Race" does not require genetic relation, but similarity of phenotype, which may result from genetic relation, but not necessarily. Given enough time, ecological pressures will produce convergent tendencies, and hybridization accelerates this process. Those races that have had an evolutionary history involving oceanic or terranean migrations—perhaps especially herding and fishing peoples— have had an advantage both in mixing with a more diverse group of peoples and in being

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[835] As was proposed by D'Arcy Wentworth Thompson

[836] As was proposed by Alexander Gurwitsch, and upheld by Ross Granville Harrison, Rupert Sheldrake, and Brian Goodwin

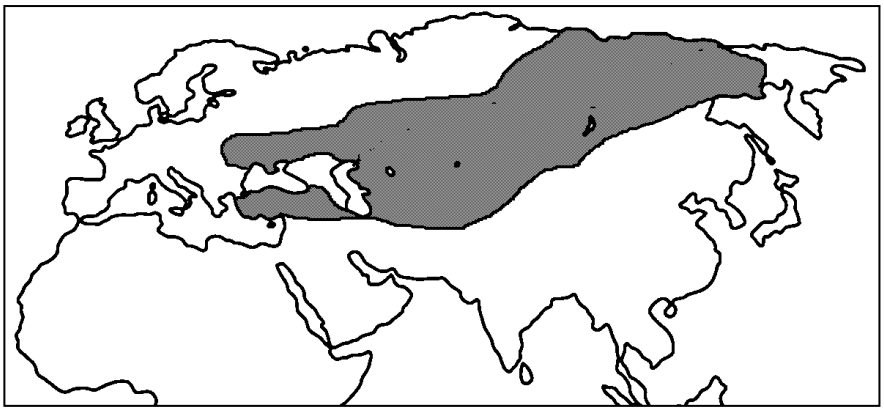
[837] It may not be correct to suggest that early hunter-gatherer populations, at-large, migrated across such vast distances and outside of their indigenous or native lands, so much as it may be to suggest that genes flowed across vast distances as they were passed along in various manners, including not only migrations, but especially sexual encounters. Migrations of nomadic peoples from outside of their normal territories did occur, especially in times of changing climate, but migrating would become especially feasible among fishing, maritime, herding or pastoral people, who could take their animals with them or even ride or be pulled by them along the way, or who could carry supplies in a boat with them and fish along the shore. It is at this point that a significant break from biological hybridization as the main locus of societal evolution occurs and where cultural hybridization, between newly encountering and otherwise distant groups, who have migrated from outside of their traditional homelands, begins to become the locus of societal evolution, driving, as Nolan and Lenski suggest, population growth and innovation in a positive-feedback loop.

[838] Perhaps derived originally themselves, or at least in part, from proto-Turkic, Lappoid, or Turanid stock coming from out of groups such as the Sintashta or Afanasievo

sculpted by a more diverse range of environments, contributing toward "hybrid vigor." The Indo-Eurafricanoid especially, and the Mongoloid as well, are races of races.

Turkic peoples may have resulted from a Turanian, Indo-European, Dravidian, Tungusic, and Sino-Tibetan convergence zone that was widespread but especially strong around Lake Baikal, in the Tarim Basin and along the Silk Road, where the Tocharian mummies have been found.[839] This sort of Indo-Eurafrican-American-Mongloidal convergence would produce unique Turkic phenotypes, perhaps recombining toward something like the Turkic-featured Drokpa or Sakha. As Carleton S. Coon remarks,

> in central Asia North of the Himalayas Caucasoids merge into Mongoloids through the persons of several Turkic-speaking peoples like the Kirghiz, Uzbeks, and Turkomans. This clinal zone is a broad one.[840]



General range of the Turkic clinal zone

It's important to understand that phenotypes, such as those of Caucasoids, Mongoloids, and Turks, are not necessarily insular groups of familial or linear relation, but are better understood as ecological convergences and hybridizations. People of a given race do not necessarily share strict a genetic history, though they will certainly show genetic interrelationship due to the scrambling of genetics in convergence zones or from super- and substrata of conquering and conquered peoples. Two races, for instance, may converge and hybridize in a given area.[841] Each will pass its genes along, with those genes being selected by the environment, choosing from the basket presented to it. A third race may come in, bringing similar genes that developed independently, by way of convergent evolution, to perform the same role, and may compete with similar genes, such that both genes remain present in the population.[842] While there are many cases—as with the prolific nature of Genghis Khan and his offspring, or due to various "bottleneck" events— wherein populations will share much genetic heritage in common, the environment will continually select from genes brought in from outside of this "pure"

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[839] A Dravidian-looking mummy has been found in the Tarim Basin, alongside Turanian, proto-Nordid, and Mongoloid people, potentially proto-Tocharian. There had similarly been racial and cultural convergence at Loulan, which meets the Tarim Basin, and was an important location along the Silk Road.

[840] Coon[1], 18

[841] Perhaps becoming tied together mythologically to a small few founding figures, from whom some genes of the group may be derived, though certainly not all

[842] There are many genes for white skin and lightening, for instance, and so long as two genes perform the necessary duties needed, and are found sexually favorable, they will both continue to persist. Thus, while Europeans may be considered to be white people, they are not necessarily "white" due to the same genetic heritage, but instead represent a common, intelligent design that emerges by way of convergent natural selection. The same is true of all of the human races.

population and will tend to dilute it with genes performing similarly. Thus, while we may recognize phenotypes in the various races— the Australoid, Capoid, Mediterranoid, Caucasoid, Mongloid, and Congoid—, these phenotypes do not represent absolute inbreeding. Instead, they represent Nature's priorities, which She will impose on any and every people who decides to relocate to a new ecosystem. Albinism, for example, is something that occurs independently in every race (having also been associated with a history of shunning), which— along with protection from the heat of the Sun— might lead one to take refuge in the highlands, later taking to the Northerly ranges and steppe regions as well, leading to a convergence of different people based upon their shared needs.

The biggest political player in East Asia today, and for millenias passed, is China. Perhaps the most well-recognized and the ruling ethnic or racial group of China is the *Han* (including the Cantonese), known also— especially with admixture with Mongols, and in the West— as the *Huns*, a Sinid people. The *Huns* were, like the Tocharians (who were the Easterly wing of the Celto-Thracians), the most Westward presence of the Han Chinese. The Huns, themselves, are related to the Chinese Han people, though the more Westward Huns sometimes went by the *White Huns* due to their having more European genetics, perhaps an example of Turkization. They had more admixture with Sibero-Tungids, Lappoids, and proto-Nordids than did the Han-proper, and have been considered by some to have been an Iranic people. It is possible to speak of the White Huns as an Iranic-Turkic,[843] headpressing, and hypsicranic cannibalistic tribe from the Caucasus who joined with the Huns (Han) and hammered into Europe becoming rulers and influencing Germanic tribes, spreading head flattening to Ukraine and the Levant. The *headpressing*—artificial cranial deformation also known as *elongation of the head*— and *hypsicrania*—or "tall-headedness"[844]— is reminiscient of peoples from the Americas, such as those exhibiting some Otamid traits, but especially those of Paracas (who also exhibited some Otamid characteristics, but who, unlike Otamids-proper, who were known to be slope-headed, were hypsicranic and skull-binding). Similar connections have left some fringe anthropologists such as Brian Foerster to hypothesize that these populations may be related somehow, as he connects the Andean peoples to those of the Caucasus and the Black Sea. Could the Sea Peoples who attacked in the Mediterranean have been relatives of the Paracas? Other ethnic groups in China include the Altaic-speaking Tungusic[845] Manchus and the Mongolians, and the Sino-Tibetan and native Chinese Mandarins, and hundreds of others: South Asia, like sub-Saharan Africa, has hundreds of ethnic groups and sub-ethnicities, many of whom have a presence, though often quite uncomfortably, in and around China, speaking Dene-Daic languages primarily.

Through the various Uralic migrations and Hunnic, Mongolian, and Turkic invasions, Mongoloid genetics have also found their way into the races of Europe. This is especially so of Eastern Europe among Slavic people, and is especially concentrated in areas such as Hungary, which takes its names from the Huns. Finno-Ugric, Uralic peoples, such as the Finns and the Laplanders, or Sami, may also have some proto-Mongoloid genetics due in part to some mixing with Samoyedic peoples and others,

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[843] Among the Huns were also some Germanic peoples such as the *Gepids*, likely a faction or derivative of the Getae or Goths. However, the Gepids would turn on the Huns.

[844] The Caucasus area and the Pontic Steppe to the North of the Black Sea are areas where hypsicrania is found fairly commonly, such as among Pontid and some Slavid populations. This corresponds to areas where artificial cranial deformation was practiced, suggesting perhaps that such a practice may have corresponded with a particularly high head vault. A map of hypsicrania from Human Phenotypes shows the condition to be prevalent, by order of magnitude and size, in South America, North America, China, Mainland and Maritime Southeast Asia, Indonesia and some of New Guinea, the Polynesian islands, the Pontic region, the Saharas and portions of West Africa, Madagascar, Southern Spain, a portion of Northern Scandinavia corresponding with the Western portion of Lapland in Norway, and Hungary.

[845] Tungids likely originated between Manchuria and Lake Baikal, not entirely too far from the likely home of the proto-Sino-Tibetans in South Siberia

but mostly sourced in proto-Mongoloid proto-Turanians or Lappoids, from which both the Turanid and Mongoloid peoples would largely, but not solely, be sourced.[846]

Aside from the Turkic zone, Oceania and maritime Southeast Asia represent another strong zone of convergence, this time based around island life, having Australoid, Mongoloid, and even some Caucasoid (Tamil) and perhaps Congoid (Negrito) presence. There is also a clear indication of Australoids having been pushed from the mainland of South Asia by Dravidians, only to be followed by the Dravidians into Sri Lanka and outward into maritime Southeast Asia and Oceania. Whether Polynesian Mongoloids and Congoid Negritos have similar stories, I am not aware, but I would not at all be surprised if that is the case. Similarly, *Nesiotids*, who may be an input into the Mediterranoid phenotype, may follow a similar story. Perhaps they, like Caucasoids, converged from out of retreating albinos.

While American Indians are typically considered to be the offspring of Siberians, these Siberians, proto-Lappoids or proto-Turanids, themselves are likely to have had some interactions with Indo-Europeans and other Caucasoids before having crossed the Bering Strait into Alaska, from which they are likely to have spread. Also, the Americas may have been more of a convergence zone than might be expected, having perhaps received visitors more directly from Europe, such as the Solutreans, and from Austronesia and Polynesia, as is evidenced by genetic testing and by the existence of non-native flora and fauna and materials as a result of trade. Researchers such as Walter Neves point to evidence that the Australoids may have made it to the Americas before settling in Southeast Asia, as traits from *Luzia woman* might suggest. Buckminister Fuller, among many others, held that the Phoenicians had long visited the South Americans, and may even have been anticipated by other "sailing-into-the-wind" and against-the-currents people. Indeed, the Phoenicians mysteriously grew corn,[847, 848] upon which their entire civilization subsisted, coming alongshore to their hundred-by-ten mile strip in Canaan to farm before leaving to trade, swindle, and pillage. There are a number of stories about findings from Ancient Eurasia in the Americas as well.[849] Most of the American Indians in both North and South America have

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[846] Mongoloids likely have genetics sourced from proto-Turanian peoples moving Eastward, as thinkers such as Quigley suggest, and from native Asian *Homo erectus* sources that had locally made the transition to *Homo sapiens* in a convergent fashion, as Coon and other multiregionalists thought. They also have some Denisovan and possibly Americanoid admixture.

[847] Chickens from Asia found in the Americas and sweet potatoes from the Americas from Polynesia suggests further contact between the Americas and Polynesia if not Asia

[848] Also showing support for Semitic contact with the Americas, Pharaoh Ramses and other Egyptian mummies have apparently been found to have coca leaves in their abdomens or show signs of nicotine from tobacco, suggesting contact with South America, where coca and tobacco naturally grow

[849] G.E. Kinkaid famously claimed to have found Egyptian artifacts in a cave in the Grand Canyon, connected to miles of underground passages. If true, this could represent a return of Joseph to the Americas, and perhaps a return of the "Lost White Brother" spoken of by some of the Native Americans. Egyptian mummies have been shown by Svetlana Balabanova to have traces of nicotine and coca from the Americas in them. Barry Fell has argued that ancient Celts and Phoenicians had visited America, using *America's Stonehenge*, or "Mystery Hill," suggested by the mainstream to be the creation of an American, William Goodwin, who promoted the site as an ancient ruin. Fell believes that the early Americans may in fact have been from what others have identified as *Atlantids*, or the "Atlantic race." Cyrus Gordon has argued that the *Los Lunas Decalogue Stone*, a stone found in New Mexico bearing paleo-Hebrew, is a Samaritan *mezuzah*, which is a document that is supposed to ward off evil or protect one's family from Passover. The *Newark Holy Stones* are artifacts discovered by David Wyrick from mounds of the Hopewell Culture that have Hebrew inscribed on them. The *Tucson artifacts*, discovered by Charles E. Manier in Arizona, are controversial artifacts that appear to be Mediterranean in origin, showing a Roman and Jewish presence in the Americas during the time of the Vikings, but have been considered a hoax by mainstream scientists. Inscriptions in Latin and Hebrew appear, including some that describe a conflict with the Toltec People of Central America. The Bay of Jars in Brazil have produced jars that are very similar to those used by Romans. The Tecaxic-Calixtlahuacan terracotta head has also been suggested to have Roman origins. Some,

been subsumed into Mestizo populations through admixture with Mediterranoids and Caucasoids. The Inuit, however, and some tribes of South America, have maintained a great deal of purity in some of their populations, such that in the case of the Inuit it might be hard to tell them apart from their Yupik kin in Asia, with whom language groups are shared between continents. Some of them notably have wandered into Europe in more recent times using ancient technologies to do so. *Finn-men*, or travelling Inuits, for instance, have been seen on the coasts of Scotland for quite a long time, being mistaken for Lapps. In the deeper past they were known as *Selkies*, or shapeshifting seal people. Their traveling in small kayaks may have contributed to legends about *merpeople*, people with half-human, half-fish bodies, as Samuel Hibbert-Ware noticed. In ancient times, the Roman Quintus Caecilius Metellus Celer had apparently been given Indians who had been set off course and drifted to the coast of Germany by a Germanic king, most likely being Native Americans, perhaps Finn-men, rather than East Indians.

Tungusic peoples, Mongolics, Koreanics, Japonics, and others are generally attributed to an Altaic origin, and have a phenotype generally more associated with East Asians. The Evenks, or Evenki, a Tungusic people, are North Mongoloids from Manchuria or the Altai Mountains who hunted pigs but later herded reindeer and displaced most of the paleo-Siberians, becoming the standard among Siberians today. They were derived, most likely, from the Evens, perhaps the original Tungusic people, known for having been reindeer riders. Their ancestors were likely among the first Mongoloids to have made contact with the original paleo-Amerindians coming from Out of America in the form of the Yana people, and their descendents would cross the Bering Strait going into America where they largely displaced the inhabitants there and divided them from the Eurasians who would develop into what I have designated to be the Lappoid phenotype, used loosely so as to include Lapps as a standard but while including Kets, Ainu, and others, as well as Samoyeds, other Yiniseians, and the substrate to Uralics more generally. In the Americas, Americanoids would continue to evolve, becoming such people as the Central-North Amerindian and Na-Dene speakers and often mixing with Australoid elements—probably coming from South America from out of an Antarctic exploration from Out of Oceania but possibly from Beringia or even Melanesia to Easter Island— and Mongoloid elements related to the Tungusics coming from the Bering Strait, possibly also Austronesians from the Lapita Culture, which may have included Americanoid and Polynesian Mongoloid phenotypes in its numbers, perhaps itself representing a relationship between the Nagas and the Aryans or something to that effect.

Agricultural and Bronze Age Society

In contrast to the Big Men and *Tonowi* dominant in Melanesian societies are the chiefs dominant in Polynesian societies and across the world, perhaps as spread by the Lapita people. Chiefs and chieftains are not only found in the Polynesian islands, but are actually quite common across the world. Even peoples as far from Polynesia as the indigenous Americans and the Indo-European tribes, such as the Germans and the Celts, would develop chieftains and chiefdoms, and likely from a foundation of reciprocity, much like the Big Man system that preceded the chiefs of Polynesia. Marcel Mauss says that social order of the primitive Pacific Islanders' sort has "provided the transition towards our own forms of law and economy," and "can serve to explain historically our own societies."[850] In societies practicing "gift" economies and potlatching, the "gifts" are often given as social obligations, used to justify the positions of those who may have better land or some other privilege. Many anthropologists prefer the term *prestation* to *gift* for such economic exchanges, as they often seem to be a means of maintaining

such as Betty Meggers, have argued for Chinese contact with the Americas, perhaps contributing to the development of the Olmec civilization. People such as Nancy Yaw Davis and James Wickersham have argued for contact between the Native Americans and ancient Japanese people, such as the Jomon with the Zuni.

[850] Mauss, 47

prestige or societal privilege within a regimented society. Such prestations may have a relationship to the formation of "*House Societies*," as Claude Levi-Strauss calls them, with noble households associated with a particular landed estate. An example of this may include the Toraja of Indonesia's *tongkonan*, or noble houses, which are won in funerary rite competitions in which status is earned through the gifting of cattle. Membership in a *tongkonan* came with privileges such as the right to rent its land.[851] Often, chieftains of various societies would associate themselves with various pagan deities or pantheons. Big Men of the tribe and chieftains, alike, would work the laws in favor of their control, but chieftains had more power to do so, gaining power over others that Big Men did not privately hold.

While Big Men, who owe their political influence to status, are established upon notions of reciprocity, chiefs, who owe their political influence to rank, are established upon notions of redistribution. The chiefly system is more command-oriented, and also more stable, while the Big Man system is less command-oriented, and less stable. William A. Haviland, *et al.*, make a distinction between tribes and chiefdoms, suggesting that a "chiefdom is a politically organized society in which several neighboring communities inhabiting a territory are united under a single ruling individual—the chief—who is at the head of a ranked hierarchy of people," and that "status in a chiefdom is determined by the closeness of their relationship to the chief."[852] Chiefs often have some power to command and, while many customs from gift economies still apply to chiefdoms, they often influence economic matters unilaterally. Thus, chiefdoms tend more toward command economies, which begin to rely on slavery and *corvée* labor.

The hierarchies of the Big Men, tribal chiefs, and the *Tonowi*,[853] are not established purely by brute force, but by cunning control of the land (which ultimately relies on brute force as accepted by the culture) and alliance-making with authorities of other villages. In Austro-Polynesian societies, status is often measured in terms of pigs, which themselves are often sustained or supplemented on sweet potato gardens, especially when young. By controlling more land and indebting people with compulsory gifts or leasing the land out for others to grow pigs, pyramid schemes are developed. Complex pyramid schemes from Southeast Asia and Austro-Polynesia would spread as far as the Mediterranean, when the Austronesian expansion brought seafaring technology to the area. This likely has something to do with the *sarcophagi*, or elaborate coffins, of Egyptian pharaohs having Asiatic features, such as almond-shaped eyes and yellow skin (as may be represented by gold). Minoan society shows many cultural features in common with Austro-Polynesians as well. However, there was already a grade-taking element that could be found among the peoples of the Mediterranean and Mesopotamia, which might, considering the history already extolled, be owed to a certain mutualism practiced and perhaps spread by Nesiotids, perhaps emanating their knowledge from Atlantis and later subsumed into the Mediterranoid race. This is likely the tradition from which the megalithic builders of Neolithic Europe spring. Without this, little true social structure was possible.

Big Man systems of Australoid New Guineans would be reacted against by the development of chiefly systems of redistribution, but those would eventually be replaced by kingship, likely originating in the monopolization of political power by chiefs in maritime Southeast Asia and Polynesia. Similar in some respects to what one might imagine as a cross between the Big Man system and the Kula Ring is the *Mandala* system, primarily of Malaysia. In the Mandala system, which is similar in many respects to a proto-feudal system as well, political obligations arise from out of gift-giving relationships, wherein

[851] In some ways, this voluntary membership in noble houses reflects the systems of Europe, such as the system of the Germanic *Gothi*, or *Godi*, in which a longhouse was constructed for the purposes of holding semi-democratic meetings, and hosting feasts and gift-exchanges, largely as prestations

[852] Haviland, *et al.*, 295

[853] All owing, remember, to the equilibrium of human morphology in terms of sexual dimorphism

superiors give bigger presents than the *bunga mas* (regular tribute paid to the superior in the form of slaves and various goods including representations of trees made from golden foil). Rulers were not associated with control of territory so much as with relationships of feudal dominance over other rulers, who, as in the Kula Ring, would provide assistance in times of war.

The coronation of European monarchs typically involves the passing along of *crown jewels*, usually including a crown, scepter, and an orb, at least, of precious metals and gemstones. Such coronations, involving the Church, may be similar in some respects to a "man marriage" between Church and State, with the crown jewels being similar to the passing of kula. And feudal obligations in Europe were not entirely unlike the practices that are to be found in the Mandala system. Indeed, the Tongan kings (Nesiotids) wear crown jewels as well. Many of the interactions of tribal chieftains seem to be purely symbolic to those who do not know what is happening behind the curtain. What is really occurring is that an alliance is being maintained between leaders in opposition to their people, and that this external source influence is actually responsible for their power. Without it, they could not get beyond the influence of the Big Man to become a chief, a redistributor. Crown jewels are recognized by external mediating forces such as, in the West, the Church.

Civilizations would appear all over North Africa, Europe, Asia, and then in the Americas. Sub-Saharan Africa, the Americas, and Oceania did not develop agricultural civilization on their own, but they did develop complex tribal systems that would come close, such as the advanced horticultural societies of the Maya, Aztec, and Soninke, and proto-maritime networks and fishing societies, such as those of the Austro-Melanesians. Carroll Quigley says,

> Every civilization, indeed every society, begins with a mixture of two or more cultures. Such mixture of cultures is very common; in fact, it occurs at the boundaries of all cultures to some extent. But such casual cultural mixture is of little significance unless there comes into existence in the zone of mixture a new culture, arising from the mixture but different from the constituent parts. The process is a little like the way in which a mixture of chemicals sometimes produces a new compound different from the mixing chemicals.[854]

Quigley says, "on the borders of societies there is a considerable mutual interpretation of social customs, and there arise, accordingly, alternative ways of satisfying human needs."[855] Ultimately, all social evolution is founded in mutualism, hybridization, and convergence. Civilizations— not to be confused with villages or settlements, which had tended to be "Basal Eurasian" or Alpinid, and Americanoid— were, in North Africa and Eurasia, primarily but not exclusively composed of and led by members of the Mediterranoid race. This race would eventually span the majority of Europe, North Africa, Arabia, and West Asia, but especially along the coast, migrating into Great Britain and Scandinavia, before being partially split by the Alpinid migrations. Civilizations are typically defined by agriculture, itself properly-defined by the use of the plow, although some highly advanced horticultural societies might also be considered civilizations, especially those based on the production of grains, such as rice in East Asia and corn in the Americas. The introduction of advanced horticulture and agriculture, as well as animal husbandry, metallurgy, pottery, and textiles, would help to raise fishing societies to maritime societies, which are characterized by a high dependence on commercial interaction with the outside world for their subsistence. Michael Cheilik, in *Ancient History*, says, of the societies of Mesopotamia, that

[854] Quigley, 146
[855] Quigley, 147

> at first there was very little class distinction among the citizens. To be sure, there was a variety of economic functions among the inhabitants, but there is little indication of aristocracy or monarchy before 2800 B.C. It seems to some scholars that all citizens met in an assembly to select a leader. Slavery began at a very early period, as it occurred to conquerors that killing one's adversaries was wasteful. Why not take them alive and use their labor? But the number of slaves was quite small.[856]

In the Mediterranean, various Aegean or proto-Greek and proto-Roman[857] peoples would show themselves, such as the Cyclads, Minoans, and Etruscans. The early maritime peoples, such as the Minoans and Etruscans, spoke proto-Eurasiatic and perhaps also proto-Afroasiatic languages, sometimes labeled together as *Tyresian*, which would later diverge. Ancient Egyptian and proto-Semitic-speaking civilizations were becoming especially prominent in Northeast Africa and Canaan, maturing in the form of the Egyptians, Phoenicians, and Israelites. Egypt had seen a large number of different inhabitants, such as the Badari and Naqada (a Painted Pottery People). The Canaanites had come largely from the Ghassulian people, and had some cultural similarities to the Cyclads. The Ghassulian subculture called *Beersheba* lived underground and lived near Jericho the city whose walls collapsed. Among the Canaanite peoples would be included not just the Israelites, but also the Phoenicians, together called the *Hebrews*.

Settlements in West and East Asia, Turanian and Dravidian, Semitic, Indo-Aryan, and Sino-Tibetan would continue to develop and to compete with one another, warring, conquering each other, and developing into vast empires. These eventually included civilizations and empires such as the Indus Valley, Akkadian, Hittite, Assyrian and neo-Assyrian, and many others, reaching out to China— which had various sources, such as the Yellow River, Yangtze, Liao, etc.— and the rest of East Asia (including the Mon River civilization in Thailand, Irradaway River in Burma, Mekong River in Cambodia, Red River in Vietnam, etc.). Turan, or Central Asia, was generally occupied by proto-Nordid Pontids and Afghanids and Lappoid or Turanid nomadic herders at this time, and is notable for its use of horses and chariots. It does produce some cultural complexes or civilizations, such as the Aryan and Turanid Oxus cultural civilization,[858] to the North of which were the proto-Scythian Sintashta and Andronovo cultures, among others.

In the Americas, neither agriculture or bronze-production occurred during the rest of the world's Bronze Age and agricultural period, excepting very sparing bronze production. Instead, advanced copper and stone tools were used and advanced horticulture continued, in North America with the production of the *Three Sisters*: beans, corn, and squash; in the South American tropics, fruits such as bananas and papayas were cultivated. The Toltec, Olmec, Mayan, Puebloans (starting with people such as the Anasazi and on to the Hopi, Zuni, Acoma, and the rest), Mississipian, Adena, Hopewell, and other peoples of various Americanoid phenotypes also established strong cultural centers and even, arguably, civilizations, though *civilization* is typically otherwise formally marked by agriculture, in which case the Native Americans had among them uncivilized empires. Peoples such as the Aztecs engaged in *ritual warfare*, or ongoing wars of extermination, against their neighbors. These Flower Wars, which were scheduled and followed strict rules requiring each side to use the same number of soldiers and to only use weapons such as the *machuahuitl*, a wooden club with rows of obsidian blades along its edges, with attempts not to kill the enemy but to collect them for human sacrifice. They were essentially war games. The Yanomami people of the Amazon have a graduated system of escalation of war, going from chest-pounding competitions, to side-slapping, to club fights, and then throwing

[856] Cheilik, 14
[857] Romans, or Latins, came from the Alban Hills of Italy, a volcanic hotspot; notice the similarity to *albino*
[858] Also called *BMAC* or the *Bactria-Margiana Archaeological Complex*

spears, culminating in massacres and abductions of the women. These practices are similar to those of Plains Indians and some New Guineans, who often focus on insults, infliction of minor wounds, and the slaying of key figures of opposition rather than all-out killing one another. Anthropologists have suggested that these sorts of activities might serve as a sort of pressure release valve to keep down the tensions of a society. These wars apparently began due to the need for more human sacrifices to appease the gods. This was typically connected to Sun worship. The Aztecs would extract the heart of a living man during a sacrifice, believing it to be a piece of the Sun's energy, a sort of Sun within the human individual. Human sacrifices in public, when they involved citizens, were done to infringe natural law in public without recompense, so as to establish precedent under customary law. They became quite widespread after the Neolithic, exoterically as a fertility offering, in hopes of bringing the Sun back as it was before the Younger Dryas, after which people had to take to subsistence farming, and esoterically as a means of establishing stately influence. Ritualistic cannibalism was also practiced by many human-sacrificing societies. Another means of collecting sacrifices was through the *Mesoamerican Ballgame*, a game played by South American Indians, sometimes resulting in the severing of the heads of the losers, or at least of their captain. After sacrifices, bodies would often be thrown down the steps of the Mesoamerican pyramids, where onlookers would collect and drink blood, the bodies ultimately claimed by the warrior's family responsible for the capture, to be ceremonially eaten. South and Central American peoples such as the Aztecs and Mayans had a royalty system with courts which was not too much different from those of Eurasia and the Pacific Islands. Native Americas such as the Aztecs, Hopi, and Navajo have myths telling of a number of previous worlds that had been destroyed by prior cataclysms and bringing about evolutionary changes. Oftentimes, according to these myths, humans evolved convergently from out of completely different species, such as their totem animals. Oftentimes the myths describe the survival of those who are morally pure or just, or strong and perseverant, and the vanquishing of those who are not.

Many changes to culture occurred with the competition of societies, among them the selection of languages from the various expansions.[859] The conquering people usually demand the use of their language from their subjects, but as time went on became more skilled in adapting to local cultures so as to be perceived as relatives or cultural allies, even native inhabitants. Today, Indo-European, Semitic, and Sino-Tibetan languages are prominent among the ruling classes, an indicator ethnic origins.

The *Bronze Age Collapse* refers to a sudden collapse of many Bronze Age civilizations, often said to be set on by a group called *the Sea Peoples*, said to have brought about the Greek Dark Ages. Speaking in regard to this, Carrol Quigley associates the peoples of the "Southern Flatlands" especially with the Semitic languages, and those of the "Northern Flatlands" with the Indo-European, saying,

> While the Semitic peoples were emerging from the Arabian desert [...] even greater activities were being performed by the Indo-European peoples who were emerging from the drying Northern Flatlands. These peoples pushed out from the Flatlands in two waves, of which the earlier are called the Bronze Age invaders, while the others, 800 years or so later, are known as the Iron Age invaders [...] a third wave, after A.D. 200, contained a considerable numer of other Indo-European speakers, notably the Germans, but the original impetus came from the pressure of Ural-Altaic speakers [...] the earliest were the Huns.[860]

[859] As from the Kurgan expansion or Aryan invasion, the Austronesian expansion, Bantu expansion, and the expansion of Chinese and Tibetan languages
[860] Quigley, 197

These two invasions, of the Bronze Age and of the Iron Age, are essentially the invasions of the Yamnayan-derived and related peoples and those of the later Scythian cultural complex. The Indo-European Bronze Age invaders, suggests Quigley, had been responsible for the displacement of the Hyksos, who would invade Egypt as a result.

Race and Caste

As with ecological communities, which are characterized by a trophic pyramid, or food chain, and with succession, human political communities are also characterized by these. The layers of the political-economic trophic pyramid are known as *castes* or *classes*, generally depending on the level of the society's development and the roles that those societies have for their populations. A *caste* is a social role that one is born into from birth, often associated with an ethnicity and a family trade or profession that one is obligated to continue on with.[861] A *serf*— a medieval peasant who is tied to the land of the lord and must perform agricultural labor—, for instance, is an example of someone who exists in a caste role. The lord, too, is in a caste role. A *class*, however, is different from a caste, because class is a little less rigid. One can, for instance, choose one's occupation and one's residency. However, class systems are similar to caste systems because they still involve largely-inherited social functions: while one may be able to choose their place and type of work and residency (unlike in the caste system), one nonetheless may be stuck in a particular income bracket that prevents them from being more than employees, tenants, or debtors to others. So, one may choose their work and their home, but may not have the freedom to own and control them, instead being under the control of an employer and landlord. *Class* is the difference between the tenant and the landlord, between the employee and the employer, and between the debtor and the lender, as well as between the governed and the governing. The existence of caste or class in a society is called *stratification*. A society is stratified when it has a caste or class system. Class means that the upper strata is inpenetrable by the lower, no matter the diligence of the individuals involved, with the exception of having subjective favor bestowed from above, a hand up.

A pioneering polity will see on the bottom of that pyramid the slaves, and on the top of the pyramid the chiefs, priests, or kings, with everyone else in between. These slaves might come from Stone Age band societies that have been conquered by a Copper Age clan, or Copper Age clan societies that have been conquered by a Bronze Age tribe, etc. In today's society, we find that there are employees on the bottom, bankers at the top, and managers and businessmen in the middle. The bottom, the employees, are the primary consumers, in that they are the lowest order of consumers,[862] actually serving the role of production for the tertiary predators at the top, the bankers. The bankers, and by extension the government, feed on all, the primary, secondary, and etc. consumers through the extraction of taxes, inflation or deflation, and interest, as tertiary predators. Below them, the landlords, who must pay taxes and interest, extract rent from everyone else (employers, employees, customers). Below them, the bosses or employers extract profit from their employees and their customers. That profit affords the rent they must pay, which affords the interest and taxes the landlord must pay, which affords the conspicuous consumption and the political control of the bankers. Just as with the ecological trophic pyramid, the political pyramid trickles upward. The unemployed are left, like the fungi, to exist as decomposers, or themselves to decompose. Sometimes, like predatory fungi, they resort to parasitism, or crime, in order to get by. Indeed, poverty is the major source of "blue collar" crimes, crimes that are

[861] A simple caste system may be a distinction between priest, warrior, and artisan, for example

[862] Not because they consume without producing. In economic, rather than ecological, terms, the employees are the producers, while the bankers, landlords, and most employers are the consumers (who take without producing)

not committed by the ruling class or their favorite henchmen, and especially of economic crimes, but certainly not limited to them.

Caste and class systems, which were especially spread by a people called the *Aryans*, are systems by which particular treatments toward differing ethnic groups are established. While a system of domination, they may have originated as a means of tolerance toward those who were ethnically less advanced. Consider, for instance, the treatment of humans toward their animals, particularly their beloved pets, such as cats and dogs. Humans do not expect the same behavior from these animals, including the same morality, because such moral behavior requires higher orders of thinking of which these beloved animals are incapable. They love them nonetheless. So, instead of holding them to human standards, they are given a pass for their accidents and misdeeds, but are not given the same rights or privileges enjoyed by humans. This arrangement is as much about love as it is about domination, but ultimately comes down to differences in capacities. Similarly, and though the difference is not as vast as between animals and humans, nor necessarily as loving, conquering peoples, who had established caste systems, sorted out particular treatments toward different ethnic groups according to their perceived strengths and weaknesses relative to one another. As with animals, this did also involve control, and with control comes abuse of powers, but the justification of the original control was ultimately sourced in a desire to keep the peace through tolerance of particular, persistent, and arrogant shortcomings. As it was, the various ethnic groups were resistant to Aryanization, but could not muster the social power to defend themselves from it, Aryanization, coming out, so far, as the victor in sociocultural and intersocietal selection. Rather than adopting aspects of the conqueror's superior culture voluntarily, conquered groups would assert their own approaches, or demand particular treatment based on their established customs, with their own particular justifications based on native sentiments, but without the material and intellectual advantages or social support that the Aryans could claim, ultimately becoming subdued by them and, ultimately also, their own resentment.[863] As Aryans could not expect Aryan morality from those resistants whom they had conquered, they established caste systems so as to provide for the lesser, more particular behaviors and practices demanded by the people they conquered, a sort of freedom of ignorance offset by differences in rights and duties.[864] Demanding particular treatments on the grounds that one refuses to develop to the capacity of one's natural superiors, after all, works so as to make universal treatment by those superiors difficult. If I excuse my behavior on the grounds that I am unintelligent or set in my ways, for instance, others will begin to expect less from me for both of our sakes. This not necessarily about domination, though it does adjust the equilibrium between us.

In recent times— geologically speaking—, white people typically compose the upper racial strata, while black people compose the lower racial strata.[865] This arrangement is especially the case during the cooler part of the Cosmic Year, and perhaps also in periods of cooling induced by planetary events, such as volcanic eruptions and impacts from asteral bodies. The reason for this is that white people gain an advantage in the cold, while black people gain an advantage in the heat.[866] However, it is not always the case that a "lower" racial stratum will be composed of black people, or that an "upper" stratum will be composed of whites. In Northern Europe, for instance, the lower stratum tends to be composed of white

[863] This is not to suggest that resistance to conquerors is never called for, but that such resistance must be based upon a winning strategy supported by an actually-existing sociocultural superiority

[864] This is likely the essential nature of a statism, ignorance offset by differences in rights and duties

[865] This is not a partisan statement. Both the political Left and Right agree that the upper strata is white, but disagree on the causation. Leftists believe it is due to oppression while Rightists believe it is due to racial superiority. But both will acknowledge that the upper strata has historically been composed of white people.

[866] However, periods of black advantage may amount to periods of general equality rather than domination, whereas periods of white advantage may typically involve some dominance

people, such as Alpinids, some Mediterranoids, and even some Nordids; whereas in Africa black people have enslaved one another for a long time, as with Congoid and Capoid people enslaving one another, Congoids enslaving Pygymies, or etc. For example, the Anglo-Saxons had conquered the Britons before themselves being conquered by the Normans; while the Kingdom of Kongo was founded on slavery of the Mwene Kabunga by their conqueror, Lukeni lua Nimi. Further, black Africans had long been enslaved by black West and South Asians (Arabians or Semites, Indians or Elamo-Dravidians, etc.).

Interestingly, when races overlap into substrata and superstrata, there may be times when a resurgence of a substrate comes through. For instance, Carleton Coon says that

> One may find a Spaniard who is typically Nordic in the midst of a population of Mediterraneans, including his own brothers. In a sense the situation is genetically comparable to finding a man of blood group B whose father was A.[867]

There may be cases of this occurring in the extreme, as well, such that archaic races may appear now and again, or elements thereof. Even among known and existing humans there are what seem to be relict appearances of extinct races, as may have been the case with "wolf" or "monkey people" such as Julia Pastrana, the Native Mexican woman whose face and body were covered in hair. Some of her traits appear *Australoid*, like that of an aboriginal Australian, including a large nose, brow ridges, recessed chin, and prognathism, though she also apparently had two rows of teeth, and had characteristics of *Homo erectus*. This is interesting, and may speak of hybridization between two different kinds of primates, which are often identified by their teeth patterns, which often do not match. The traits' reappearance, if she had not been a direct heir of them, may have been an example of *atavism*, the appearance of traits thought to have been lost. Alexander B. Mott, a surgeon, said that she had resulted from the mating of a human with an Orangutan, though others considered her to merely be a deformed Native American. Unfortunately, Pastrana lived the life of a performer and her body was taxidermied and exhibited.[868] Other cases exist outside of the Americas for this sort of thing as well, such as Percilla Lauther, the "Monkey Girl" of Puerto Rico, Fedor Jeftichew, "Jo-Jo the Dog-Faced Boy," from Russia and Stephan Bibrowski, "the Lion-Faced Man," from Poland, Alice Elizabeth Doherty of Minneapolis, and Krao Farini from Laos, known also for her extra vertebrae, cheek pouches, superflexibility, and missing cartilage as well, with photographs showing her as a young child hanging ape-like from her keeper, William Leonard Hunt. These "freaks," as they have been called, and more, have been diagnosed with *Hypertrichosis*, which is understood to result from a number of causes, including mutations and genetic inheritance. Also interesting is the existence of "pinhead" people. These individuals have microcephaly, causing a short head. "Schlitzie" the Jewish sideshow freak, Maximo and Bartola the "Aztec Children," "Pip and Flip the Pinhead Sisters," and "Zip the Pinhead" are all examples of this. Some of their features are common to Neanderthal or *Homo erectus*. This is said to be caused by a a protein-coding gene called *microcephalin*. Some have considered that the gene may be derived from Neanderthal backcrossing or other extinct humans. Indeed, Dean Falk, et al., in "Brain Shape in Human Microcephalics and *Homo Floresiensis*," have said that

> Our findings are consistent with the hypothesis that genes associated with primary microcephaly may have had a role in primate brain evolution and, more specifically, that some brain dimensions in primary microcephalics resemble those of early hominins.[869]

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[867] Coon[1], 19

[868] Her husband and basically owner apparently found a woman with similar characteristics to marry after her death

[869] Falk

Another oddity that occurs now and again is the presence of *proboscis*, or facial protrusions, of some sort another, often considered to result from birth defects though appearing strangely consistent in some respects. It is possible to consider orthogenetic causes for this, perhaps relating to a unique path of *ontogenetic* (life course of stages) *recapitulation* (repetition of those stages). An extreme condition associated with this tendency is called *cyclopia*, and results in the presence of a single, or sometimes semi-differentiated (or weakly separated) eye or eyes, a missing nose, and a proboscis above the eye. It is related to the much more mild *cleft lip* or *palate*, a split in one's lip or top of the mouth. *Cyclopia* is also found among animals, including among pigs. It may be able to be induced in natal development by the consumption of plants such as hellebore by pregnant mothers. This may have relation to Eugene McCarthy's stabilization theory, particularly his suggestion that humans may be hybridized from pigs, as his video examples of possible human-pig hybrids also have probosci. While the condition is almost always fatal in humans and in pigs, this may relate to a lost stability that may have existed in the past. Alternately, it could simply represent a morbidity that serves as a reminder that absurdities cannot last. Rather than than a different orthogenesis, the condition may represent an arrested development. Whatever the case, Cyclops have made their appearance into many myths or legends of the past, such that it is impossible not to leave the possibility open, even if not to embrace it as a working hypothesis. However, *Cyclops* is etymologically "round eyes," and may simply refer to Indo-Eurafricanoid eyes.

Perhaps gigantism, as was experienced by Eddie Carmel the "Jewish Giant," Robert Wadlow in the United States, Anna Swan in Canada, Andre the Giant from France, or "Giant Baba" from Japan, might also be a relict condition, perhaps showing also in the "Giant of Castelnau" bone fragments found in a Copper Age kurgan by Georges Vacher de Lapouge. Human giants suffer from their gigantism, because they grow too quickly to remain stable, considered to have a growth defect. Neonatal patterns of development tend to follow the evolutionary morphological blueprint inherited in the development of the species, such that human fetuses have tails similarly to the creatures we developed from. This considered, the problem of a human woman bearing a Sasquatch baby is possibly a non-issue if the father of Sasquatch, an even larger creature, had developed from New World Monkeys, having experienced a "growth spurt" in its morphological development later on. This could potentially have led to offspring being smaller at birth, allowing for a *Homo sapiens* woman to have birthed a child that would grow quickly later on, as is the case with people inflicted with gigantism who are said to grow too quickly to remain healthy.

Bronze Age Economy

Credit money, in the form of various methods of accounting— such as single and split tally sticks, notched stones or bones, *bulla* or clay tablets, clay tokens and metal coins—, came around early, but didn't become well-established as the trade media we know it to be today, until well into the agrarian age, especially the Bronze Age.[870] Perhaps credit and rank share a common ancestry. Before coins, which could be taken and exchanged, tallies had been kept on accounting sticks or clay tablets— and in many cases by a third party, such as a government—, or clay tokens would be issued, in the same manner that metal coins were, as a demand on grains stockpiled, as in Egyptian, Babylonian, Indian, and Chinese societies. Nolan and Lenski suggest that

> Archaeologists have found a variety of clay tokens in horticultural sites from modern Turkey to Iran, but until recently no one could identify their use. Then it was discovered that the markings on many of the tokens were remarkably similar to symbols later used in early forms of writing for such words as "sheep," "wool,"

[870] Perhaps credit and rank share a common ancestry

> "cloth," "bread," "bed," and a variety of numerals. This strongly suggests that the tokens were used to represent those same objects and numbers. Since these tokens were often stored in small clay jars, they were probably records of early business transactions, such as loans.[871]

Quite similarly, Clifford D. Conner, in *A People's History of Science: Miners, Midwives, and Low Mechanics*, writes that

> Schmandt-Besserat demonstrated that preliterate people, to keep track of the goods they produced and exchanged, created a system of accounting using clay tokens as symbolic representations of their products. Over many thousands of years, the symbols evolved through several stages of abstraction until they became wedge-shaped signs on clay tablets, recognizable as writing.[872]

Writing, as it were— particularly, cuneiform— had grown from out of accounting. The Phoenicians, though, were responsible for the shift to *phonetic* alphabets, alphabets that represent vocal utterances— specifically phonemes—, such as the one you are reading right now, the English alphabet. This was an important shift away from the symbols of earlier methods of writing such as hieroglyphics, cuneiform, Linear B, or etc., which tended to be, at most, syllabic with only some aspects— such as in late hieroglyphics— of phonemes (units of sound). The West would have to wait some while, however, for Indo-Arabic numerals to replace the chaotic numeric systems of classical Mediterranean civilization.

Lending breeding animals or seeds would come with an interest in form of their production of more animals or seeds. Since a single seed or animal reproduces itself many times over, both lender and debtor gain from sharing the product in such a transaction. Cattle had long been a prevalent measure of wealth, and wealth was important because it was a measure of social status.[873] That the word *capital* is derived from *cattle*, and that *stock* refers to "livestock," demonstrates the importance of cattle for the history of our economy. Cattle were among the earliest demonstrable commodity money, and perhaps the earliest basis of coin, as demonstrated by archaeological evidence of early coins shaped like cattle, and coins on which are found cattle heads. Horses were sometimes used as a basis of coin, as well, and Semitic society would tend to use coins backed by grains. That *shekels* represented a certain weight in barley, and was also a term used to describe the barley itself, is a testament to this. Somehow, people started to think of coins as themselves having intrinsic value, forgetting their symbolic origins in livestock and grains. This may be related to the perception of money as a source of status, something the Sami clearly expressed with their decorative use of it, and likely comes from laws recognizing certain coins as money, giving the impression that the coins themselves have value, rather than being a unit of account.[874]

Mesopotamian and Greek societies represent some of the earliest users of coin and earliest banking societies. The basis of tokens and coins was usually some form of agricultural production, such as grains or livestock. In a certain respect, tokens represent a move away from commodity money driven by prestige toward money representing necessities of value to the common person. This would greatly enhance the velocity of money, as money would become more valuable even to those who had given up

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[871] Nolan and Lenski, 111

[872] Conner[1], 68

[873] Social status is important to people largely for sexual and social reasons

[874] This became such a widespread misunderstanding, that the countries of Europe would themselves come to believe that the value behind their currency was in the metals themselves, rather than in their use of a unit of account. This regressive treatment of stamped metals as bearing intrinsic value, and confusion of their use as a unit of account for commodity money, was responsible for much of the economic inflation that would inflict pains on Europe, in particular when precious metals from the New World would change the supply of gold and silver.

on the competition over easily-monopolizable prestige items. According to Buckminster Fuller, at one time,

> all money was cattle, lambs, goats, or pigs—*live money* that was real life-support wealth, wealth you could actually eat. Steers were by far the biggest food animal, and so they were the highest denomination of money. The Phoenicians carried their cattle with them for trading, but these big creatures proved to be very cumbersome on long voyages.[875]

He says,

> Graduating from carrying cattle along for trading [...] the Phoenicians invented metal money, which they first formed into iron half-rings that looked like a pair of bull's horns. (Many today mistake them for bracelets.) Soon the traders found that those in previously unvisited foreign countries had no memory of the cattle-on-board trading days and didn't recognize the miniature iron bull horn.[876]

He says further that the transition to the use of metals instead of live animals had led to the formation of pirates, who would board the ships and take their gold. On its own, gold had become a status symbol, at least since the time of the Varna culture, and thereby an important item of conspicuous consumption.

Certain commodities, such as cattle or precious metals, would be given governmental privilege as legal tender, and sovereigns would make income from *seigniorage*, payments made for coinage. Coinage took off in the Bronze Age, a time when bronze made tasks easier, being stampable. Governments would eventually come to coin money, pay it to its soldiers in war, and demand it back from commoners in taxes. Courts would come to enforce certain items, such as metals, as legal tender, because these had become customary measures of status and functional mediums of exchange through gift exchanges and barter. Metal coins were not really traded for their intrinsic value,[877] however, but represented livestock or grains stored in silos and were sturdier and more impressive than clay. Anatolian traders may have been the first to use metal coins. Herodotus, in *The Histories*, suggests that they were created by the King of Lydia. He says,

> Now the Lydians have very nearly the same customs as the Hellenes, with the exception that [...] they were the first of men, so far as we know, who struck and used coin of gold or silver; and also they were the first retail-traders.

Plants and animals produce a natural "increase," while other forms of so-called "capital" (cattle) do not. While one can lend a goat that is known for having twins, and demand the goat returned with a kid, without much harm being done to the debtor, who may also have a kid; one cannot lend a coin and expect that the recipient return with two coins in the same fashion. But the custom had been established to provide an increase upon the repayment of a loan. It may have been natural to have some confusion about the conflict between custom and reality. But the pursuit of interest from non-living capital was how a potentially justifiable practice became something quite problematic. Capital really did reproduce at its origins (livestock) but did not when it came to non-living property.[878] The result was what today we refer to as *debt-slavery*. Such a situation creates debt-slaves, because when a monetary loan with interest is given, the recipient of the loan, as soon as they receive it, only receives the amount

[875] Fuller, 73
[876] Fuller, 74
[877] Except, perhaps, to people such as the Sami, also known for flaunting their money purses and wealth in reindeer, who would wear coins as decoration
[878] While existing before, this non-living capital became dominant during the industrial era

necessary to repay the principal, and not the interest.[879] And in a system in which money is loaned into existence, about the only way to repay it with interest is to engage in cutthroat tactics to get it from someone else who got their loan under similar conditions. Like a game of musical chairs, Thomas Greco, in *Money: Understanding and Creating Alternatives to Legal Tender*, points out that not everyone can win in a system of interest-bearing currency:

> The principal amount is created to pay at the time the loan is made, but the money to pay the interest due in subsequent periods has not yet been created. Thus debtors, as a group, are in an impossible situation of always owing more money than there is in existence. They are forced to compete with one another for scarce money, in a futile attempt to avoid defaulting on their debts. Like the game of musicial chairs, the system requires that some must eventually fail. Those borrowers who default on their loans, of course, end up losing their collateral.[880]

What Thomas Greco is demonstrating here, knowingly or not, is that usury is a form of cleromancy. Who gets to pay back their loan is a roll of the dice, as it were, and a matter of who gets to live and who has to die, as decided by God and interpreted by the priesthood, which had, as in all theocratic societies—wherein priests tended to develop silos for community deposit of grains, the first known form of tithes and taxes—, developed into the central bankers. This was natural, as usury was something that had been practiced especially by the Canaanite peoples, such as the Phoenicians, the Jews, and perhaps the other Israelites as well, who had developed the practice of cleromancy to determine the will of God, but who had also been the developers of what would have amounted to a sort of primitive capitalism, straddled somewhere between that of the Kapauku and the capitalism of today. Buckminster Fuller suggests something similar to Greco, saying that during a Phoenician voyage, in which cattle had been deposited with a banker as collateral, they

> had calves, "kind" (German for "child"), and this is where the idea of interest originated, which was payable "in kind"—the cattle that were born while the collateral was to be held by the banker were to belong to the banker.
>
> When the Phoenicians shifted their strategy from carrying cattle to carrying metal money, the metal money didn't have little money—"kind"—but the idea of interest persisted. This meant that the interest was deduced from the original money value, and this of course depreciated the capital equity value of the borrower.[881]

The radical Right-wing bunch who call themselves "*Freemen on the Land*" or "*Sovereign Citizens*" also tend to trace much legal and financial jargon and origin to the Phoenicians, suggesting that *banker* refers to the fact that one banks one's maritime vessel (of the Phoenician or Viking sort) on a beach or sand bank. Many of these individuals suggest that the entire Phoenician slave operation is essentially still in effect, and that one's birth certificate is a corporate straw-man, *birth* actually referring to *berth*, a port used for *mooring* or tying down maritime vessels when they are not out to sea. At a berth such a vessel might be unloaded of its cargo, the suggestion of these folks being that a birth certificate is something like the certificate of delivery of particular goods from the berth. The birth certificate, they suggest, is evidence of one's being in fact owned by the bankers, similar to livestock. It is certainly true

[879] If a $100 loan is given, but $10 are required on top of the $100 as interest, making the debt $110, there is not enough money given in the loan to repay the interest. In an economy where this is widespread practice, debt-slaves are created. This is independent of the diligence of the participants. Even if all participants are equally diligent, there will be debt-slaves.
[880] Greco, 8
[881] Fuller, 76

that the Phoenicians had engaged in slave-trading, which had carried on also with the Venetians, who also took up usury.

Usury was not the only problem during the Bronze Age. Privatization of the land, which had its prominent beginnings in the Copper Age under the influence of horticulture and people protecting their gardens from both animal and human (especially outsider) intruders, and especially after the establishment of hierarchies by one clan or tribe over another, had continued to proliferate and become normalized under the Bronze Age. Distinct from *personal property* in, or *possession* of, land, private property in land is characterized by such things as absentee control and extraction of economic rent, such as when one leases one's land to another, speculates on it, or uses a superior parcel to public disadvantage. Landlords, early on, were generally statesmen and priests, often claiming hold to the land on the basis that it was granted to them by way of the gods of their ancestors or through the Right of Conquest, and typically justifying their private control on the grounds that they served as trustees on behalf of the tribe or nation. Those who had no claim to the land themselves included especially slaves and, as it came into practice—especially becoming normalized during the Iron Age—, serfs. However, even in such primitive societies as the Kapauku of New Guinea landlordism and the leasing of land exists, suggesting that these sorts of arrangements have existed for a very long time, but it was perhaps enshrined in law most prominently, in the West, by way of the Roman Empire. Henry George says, in *Progress and Poverty*, that

> Wherever we can trace the early history of society — in Europe, Asia, Africa, America, and Polynesia — land was once considered common property. All members of the community had equal rights to the use and enjoyment of the land of the community.
>
> This recognition of the common right to land did not prevent the full recognition of the exclusive right to the products of labor. Nor was it abandoned when the development of agriculture imposed the necessity of recognizing exclusive possession of land — to secure the results of labor expended in cultivating it.
>
> How, then, has private ownership of land become so widespread? Why was the original idea of equal rights supplanted by the idea of exclusive and unequal rights? The causes are the same ones that led to the establishment of privileged classes. We can summarize them briefly: (1) The concentration of power in the hands of chieftains and the military. (2) Conquest that reduces the conquered to slavery and divides their lands, with a disproportionate share going to the chiefs. (3) The differentiation and influence of a priestly class. (4) The differentiation and influence of a class of professional lawyers.
>
> The interests of priests and lawyers were served by the substitution of exclusive property in place of common land. In Europe lawyers have been especially effective in destroying all vestiges of the ancient tenure by substituting Roman law — exclusive ownership.[882]

Barbarian societies like the Celts and Germanics dealt with property as a matter of customary or common law, and related rights to one's caste. Germanic nobles, for instance, and sometimes even commoners, might establish a private or allodial claim over the land as homesteaders. The common law, under which allodial claim was acknowledged, and according to which common lands were administered, was the law of the conquerors, whereas the peasants had operated generally by way of customary law, often being themselves herding, fishing, or horticultural people living a Stone Age or, at most, Copper Age lifestyle. Perhaps important craftsmen, artisans, and wise men might be spared in

[882] George

war and assimilated into the new Bronze Age society, perhaps even being allowed to advance in the guilds, and thereby from copper to bronze production. Brian Madigan, in "Allodial Title as explained by Thomas Jefferson," tells us that

> Property which was occupied and held by force against others was held in "allodium." Basically, that means "without any restriction, of any kind or nature whatsoever." People would come across unoccupied, vacant land and would simply make it theirs. There was no one around, no one to say they couldn't have it, no one to grant permission, no one to sign a deed. In this regard, "might was right." If you had the property and could defend it against others, then it was yours in "allodium." Since there was no place to register your title, it was simply acknowledged that you held allodial title. That simply meant that you had no deed.
>
> To a certain extent, the concept of "allodial title" was just a legal fiction. It doesn't really exist in the legal system. It is simply a method of comparing it to other properties and helping to understand the differences between it and "fee simple."
>
> [...]
>
> So, to have allodial title is simply to own your land by occupancy.
>
> Actually, the only way that you can hold title this way [today] is if you are a country. There are no deeds. Other countries simply accept that they will not claim your land, since you are likely to defend it.[883]

Allodial lands were also called *folklands* while those lands that had deeds were called *booklands*. Land of any sort could become "loanland." Folkland belonged to a single person, but as part of a family or kinship group, and ultimately as part of an ethnic or tribal group sworn to hold the land against invaders or uprisings by serfs. Allodial claim was held by any free man, sometimes but not always favored older brothers in inheritance, and would especially become the strength of nobles, who, though feudalism was absent, laid claim to native peoples as slaves or serfs. Allodial claim was established as a caste of conquerors, with conquered people being forced into slavery or serfdom, often becoming the wives of freemen and establishing people of mixed race and caste, sometimes considered free but not always. Spencer Heath, in *Citadel, Market, and Altar*, held that what was *owned* was that which was *owed*. He said,

> In its Anglo-Saxon meaning, now only dimly realized, to own was to owe. Ownership was inclusive of others, not exclusive. What was owned, chiefly land, was held in trust, as it were.[884]

This trusteeship was to the benefit of the community, the other freemen and nobles, whose allodial title was tied up with those of others in the need to protect from foreign invaders. Allodial title was justified by one's being also a kinsman, and so a representative of the nation, which is, in allodial fashion, co-holder of the land by way of obligation to defend tribal territory. Regarding the Celtic approach to land, Martin J. Dougherty, in *Celts: The History and Legacy of one of the Oldest Cultures in Europe*, says that

> Land was the property of the tribe as a whole, although it could be owned by individuals, and the same custom applied to cattle. This apparent contradiction meant that an individual could count land among his property but it could not be

[883] Madigan
[884] Heath

> sold or traded. In this way an individual could not deprive the tribe of his land if he were convinced or coerced into selling it, and while he could sell or trade his cattle he required the permission of the tribe. This concept of common ownership died out in much of Europe as other social systems overlaid Celtic traditions, although it did persist in Highland Scotland for many generations. [885]

Where it existed, and it did so before the development of feudalism, allodial title served to privilege a private owner, similar to a freehold under capitalism but even more absolute. These barbarian societies would often treat the land and its use in something like a proto-feudal fashion, with an imposed caste system of some sort or another, and with associated rights of caste. For the most part, land was held in allodium or in the commons, though under the authority or protection of the chieftain or king. Traditional ownership left much of the land for common use, though allodial authorities taxed users, often by way of corvée, for private benefit.

Commoners were people who were granted right of the use of the commons. Pastures could be visited by any herdsman, shepherd, or goatherd; every commoner maintained the right to *pollard* or *coppice*, that is, to cut trees that will produce straight, easy to cut branches as a result; and various kinds of *field systems*—arrangements for the allocation of agricultural land for use by peasants— were established, often involving rotation of fields and payment of community "taxes," a rent for the right to exclude others from that part of the commons. The commons may vary in size, depending on whose authority they were under, either as the property of a lord or of a parish. Commoners occupied a portion of land that was otherwise in the commons, rented from the authority of the commons, or were somehow associated with the commons, as by being adjacent to the commons, by way of parish association.

Allodial title and traditional use of the commons were maintained Celtic and Germanic clans and tribes, but private ownership and landlordism under the protection of statutory law accompanied the Mesopotamian, Egyptian, and Greek city-states, Roman Republic, and the Greek and Roman empires, and followed the Norman Conquests, and so on. In some cases, a sense of private property was practiced, especially to the favor of chieftains, but it was not until the large states of classical antiquity, such as under Rome, that private property would become a widespread matter of statutory or civil law.

Esoteric and Exoteric Religion

Civilization would be guided by the prophecies of priests and soothsayers. Evolving from shamans, they had come to govern through or guide the decisions of chiefs and kings. The first states and governments were *theocracies*, wherein the religion was the state and the priesthood was the government (or by some other strong arrangement between religion and military might). The first taxes were rents paid as tithes to the religion, typically in the form of grains which were kept in silos and looked after by the priesthood, who took the responsibility upon themselves of distributing it to the people, often in return for clay tokens issued by silo authorities. Priests would become more than simple masters of ceremony, but the intermediaries between the gods and their fellow humans, becoming the guardians of secrets and myths.

It may be that the clan organization, which originally allowed for mutual aid between extended kin, was centered on a semi-priestly "cult of the warrior," which was necessary for clan cohesion. Nolan and Lenski state that "[t]he increase in free time for men [owing to horticulture] often led to increased warfare and the emergence of the cult of the warrior."[886] To become a warrior, and often a *man* more

[885] Dougherty, 48
[886] Nolan and Lenski, 131

generally, one might go through various rites or rituals to acquire a psycho-spiritual oneness with Nature. These practices, often involving *entheogens*, or drugs, were supposed to awaken an understanding that the warrior or "brave" was a part of an interconnected whole, freeing him from the fear of death. This allowed him to bravely[887] go into battle and die. One might typically become a warrior, and so a man in the eyes of the tribe, in his teen years after puberty.

Metaphysics can be very important for people's lives. With a focus largely on ontology— studies of modes of being, the way change occurs— metaphysics can be quite impactful, often supplying people with much needed faith and ambition. The mental and physical well-being that spirituality encourages develops strong, healthy, and united individuals, who, in the past, have formed temples and the first sedentary lifestyles. Cryptic myths, as administered by priests, however, and not only metaphysics, also have a way of binding people together in absence of higher logic. In fact, *religion*, the result of the use of myths by priests, means "to bind." *The Treatise of the Three Imposters*, probably written by John Toland or someone similar, tells us about the origins of religion. It says,

> Before the word *religion* was introduced in the world mankind was only obliged to follow natural laws and to conform to common sense. This instinct alone was the tie by which men were united, and so very simple was this bond of unity, that nothing among them was more rare than dissensions. But what fear created a suspension that there were Gods, and invisible powers, they raised altars to these imaginary beings, so that in putting off the yoke of Nature and Reason, which are the sources of true life, they subjected themselves by vain ceremonies and superstitious worship to frivolous phantoms of the imagination, and that is whence arose this word *religion* which makes so much noise in the world.

Social binding of the religious sort was a necessary precondition to the establishment of large, multi-community societies in absence of Reason and an understanding of Nature. Religion is as much an effect of ignorance as it is its cause, it representing an interplay of the internal and external happenings known by the individual, their inner impulses met be outer "forcing." If the individual is not sufficiently strong in their inner impulses they will falter to the external forcing. Without motivations that extended beyond the limits of the corporeal self, narcissistic self-interest would hinder social cooperation. Religion provided an alternative, and one that allowed clans that utilized it to fill the ecological niche for higher orders of succession. Nolan and Lenski say that the "shift from hunting and gathering" toward "plant cultivation" had "provided societies with the means of establishing an economic surplus," however, they suggest, this was only achievable "if the growth in productivity was not consumed by a corresponding growth in population." So, they say, in order to "translate the potential for a stable surplus into a *reality*," people had to establish "an ideology that would motivate the producers of food to turn over a part of their harvest to an individual in authority who could dispense of it as he saw fit."[888] Of agrarian societies, they reiterate that

> *Technological advance created the possibility of a surplus, but to transform that possibility into a reality required an ideology that motivated farmers to produce more than they needed to stay alive and productive, and persuaded them to turn that surplus over to someone else.* Although this has been accomplished by means of secular and political ideologies, a system of beliefs that defined people's obligations with reference to the supernatural worked best in most societies of the past.[889]

[887] Or foolhardily
[888] Nolan and Lenski, 130
[889] Nolan and Lenski, 139

Religion was, as they well demonstrate, a necessary precondition to a more advanced, more highly complex society. The human race could not have gotten to where we are today without this crucial stage of development. This is just as true as, and is an expression of, the fact that ecological climax communities do not result from skipping the colonizing or pioneering stages of development. The pioneering stage is a necessary step, which both establishes the conditions for the future development of the climax community, and contradicts its own longevity. It appears that the means of convincing people to turn over their surpluses to the silos of the priests involved the transformation of gift, silent exchange, or even commodity money economies toward a proto-feudal system, whereby offerings or tithes were given to the priests, who would give out clay tokens as a receipt for their good deeds, understood to be given to the benefit to the gods. From these grains, allotments would be given during times of famine, and beer and other intoxicants produced, providing value-added products as well as tools of addiction and persuasive capacity. Intoxicants of various kinds, but especially hallucinogens, helped to convince people of the existence of the gods as psycho-ecological forces, a tradition perhaps beginning in Siberia amongst shamans, perhaps carried from the Americas by relatives of the Naacal. Hallucinogens such as ergot can be produced from grains and have often been associated with "dark arts." Shamans of South America are even today highly sought-after for entheogen guidance such as in tobacco and ayahuasca ceremonies. Interestingly enough, the Naacal would become the Maya, and in the Hindu tradition *maya* refers to "illusion," particularly of an existential sort.

According to *Malachi* 3:10, in *The Bible*, there is a challenge from God to tithe and to receive an increase thereby, and even to test God in these gains from tithing. This appears to have some relationship to the "silent exchange" as occurs even today among Bantus and Mbutis, or to the offerings to the gods that I have already compared to the silent exchange. But in *Malachi*, tithes are instead brought to the storehouse. What might the returns consist of? How is the increase gone about? It appears that the priests were conjuring some sort of gain through pooling of resources, and sharing out the gains, in a manner similar to interest on one's bank account. Could this have been pooling to support warfare, with the spoils being shared out? Or perhaps the grain was not kept entirely local, but was used to exchange with distant peoples? Whatever the case may be, it seems to have something to do also with the practice of *jubilee*, whereby all's debts are forgiven and land redistributed or laid fallow as part of the *Schmita* cycle, and may have something to do with tactics used by bank robbers much later in the American frontiers or during prohibition, who would gain local loyalty or popularity by sharing their takings with local people. The debts that were forgiven—freeing the individual from slavery—, and the land that was redistributed, had, by the time of Jubilee of course, already provided much interest and rent to their Hebrew or Jewish lenders and landlords. These gains were not necessarily redistributed. Where might they have gone? As rewards for good behavior? To incentivize *tzedeka*, offerings or tithings to the "Lord," and keeping up with one's other *mitzvahs* and so on?[890] Jubilee is ultimately a divvying of the bounty gained from gentiles— their wages as rents and interest— to Hebrews or Jews collectively, giving them a personal stake in their ethnic identity. This appears to be the workings of a Canaanite or Babylonian gift economy or "Mandala system," with "the Lord" as the Big Man or proto-feudal archon, his returns being derived from external sources, including eventually the efforts of Anglo-Saxon artisans and especially Alpine peasants, with surpluses used as gifts allowing thereby for one-upmanship and loyalty-building similar to the proto-feudal systems of Southeast Asia.

[890] It must be remembered that the Jews and Goths are of close relation, if not overlapping, and that the Germanic Santa Claus would bring gifts on what would become Christmas, but would skip over the little boys and girls who had misbehaved.

Mesopotamian religion, one of the oldest and most foundational to civilized world history, is oftentimes considered polytheistic, and in many ways it was, but a more accurate depiction is one of *henotheism*,[891] wherein deities are sorted into various hierarchies. In Mesopotamia, some of these deities, often considered the most important by their claimants, were patron deities, which represented, or governed over, a particular city. Marduk, for instance, was the God of Babylonia, and Enki was the God of Eridu. The belief in these gods contributed to the success of the particular city-states. For the longest time, city-states held their own deities up high, but saw the deities of other cities, oftentimes, as enemy forces. They didn't disbelieve in one another's deities, necessarily, but neither did they worship them, a condition that is sometimes called *monolatry*[892] or, if polytheistic, *polylatry*. Just as henotheism united people into their many city-states, the rise of monotheism allowed for ideologies to create and maintain nations.[893]

That the various gods in polytheism and monotheism, while often actually humans secretly manipulating natural phenomena, represented aspects or the whole of Nature or existence is a testament to the naturalism of primitive and ancient peoples. Aspects of Nature were personified, as the various pagan deities show and as Sanchuniathon attests; and the Sun, Moon, and stars were also looked to as symbolic representations or manifestations of divine *astrotheological* (and later physiological) principles—principles coming from an understanding of the gods as astral entities—, or which otherwise suggested a divine plan that could be interpreted by Druids[894] and magi through astrology. European paganism, as well as that of the Hittites and others, originally worshipped some form of Mother Earth goddess. *Brahman*, the God of the Hindus, represented the Ground of Being or the Universe. *Ahura Mazda*, the God of Zoroastrianism, represents positive existence, goodness as Being, and *Angra Manyu*, or pure evil, represents non-Being. *Yahweh*, the God of the ancient Hebrews, means "I am,"[895] another affirmation of Being or existence.[896] All of these are notions from primitive "systems thinking," and are mnemonic or illustrative, and stand for concepts relating to what *is*, such that humans may consider how they relate to the higher power that is Nature. Even in today's jurisprudence, an *Act of God* refers to a natural catastrophe.

Consider what Buckminster Fuller said about the rivers flowing from out of the Himalayas in relation to what Carroll Quigley has to tell us about in *The Evolution of Civilizations*. Quigley, who addresses Western Civilization only, places the origins of civilization, as is customary to do today, in the Levant. This might not actually be incorrect, because it does seem that the plow was invented in the area, which has often been seen as the point of demarcation between proto-civilization and civilization-proper. Nonetheless, it appears that the Sumerian priesthood, whom Quigley tells us about, in the Tigris-Euphrates River Valley, who "saw a connection between the advent of the flood and the movements of the sun,"[897] had learned something from the ancient Tibetans. What was is that they learned? Statecraft, or "a social organization capable of accumulating an economic surplus and able to direct its application

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[891] Perhaps first identified by Frederichs Schelling and Welcker and popularized by Max Muller
[892] Perhaps first identified as such by Julius Wellhausen
[893] Atenism, Zoroastrianism, and early Judaism, for instance, further united the Egyptians, Persians, and Hebrew people under their nation's singular Gods, which gave them a common national identity
[894] Posidonius described the Druids as philosophers
[895] "Pseudo-Dionysius," who promoted an apophatic theology, and Origen, another neo-Platonist, considered Yahweh to be the neo-Platonic One
[896] *Yahweh* is suspiciously close to *Yowie*, the name for Sasquatch among Australians, understood to be either an ape-like terror similar to Sasquatch or otherwise a spirit entity. Also similar to Hebrew conceptions of God, Sasquatch myths across the world are often associated with name-saying taboos, often suggesting that saying the name will result in one's fate. There may also be a connection to Emperor Yao and the story of the Great Yu stopping the floods during his reign. In China, the ape-man legend is called the *yeren* or the *jue*.
[897] Quigley, 210

to productive projects."[898] Quigley refers to such tools of deception as religion as "*mechanisms of expansion*." He tells us that the Sumerian priesthood, which had established itself as the ruling class of Ancient Sumeria, had learned to predict the dangerous, annual floods of the alluvial river valleys, and

> With this information the observer was able to estimate roughly the day on which the flood would arrive each year. This calculation the discoverers kept secret, for their own profit, using the knowledge to work on the fears and the superstitions of their neighbors, trying to convince others that they possesses magical powers enabling them to foretell the arrival of the flood, or even the power to make it arrive.[899]

These magical powers were the ability of the priesthood— or so it seemed— to mediate affairs between men and gods, the forces of Nature. But that is not what they shared with the people they governed. Instead, they convinced the people of supernatural beings from the sky, what we now know as space aliens, but which they referred to as the *Annunaki*, which included the Trickster god Enki, perhaps of some relation to the Evenki people of Siberia. The Annunaki have been associated with the *Brotherhood of the Snake*, otherwise known as the *Babylonian Brotherhood* or the *Great White Brotherhood*, which was, according to Brian Robert Hyland in "The Brotherhood of the Snake," "a Mystery Religion of Babylon that created religions and secret societies that we now have today."[900] Alexander Light, in "The Brotherhood of the Snake," writes that

> When we look to discover who founded the Brotherhood, Mesopotamian texts point right back to that rebellious "God," Prince Ea (later known as Enki). Ancient Mesopotamian tablets relate that Ea and his father, Anu, possessed profound ethical and spiritual knowledge. This was the same knowledge that was later symbolized as trees in the Biblical Adam and Eve story. [901]

Light attributes the story to the origins of *Homo sapiens* as a "work race" that went awry. He says that

> *The Bible* informs us that the serpent in the Garden of Eden was overcome before it was able to complete its mission and give Adam and Eve the "fruit" from the second "tree." Ea (who was also symbolized as a snake) was banished to Earth and was extensively villainized by his opponents to ensure that he could never again secure a widespread following among human beings.[902]

This is something like a Promethean figure. The brotherhood has also been associated, by Michael Tsarion in *The Irish Origins of Civilization*, with the Hyksos and the Pharaoh Akhenaten.

The belief in space aliens, or gods from the sky, may bear some relation to the Sino-Tibetans and their beliefs surrounding the Pole Star, or North Star, which they represented by the center of a jade disc, and believed to be Heaven, to which they could ascend. Remember, the Australoids may have been making a pilgrimage to the Toba Volcano site, and Atlantis may have been built atop a natural catastrophe itself. Happenings from the sky would have been equally moving. But perhaps space aliens in particular go all the way back to the Sierra Nevadas or further toward South America, perhaps to the ancestors of the Naacal. Mount Shasta, for instance, is the home today of many beliefs surrounding UFO and extraterrestrial activity, paranormal happenings, and so forth. In *A Dweller on Two Planets*, Frederick Spencer Oliver claimed to have passed on from a Tibetan spirit teacher that mystically appeared to him, among other paranormal claims, that survivors from Lemuria lived in a tunnel complex in Mount

[898] Quigley, 211
[899] Quigley, 212
[900] Hyland
[901] Light
[902] Light

Shasta, occasionally to be seen on the surface in white robes. The Great Basin area around Mount Shasta is known by the native peoples as *Hawaii* (*Awahee*).[903] Yosemite Valley in California is similarly called *Ahwahnee* and Southwest Idaho is likewise called *Owyhee*. This likely harkens to a time when the island of Hawaii and the California region were combined. "Good morning" in Japanese is *Ohayo* (Ohio?), referring to the East where the Sun rises. Harvey Spencer Lewis, too, under the pen-name Selvius or Wishar S. Cerve, believed that the people of Mount Shasta were the ancient Lemurians, writing about it in "Lemuria: the lost continent of the Pacific" and "Descendents of Lemuria: A Description of an Ancient Cult in California." He wrote of the Lemurians having lived in an invisible village, which I take to refer more literally to their temporary international assemblies of leaders from other tribes as experienced by outsiders, remembering that the indigenous Yana people of Mount Shasta were known for their leaders having not participated in war but instead meeting with the leaders of other clans to make peace, indicative of secret alliance-building efforts. Such alliance-building might be used for efforts such as those of the Duk-Duk secret society, so that men who went about penalizing trouble-makers, even by way of burning homes and killing them, might not be of any personal relation. Indians of Central and Northern California participated in the Kuksu religion, which involved a secret society of men who met in underground dance halls and danced in costumes in civil ceremonies. But this seems to be related to a more *eso*teric approach. The *exo*teric view is that Yahweh is a being distinct from the Universe, who has authority over it. Could the myth of the Yowie—the name of Sasquatch in Australia— be at the root of exoteric belief in gods such as Yahweh? Could religion be a conspiracy of a Duk-Duk-like secret society, the creation of a mutually-upheld myth? It seems that the Yowie may be entirely the creation of a secret society that has caused a commotion by way of a concerted performance, much like Yahweh. But is there something real at the bottom of it all?[904] Are there unknown humans of some sort living in Mount Shasta and the Himalayas? Do the elites worship them as ancestors?

Similarly to the Sumerians and their Annunaki, it was the Hurrians of the Taurus Mountains, in Turkey, wherefrom the Tigris-Euphrates flow down into the Cradle of Civilization, that were the apparent originators of Western storm gods. It was the god Adad who was said to make the Tigris and Euphrates flood the land, allowing it to become fertile. Taurus Mountains are also the location of Mount Ararat, where Noah, professed in the Ethiopian *Book of Enoch* to have been an albino, is said to have landed his ark. Buckminster Fuller gives us another example of this sort of state-and-priestcraft, but in a different form, when he tells us that

> When the supposedly God-ordained chieftain [...] finds his prestige and popular creedance declining, he can go to the navigator and ask him to produce a miracle. The chieftain does not know of the navigator as such. The chieftain knows naught of navigation. He thinks of the navigator as a magician or miracle-maker. All the chieftain knows is that his miracle-producer goes off to sea sailing his catamaran out of sight on the ocean. The navigator, using his well remembered, unique patternings of the stars and the ocean currents, water temperatures, and major "old-seas" patterns, goes to another far-off island where there exist shells or trees or stones or other items such as have never been and probably never will be found on the home island. The navigator brings this foreign item back to the island king-chietain, who displays it before the people, who spontaneously assume that the chieftain has

[903] This area includes Humboldt County

[904] Graham Joyner believed the Yowie to have been a marsupial. Kangaroos have a strangely human appearance at times. Followers of this logic call their idea the "*marsupial hominid hypothesis*" and consider the possibility of the Yowie having evolved hominid characteristics by way of convergent evolution.

> conjured the strange object into existence with his divine powers—and the chieftain's accreditation as being divinely instituted is restored.[905]

Throughout time, the truths behind Nature and religion have been reserved for esoteric priestly elites, skilled in naturalistic interpretations of myth; while dogmas have been administered to the lay person through exoteric religion and superstition. Church and state, or military might, have long worked together as brain and brawn to control the people, and this longstanding mutualism has been very effective, allowing a minority of the population to control the rest. With the knowledge of the truth, civil society is constructed or statecraft is undergone, but with the Promethean spread of this elite and esoteric knowledge to members of the lower class—that is, with *enlightenment*, or *gnosis*— after the establishment of states comes revolutions. For this reason, it has been kept secret. Peter Kropotkin, in *Mutual Aid: A Factor of Evolution*, suggests that

> the first rudiments of knowledge which appeared at an extremely remote epoch, when they confounded themselves with witchcraft, also became a power in the hands of the individual which could be used against the tribe. They were carefully kept in secrecy, and transmitted to the initiated only, in secret societies of witches, shamans, and priests, which we find among all savages. By the same time, wars and invasions created military authority, as also castes of warriors, whose associations or clubs acquired great powers.[906]

One of the oldest, longest-lasting, and most successful religious traditions is the secretive mystery tradition. The mystery tradition was such an old and widespread phenomenon that the Midiwini of the Ojibwa tribe of American Indians' religious culture resembles, in many ways, that found in the Old World. The Ojibwa come, in part, from the Hopewell Culture of the Great Lakes, who were mound-builders and copper-users, commonly associated with the Adena and the Mississipian cultures (who were related to the Aztecs). Its metal-working and similarities to Old World religions suggest that the same mystery tradition that accompanied the origin of states in the Old World may also have accompanied the origin of states in the New World.[907] Like many of the religions the world over, the Ojibwa's religion is esoteric and keeps secrets from those uninitiated in a given lodge, has rites of passage and a degree system of merit, maintains written texts (in the case of the Ojibwa, hieroglyphics on birch bark scrolls), and convened in councils of initiated elders. Joseph Campbell says, in *The Historical Atlas of World Mythology*, that

> The Midewiwin (Grand Medicine Lodge) created such scrolls as mnemotic records of the complex sequences of songs and prayers used in their various religious rituals. Each figure impressed into the birchbark represents a given moment in a particular sacred ceremony.[908]

Very similar sorts of esoteric traditions are found among the mystery cults of the Mediterranean and surrounding areas, such as those in Greece, Thrace, Rome, Egypt, Turkey, Israel, Syria, and so on. The Kurgan expansion out of the Pontic Steppe and into Europe, explored by Marija Gimbutas, and which had brought about the Indo-European languages, had also, like the Hopewell and Mississippian cultures, been characterized by mound-building. Both the Europeans and the American Indians are known to have largely come from peoples populating the steppes or mountains of Eurasia or Siberia.

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[905] Fuller, 29
[906] Kropotkin, 114
[907] However, it may also be an example of biological convergence
[908] Campbell[1], 168

The religions of many peoples worship the power of storms, sometimes as thunderbirds, or as storm gods like Thor, Zeuss, or Yahweh, and, like the Yamnaya through whom the proto-Indo-European language may have been channeled, and its associated religion, from which would be derived the Aryan relgions of Avestan or Zoroastrian religion and Vedic or Hindu religion. The Yamnaya, it is reasonable to believe, were ultimately *pantheists* at their foundations, believing that Nature as an undivided whole is God. That is, they were likely aware of the power of *Acts of God*— such as climate factors and catastrophes, in legal jargon—, and gave this term its underlying sentiment, connecting natural disasters with spiritual or religious affairs.

In a certain respect, and depending on how it is interpreted, *The Bible* is a an oral history documenting human evolution. For instance, some have interpreted *The Bible* as describing the creation of the most recent, perhaps, of prior worlds, worlds that contained human races known as *pre-Adamites*. By this account, the story involving Adam and Eve was a story of the creation of a newer race, the Adamic race, while the Serpent represented a pre-Adamite race. By other accounts, still, the pre-Adamic people mixed with the Adamites, as represented by Eve's acceptance of the Serpent's apple, apparently representing sexual temptation. By this view, then, Cain and the grandchildren of Adam and Eve, the Adamites who had to take up pre-Adamite wives, were of the "Serpent's seed."

The Serpent has been associated with "fallen angels," which have been interpreted to be of relation to the gods or God, who might be understood to be of relation to the proto-Germanic chieftains, known as *Godi*, though perhaps from earlier Indo- or proto-Indo-European renditions. The "gods" of old were ancient peoples who had been pushed into the refuge zones of the mountain tops, and who had learned the power of controlling water therefrom and of retreating thereto after terrorizing the people below. To them were paid tribute, an "appeasement of the gods." Some of the gods were understood to have mixed with humans, creating races of giant humans, known in *The Bible* as the *Nephilim*, among which some interpretations include the Serpent.

Those who suggest that *The Bible* begins at a later creation point to the passages about God's spirit moving over the waters of "the deep," and of the early appearance of light before the Sun and Moon. The waters of the deep gave way to dry land, upon which plants and animals were created, followed by Adamic man. Proponents of the pre-Adamite idea often suggest that this is much like the Great Flood later experienced by Noah and his family, suggesting that the beginning of the creation told of in *The Bible* was the ending of a prior creation, an ending that was much like the ending of Noah's world, itself a reversal of creation.

While the Great Flood appears to be the most drastic of the Acts of God told of in *The Bible*, there are other accounts of devastation as well. Take, for example, the divine retribution taken upon the builders of the Tower of Babel, who had their languages scrambled, or the cities of Sodom and Gomorrah, for their homosexuality,[909] or the Ten Plagues of Egypt brought by God's taking favor upon Moses and due to the Pharaoh's unrighteousness. Or consider the smiting of the people of Jericho by Joshua and the Israelites, who have been considered to have been Nephilim survivors of the Great Flood. In each of these narratives, whether directly an Act of God, or indirectly by God's command, the wicked are annihilated and room is made for better, more righteous people.

[909] Anal sex between man and woman is not properly considered sodomy because within an otherwise reproductive relationship. Also, Sodom was as much burned for poor hospitality as for homosexuality, and this must be considered in the definition of *sodomy*.

While told in terms of the supernatural, these sorts of events could just as well be understood to represent a primitive reflection upon the workings of natural selection[910] and punctuated equilibrium. The "gods," "Giants," and "pre-Adamites" may all have existed in their various forms, being selected against both by natural forces as well as by intersocietal ones, in particular, those of the post-Adamites and post-Noahides, especially the Abrahamics or Hebrews.

Acts of God were particularly important for the mystery cults, and it was the duty of priests to maintain astrological charts and to preserve the secret knowledge of catastrophes and zodiacal occurrences. The ancients, such as Ptolemy, held that the zodiac moved between combinations of heat or cold and wetness or dryness, such that increasing dryness and cold temperature or, on the contrary, humid and hot, would be understood to fit into the paradigm of the zodiac. Their astrotheology spoke of the gods and the *seven wanderers*— or *naked eye planets* that could be seen to "move" as the Earth went about its precession in the Great Year[911]— in the same light, such that the planets and gods shared names. As Jan Irvin and Andrew Rutajit write,

> By removing this knowledge from the common folk, these educated priests appeared to be able to perform magic when they could do simple things like predict lunar and solar eclipses. They could tell the masses how many days until planeting season, or they could announce the beginning of spring. How easy it would be, by understanding the heavens, for a king or clergy to protect their people (who could not read or write) into believing that they actually had influences over a solar eclipse. The ancient cultures had great knowledge of mathematics, as evidenced by their architectural alignments to the stars.[912]

The Pythagorean concept of the *harmony of the spheres* spoke of the planets as if moving in musical harmony. The phases of the Moon would also be important, and would contribute to the understanding of the months. However, months being associated both with the phases of the Moon and with the periodic cycles of women, there was some conflict between the matrilineal, Mother Earth belief system, on the one, and the patriarchal Sun and Sky religions, on the other. As time went on, various gods would be defeated and sometimes banished to the mountains, as can be found in mythology from Greece (as with the Titans) to Tibet. The Western mystery cults and philosophy surrounded a theme that may be best illustrated by the myth of Prometheus, who is understood to have stolen fire—apparently representing knowledge or wisdom—from the gods, and to have given it to humankind. This fire would be associated with the Western mystery tradition and with philosophy.

Sex magic, such as selective breeding and backcrossing (thereby producing "reincarnation"), might go back all the way to the Natufians and probably became especially widespread with the breeding of animals by herding peoples, who would then start to apply their newfound knowledge to their own species. Natufian artifacts show a prevalence of hermaphroditic deities.

Pleitropy occurs when a particular mutation, a change to a gene occupying a *locus* or location in the DNA, produces multiple changes in phenotypic expression, sometimes producing an altogether different organism, as in the case of *universal pleitropy*. Selective breeding programs of sex magic favoring pleitropic outcomes might have been favored for a long time, and may have influenced the prevalence of worldwide legends involving twin brothers, such as Jacob and Esau, whose phenotypes are described as very different, Nut and Geb, Hengrist and Horsa, Gog and Magog, Castor and Pollux, Romulus and Remus, etc. Various kinds of relicts and mutants arise from experimental breeding, as

[910] Here including social, intersocietal, and other forms of "artificial selection" as well as ecological selection
[911] The Great Year has twelve signs just as a Solar Year has twelve months
[912] Irvin and Rutajit, 14

well, such as wolf-men, hermaphrodites, synesthetes, and others, sometimes a *savant*, or exceptionally gifted person, though often handicapped in areas of life outside of their particular gift. If inbred, particular traits can be enhanced in the next generation, leading toward speciation. In this way, particular phenotypes might be allocated to particular tasks, leading to a caste system wherein biological or familial specialization is attempted. Buckminster Fuller describes such a tendency to specialization as evolutionary degeneration, saying

> We can comprehend how [...] male and female human swimmers gradually inbred pairs of underwater swimmers who held their breath in their lungs for ever-longer periods, and after many inbreedings of largest lungers and as many outbreedings of general adaptability organic equipment, the progeny developed into porpoises and later into whales.[913]

That's about the wildest idea I have read in a long time, an idea older than myself nonetheless. I'm not sure about porpoises and whales, much less chimpanzees, being degenerated from humans. But, nonetheless, Fuller's thought experiment does outline what overspecialization might do to a species, particularly our own. After all, Robert Chambers, in his *Vestiges of the Natural History of Creation*, describes humans as being analogous to a crow in the bird world, but in regard to the animal world as a whole. Chambers describes a crow as being less specialized than the other birds, having characteristics representing the wider gambit and being found across a wide range of habitats. Likewise, he suggests that humans are the most multitalented of the animal species. He says "[m]an, [...] considered zoologically, and without regard to the distinct character assigned to him by theology, simply takes his place as the type of all types of the animal kingdom, the true and unmistakable head of animated nature upon this earth."[914] If this is the case, then Fuller seems to be describing devolution by way of specialization as a step away from this condition, a condition wherein humans really are "made in the image of God" in a certain sense. Such specialization, among humans, cannot get any more serious than within a caste system, which may begin to have the results that Buckminster Fuller's possibly otherwise cuckoo scenario is describing. Indeed, Fuller seems to believe that the caste system has already had some of these results, suggesting that the stupidity of poor people results not from an inherent lesserness, but from a lack of nutriment during the gestation phase before their birth— a condition that is non-reversible but preventable— and from overspecialization.

People have eaten each other for a number of reasons, many of them sourced in magical purposes. They have eaten those of their own group at times, for instance, in order to provide an honorary burial or to maintain their spirit or energy in the family. They have eaten those outside of their own group similarly to capture their spirit, energy, or power. The idea behind this also fueled ancient Chinese medicine, such as in Li Shizhen's medicinal. It is that "like attracts like," that by eating certain things you attract the qualities of those things. I worry that cannibals may have been necessary for evolution. If *Homo antecessor* was a cannibal, and if cannibalism has a connection going all the way through to Denisovan or even until today, one might imagine a world in which cannibals crawl from out of their subterranean lairs, feast on us other humans, only to travel the world, raping both men and women, and thereby spreading genes, gained by others through cannibalism, and the practice of cannibalism itself, around the world. Cannibalism can result in prion disorders such as Creutzfeldt-Jakob Disease, or "Human Mad Cow" disease, which themselves express themselves as Dementia, of relation to the word *demented*, meaning "insane and cruel." For others, still, cannibalism is not an act of reverence, nor of

[913] Fuller, 8
[914] Chambers

spiritual vampirism, or even of sexual perversion, so much as it is the ultimate, amoral and antinomian act of atheism, a statement against the existence of God.

Homosexuality

Homosexual means "same sex," especially as it regards *homoeroticism*, or erotic attention toward the same sex, not to be confused for *homoamory*, or "love of the same." A later, related and derived concept, *homosocial*, applies to social relationships of the same sex. Homosexuality was considered a mental illness in the United States until around the time of the Cold War.

We have been made used to thinking of male homosexuality to simply be a displaced fondness toward females given instead toward men. However, this is not exclusively, and perhaps not even primarily the case. It is also common to think of a male homosexual as a particularly effeminate man, frail of body and speaking with a lisp. But this is just a stereotype. And while it may be true of some gay men, *hypo*masculine ones, the opposite also exist. At its origin, male-male homosexuality has biological foundations in agonism.

What *hypermasculine* men, or men who are "extra manly," like about one another is different from what men like about women. Hypermasculine homo- and bisexuality cannot be separated from manhood, manliness, masculinity, and other such concepts, and certainly not from homosociality. Hypermasculine sexuality is about one-upmanship, dominance, and supremacy between men. Men who find the presence of other men to be erotic often find arousal from the competitive aspect of being with other men. Often, though not always, this competitiveness is centered around access to women (as may be hidden in "locker room talk"). Indeed, hypermasculine homosexuality, bisexuality, or just homoereoticism, may even be, at times, driven by heterosexual competition. However, hypermasculine homosexuals or bisexuals may be more interested in the competitive aspect than in the actual relationship with women, who may themselves become "trophy wives."

Hypermasculine men in general tend to pair with hyperfeminine women, while hypomasculine men and hypofeminine women tend to pair together. But the relationships are not the same. Hyperfeminine women tend to be submissive housewife sorts who admire and depend on the power of their male partner, and who look after their children, but who complain about the frequent absence and spontaneity of their hypermasculine partner, who is more inclined toward homosociality and perhaps even homosexuality than toward socializing with his wife. In short, hypermasculine men and hyperfeminine women don't share as much in common as hypomasculine men and hypofeminine women do. Hypermasculine men frequent homosocial environments, which may become home to extramarital affairs.

In today's terms, hypermasculine men are not generally going to be found marrying other hypermasculine men or men in general, but are instead associated with movements such as MGTOW, Men Going Their Own Way, or with *incels*, "involuntary celibates." The classic hypermasculine archetypes are things such as sailors, soldiers, adventurers, mountain men, and cowboys, or, if married, businessmen who ignore their wives to socialize with other men. Rugged men. Men who mean business. Rarely, if ever, does homoeroticism as is found among hypermasculine gays meet with homoamory, though trauma bonds formed by mutual abuse may indeed arise, and from those relationships of sexual competition dear enemies and even lifelong cohorts may be established. Homosociality is certainly preferred, leading at times to clashes with feminism.

Hypermasculine men eroticize toughness, independence, perseverance, and a straight face against all odds. These are not feminine characteristics. Sexuality between hypermasculine men is not the same as sexuality between a man and a woman. It is not based on a love of womanhood, womanness, or femininity, but instead often involves the rejection of these, especially as it relates to a male partner. Instead, hypermasculine men, and even gay men more generally, find masculine or manly traits to be erotic. This sort of eroticism, driven by the love of men, is not a soft, loving affection as one might find a man having for his wife. It is not a love driven by mutualism, but instead by agonism.

Indeed, a strange agonistic behavior can be seen between males of many animal species, called *homosexual mounting*. It is sexual mounting of one by another, typically during displays of threats or between violence, by males of the same species. This homosexual act, which is seen between dogs for instance, though certainly not limited to them, is clearly a display of sexual domination. Similarly, men in prison are commonly raped in acts of dominance by other men. According to Christopher Morriss-Roberts, homosocial athletic environments with shared lockerrooms tend to judge one another based on penis-size, with one being more likely to climb the ladder of influence according to the size of one's penis.[915]

Among gay men, the language of "tops" and "bottoms" is often used, referring to their relative positions to one another during anal intercourse. The top is the penetrating partner, and is generally considered to be the more masculine between the two, while the penetrated partner's role is considered to be more feminine. The "top" sort of gay man is likely to be prone to a hypermasculine persona, one which values dominance of others, while the "bottom" is considered to be submissive.[916] Hypermasculine gays struggle with one another to be the one on the top. In Ancient Rome, there was no differentiation between a straight man who had sex with only women and one who at times had sex with men, so long as the man himself was not ever penetrated, thereby remaining "masculine" and "active" rather than "passive." The popular pronouncement, "You're fucked," takes on new meaning.

The type of sexual arousal that comes with this is relatable to violence. Indeed, many serial killers, including cannibalistic ones, such as Albert Fish and Jeffrey Dahmer, were homosexuals who found murdering or devouring their victims to be sexually satisfying. John Wayne Gacy also described a sexual satisfaction from killing. An unfortunately popular term has entered popular culture describing more generally an arousal from violence. It is *murder boner*. While unrestricted to homosexual violence, it is likely relatable to it. This is not to say that hypermasculine homosexuals are all murderers or cannibals, who get off sexually on crime, but that murder and cannibalism might be able to tell us something about hypermasculine homosexuality, and about the related concept of *sadomasochism*, the application of pain to sexual interaction.

When we think of homosexuality we usually pair it with femininity, but this is what homosexuality looks like when it is paired with masculinity.

Still, hypermasculine homosexuality may have some connection to the more exoteric hypomasculine homosexuality. According to the abstract of "Human social stratification and hypergyny: toward an understanding of male homosexual preference," by Barthes, *et al.*, in *Evolution and Human Behavior*,

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[915] Interestingly, Ancient Greeks often depicted their heroes with average to small flaccid penises to place intellect above sexual prowess

[916] This may be considered similar to the distinction between dykes and lipstick lesbians, with dykes taking on a particularly masculine persona while lipstick lesbians express great amounts of femininity. It is not rare to see the two paired together. Both "tops" and "dykes" may be described as *butch*. "Bottoms" and "lipstick lesbians" are considered to be *femme*.

hypomasculine homosexuality is maintained by stratification and hypergyny, and accompanies a pleiotropic advantage.[917] According to another version of Barthes's abstract, there likely exists a trait enhancing fecundity in women that "also promotes the emergence" of homosexuality in men. They say that in a stratified society a "relatively high frequency" of gays "could be maintained as a result of the social ascension of females signaling high fertility (hypergyny)"[918] to hypermasculine men. This process is apparently, or hypothetically, responsible for the genesis of hypomasculine homosexuality in men.[919] Their findings highly supported this hypothesis.[920] Indeed, hypergyny is similar to inbreeding and can result in inbreeding or backcrossing, and royalty has long had flamboyant and homosexual persons among it, such as the famed Fritz "the Faggot." Alternatively, Charles Socarides, Irving Bieber, and Lionel Ovesey have suggested that homosexuality is a curable developmental phenomenon, typically understood as a mental illness. According to Socarides,[921] homosexuality stems from what Theodore Lidz would deem "skewed relationships of schizophrenogenic parents,"[922] particularly a mother who controls her son and a father that does not defend his individuation. Others have suggested that homosexuality is common among fatherless males, as sons without fathers look up to hypermasculine figures in order to model themselves by, thereby becoming gay. Joseph Nicolosi has developed a conversion therapy to assist homosexuals in leaving their vices and regaining a virtuous heterosexual impulse again.

States and Governments

Honest social scientists have long-admitted the cunning and violent origins of political authority. Perhaps none were more clear about this than Pierre Proudhon and Herbert Spencer, though they would be followed by others, among them Franz Oppenheimer. Unlike earlier political theorists, who believed political authority resulted from a social contract, the sociologists and anthropologists assured that political authority could be reduced to aggressive use of violence, often as propped up and supported by popular superstitions and ignorance. They would be opposed by social thinkers such as Emile Durkheim and others of a *functionalist* persuasion of political authority, believing that political authority arose not antagonistically but to serve a particular function. The position of Proudhon, Spencer, and Oppenheimer would often be categorized as *conflict theory*, opposed to functionalism, believing political authority to arise from aggression.[923] Patrick Nolan and Gerhard Lenski's view is considered a form of *compatibilism*, that political authority was both an aggressive encroachment and

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[917] Barthes[1], *et al.*

[918] Barthes[2], *et al.*

[919] If this is the case, then homosexuality is a class issue and form of evolutionary degeneration, which would not exist without social stratification. Even still, being homosexual is not an act of aggression or an imposition of costs onto others, and in itself is not immoral. It is therefore not an offense, and should be tolerated. It's social stratification and polygyny that is the issue, homosexuality being only a symptom.

[920] It seems obvious that a healthy balance of masculine and feminine is maintained through the proper pairing of masculine and feminine individuals, a balance that is thrown off by the selection of hyperfeminine (or having "increased fertility") women by rulers, a pairing not always matched by the ruler in measure of his masculinity. The imbalance produces feminine men who may take to homosexuality. Her brothers may have been only mildly masculine, but within acceptable limits for a heterosexual. Her own tendency, as a hyperfeminine woman, is to seek hypermasculine men. But this tendency is distorted by economic power, which may be in the hands of a low-masculinity ruler. Paired together, hyperfeminine women with slightly masculine men, especially through generations, feminine men result who may be homosexual.

[921] Whose own son was gay

[922] *Schizophrenogenic mother* had been a term coined by Frieda-Fromm Reichmann to describe the mother of a schizophrenic

[923] However, their position was not conflict theory regarding society, but, in contrast to society, the state. They were functionalists in regard to voluntary interactions in society.

an innovative social function, a view not entirely different from Proudhon and Spencer, if not also Oppenheimer.

Nature demands that her niches be filled, and her continual and transcendental niche for higher biological order—the future—is no exception. But the means by which higher order and justice comes about at all is by way of the dominance of those who are most qualified to provide it. This by no means always entails purity in justice toward others, but often involves the in-group practices of higher forms of order in competition with, and prevailing over, groups practicing less developed forms. Nolan and Lenski relay to us that we can see African societies as "a valuable opportunity to study the early stages of political development," and that an essential element of the method of building states might be that "the head of a strong clan begins to take on, as retainers, men who are not related to him, thereby overcoming one of the traditional constraints on power and its expansion." They say that the "retainers are usually individuals who have been expelled from their own kin group for misconduct or whose group has been destroyed in war or by some natural disaster, and they offer their allegiance and service in exchange for protection and a livelihood."[924] An example of the co-option of tradesmen by the state, Haviland *et al.* tell us that a "governing elite also emerged in early civilizations. The challenges facing new cities faced because of their size and complexity required a strong central authority. The governing elite saw to it that different interest groups, such as farmers or craft specialists, provided their respective services and did not infringe on one another."[925]

States and governments may be seen, in some respects, as participants in societal forms of *obligatory mutualism*. Some symbiotic relationships are not neatly placed into the categories of *mutualism*, *parasitism*, and *commensalism*, as many symbiotic relationships have elements of two or more of these. This is particularly the case with relationships that have been deemed *obligatory mutualism*, a logical contradiction of sorts, but which has been used to describe relationships such as those between cultivators and the cultivated. For instance, the relationship between some ants, such as those found in the *Attine* or "fungus-growing" ants, and their fungi, has been considered a form of obligate mutualism, as some forms of fungi have become dependent upon the ants for survival and the ants upon their fungi gardens. This most likely began with ants, such as the Leaf Cutter Ants, bringing material into their tunnels and chambers for fungi to live upon, keeping the fungi also away from diseases. Those of the *Oecophylla* or "weaver ants," or of *Lasius* the "meadow ants," and the scale insects and aphids they milk for "honeydew," are similarly obligated to associate. Similarly, humans have become dependent upon their cultivated plants and domesticated animals, which have likewise become dependent upon humans. While a perverse form of it, it is a form of mutualism in that ants and humans do provide sustenance and protection to their symbionts. However, the perversion to the mutualism, the entrapment and consumption aspect, is a form of parasitism. Very similarly, state-formation involved the entrapment and domestication of humans by humans. This involved some degree of mutualism, both of the in-group sort between conspirants and between the conspirants and the victims. To establish a state or government, a mutualism had to be established between the conquering parties so that a concerted effort could subject their victims. However, there also had to occur some degree of mutualism between the conquerors and conquered, and this often took the form of diffusion of the dominant culture's values, and of their genetics, both of which supplied a net success, to the remnants of the conquered. This involved forces of intercultural and intersocietal selection. And it supplied the ingredients for *pseudomutuality*, a dynamic found within narcissistic family relationships in which

[924] Nolan and Lenski, 145
[925] Haviland, *et al.*, 128

mutuality is feigned while coercion is nonetheless at play, particularly in regard to a demand of conformity to the preferences of the narcissist, typically a parent figure.[926]

Governments, which represent a mutualism on behalf of a conquering ruling caste—the clan, tribe, kingdom, or empire—, would practice something more like parasitism upon the abiding caste. They would dominate it and force its constituents to endure labor. According to Patrick Nolan and Gerhard Lenski, in advanced horticultural China, like in many other advanced horticultural societies, "social inequality was the rule in these societies." Further, they suggest that there "were two basic classes, a small warrior nobility and the great mass of common people," and that the "warrior nobility were the governing class and lived in walled cities that served as their fortresses."[927]

However, unlike true parasitism, positive results accompanied the exploitation, including rather absolute increases in the overall inheritance of technology and commodities. Without hierarchy, and the break from the primitive anarchy of the hunter-gatherer toward the dominance of the mutualism of the nobility, such a surplus would not be possible, because population growth would soon grow to match and consume the resources. A social structure and corresponding myths were necessary for such a surplus to develop, and for it not to be consumed by those who produced it. And this surplus would be used by ruling classes to afford luxuries for themselves and privileges for specialists. Nolan and Lenski suggest that "[t]he larger populations of horticultural societies are due primarily to their greater economic productivity", and that

> this shift in subsistence technology [toward horticulture from hunting and gathering] was the critical step that made possible the production of *a stable and dependable economic surplus*. Hunters and gatherers may produce surpluses for brief periods, but a complex institutional system cannot be built on such an uncertain foundation. Full-time occupational specialization [...] is possible only when an economy becomes productive enough so that some individuals regularly produce more of the necessities of life than they and their families require.[928]

Carroll Quigley says that if a "new society born from such mixture" as is needed for development to occur, as through societal hybridization, "is a civilization, it has an instrument of expansion. This means that inventions begin to be made, surplus begins to be accumulated, and this surplus begins to be used to utilize new inventions."[929] Instruments of expansion include such projects as slavery, serfdom, and usury. In Quigley's perspective, instruments of expansion are among the most important projects to be undertaken for the sake of civilization's evolution. While instruments of expansion and the creation of surpluses[930] are necessary for the existence and dominance of, and exploitation by, the ruling class, the Mutualist Francis Dashwood Tandy presents another view, one much more related to the perspective of the governed. He says, in *Voluntary Socialism*, that

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[926] Pseudomutuality exists when a relationship appears to be mutual in some way, but is not really so. *Pseudomutuality* is a term that is especially used in mental health circles, particularly as found among narcissistic family cults. In such arrangements, much effort is put toward a veneer of mutuality, while in fact there is a manipulistic dynamic coming from the heart of the family cult, the narcissistic abuser, typically a patriarch or matriarch. In such a family, children are expected to fulfill their roles without any friction and without regard for their own autonomy, sacrificing always their individuality for the support of the family. The apparent lack of friction looks to outsiders as if there is a healthy family dynamic without conflict, but this comes at the cost of stifled individuality on behalf of the children, who do not receive support if it is not toward something that excites the cult leader.

[927] Nolan and Lenski, 121

[928] Nolan and Lenski 113

[929] Quigley, 148

[930] Not to be confused for abundance

> rent, interest, and profit are the elements that constitute the difference between the cost of acquisition and the labor value of commodities—the difference between the amount of labor embodied in a commodity, and the price demanded for it. They are spoken of collectively as usury, or surplus value.
>
> [...]
>
> A very large proportion of the wealth of the country, is owned by a very small per cent of the population, and that small portion derives its incomes from its usury, which are far greater than its power of consumption [...] It saves a surplus annually which is again invested. The result of this is that surplus value has ever a tendency to increase until it absorbs all of the wealth of the country. [931]

Tandy says,

> Every product of labor is created only with the expenditure of a certain amount of vital force. So he who robs me of the product of my labor, robs me of a portion of my life.[932]

This robbing of an individual's labor is the purpose for which government serves. In *The State*, Franz Oppenheimer says that

> The state, completely in its genesis, essentially and almost completely during the first stages of its existence, is a social institution, forced by a victorious group of men on a defeated group, with the sole purpose of regulating the dominion of the victorious group over the vanquished, and securing itself against revolt from within and attacks from abroad. Teleologically, this dominion had no other purpose than the economic exploitation of the vanquished by the victors. No primitive state known to history originated in any other manner.[933]

Government comes etymologically from words meaning "to control, or to steer (as in a maritime vessel)"—*gubernare*— and "the mind"— *mentis*—, literally meaning "to steer or control the mind," or "mind control." As a point of fact, a government is the group of people who administer the vessel of the state or a sub-state or otherwise a hierarchy within a voluntary association, exclusive from the lay-membership or as a majority. That is, a majority, given power over a minority, is also a government, though this is less common than government by a minority, such as by a board or council. Government is that individual or body of individuals who are empowered to make decisions on behalf of others, not requiring their consent or, sometimes, even their voluntary association.

The difference between a government and a state is that government is the body of people who steer the state, which itself is the institution. The government changes all of the time, when new administrators fill its seats, but the state, the institution, remains the same. A state requires a government, while a government does not theoretically require a state, or is not itself a state. However, in reality, all governments do require states to exist, as no government has shown itself to exist independently of a state or state-influenced culture. Governments that are not states, as it were, are either extensions of existing states or are mimicking the behaviors of states, mistaking them to be inevitable or fundamental to human organization. Examples of governments that are not themselves states include formal hierarchies in associations, such as in church, school, and the workplace. Formal hierarchies such as boards or councils are themselves governments, though they may not necessarily be landlords or

[931] Tandy, 86
[932] Tandy, 91
[933] Oppenheimer

states.[934] Formal hierarchies that do control territory should be considered sub-states, because if not for larger powers than themselves they would be in control over the territory.

A *state* is a territorial "monopoly on the legitimate use of force," as defined by Max Weber. *Territorial monopoly* refers to the control of a given area, as with private or public property. *Legitimate use of force* is that use of force that is acceptable to the wider society, that is, which will be tolerated as a necessity, typically, though not always, an act of self-defense or defense of others. A *monopoly on the legitimate use of force* is a condition wherein only an official party is tacitly granted the capacity to exercise the legitimate use of force; that is, where it is illegal for anyone other than the government to use force in certain acts of defense. The problem with this is not that legitimate use of force is being exercised by government, but that legitimate force is restricted from use by common people, despite its legitimacy, and that this restriction on the legitimate use of force keeps the population from keeping government in check; that is, from keeping the government from using *illegitimate* force along with its legitimate use of force, and from hindering legitimate uses of force by the population itself when government refrains from using legitimate force itself (which it can also do as a monopoly on violence). The monopolist of the legitimate use of force easily becomes a wielder of illegitimate uses of force and refrains from legitimate uses of force and keep others from stepping in to use it when it is to its own advantage. In this way, governments gain the power to dominate and oppress their people, becoming states with territorial control, and so landlords to their subjects or citizens.

Perhaps the most essential characteristic of a state or government is that of a *ruling class* or *ruling caste*, a group of people, typically a family or clan, who rule others in their ethnic, tribal, or national group. This rule may be after-the-fact, as with judgement by judges unaccountable to the community at-large, or it may be before-the-fact, as with a decree that declares lawful and unlawful behavior. Communities may exist without ruling classes, in which case rules may be applied by a particular member, but the rules are decided, either before or afterhand, by the community at-large or by its legitimate officials that are directly accountable to the community at-large and who do not have any special privileges, only special duties.

The development of states accompanied hierarchy, social stratification, and exploitation. States were simply conditions established through the monopolization of violence by a given clan or tribe. The first powerful states seem to have arose where settlement came fairly easy, and especially along waterways. They may have developed natively, but were probably created by cults of clans or tribes with loose familial or traditional relationships, establishing themselves as a governing, administrative class over those whom they had conquered.[935] States and their governments have always had some degree of mutuality to them. Even monarchs have relied on a court of trusted advisors and noblemen, to whom they held some responsibility. Mutual aid in defense and offense, established upon mutual understanding, allowed governments to produce a higher degree of order, and to impose it onto others who had established lesser mutual aid amongst themselves. And we have them to thank for the development of agricultural civilization. But any existing mutuality that was shared between the ruling class did not extend to the ruled, and was often impure even between nobles. So governments, or states, cannot be considered any thorough variety of Mutualism, or the Mutualism we are speaking of when we

[934] Landlords differ from states only in not maintaining a monopoly of force, but instead being subject to another's monopoly on force. If not for the monopoly on force, landlords would have to establish a monopoly on force directly—thereby becoming states—or would cease to be landlords as their state-granted privileges wither away. Landlords, then, are sub-states, similar to all non-state governments.

[935] In many cases, this probably included the spread of Steppe peoples during the Kurgan expansion

speak in a specific or narrowed-down sense. Nonetheless, they do demonstrate the cultural power of mutualism, in a wide and general sense, over relative non-mutualism.

Humanity's purpose is emergent, becoming. One makes it happen. One's purpose is to be happy, and in order to be happy one sets goals, makes plans, creates value, and takes action to make the things that make one happy happen. Social classes and political hierarchy only serve to restrict this process, to restrict one's will, one's purpose, and to dominate humanity as part of the lower plane of existence. Social class and hierarchy is a material attempt at stealing one's divinity as a creative, free, and self-sufficient being. God has given each a will, and what is social class but the theft of the freedom of that will, enforced by physical violence, or restriction of information? Class is the theft of divinity, as one's divinity is expressed in one's ability to reason, set goals, and create change, and being told what to do is the theft of one's own creative potential. God gave humanity something that supersedes the ability of other animals: the ability to make decisions and express one's will to a higher degree. Class restricts this, reduces humanity to beasts of burden. It's not the fault of the powerful alone, it is also one's own when one allows domination to go unchallenged. One's learned helplessness plays a large role. Just as a teenager must claim themselves from their parents as they reach individual adulthood, it is one's class obligation, one's human duty, to claim humanity and oneself from one's masters and mature with humanity into a strong, self-supporting, and capable society. One is drawn to the ideas of maturity and freedom because they are good, and true, and, for this reason, it is society's destiny.

Egyptians and Canaanites

Stan Gooch, in *The Neanderthal Legacy*, and Michael Bradley, in *Chosen People of the Caucasus*, have both argued that Middle Easterners such as Jews and Arabs have a high degree of Neanderthal influence in them that separates them from other people, including other "Caucasians." "Craniometry," by Joseph Jacobs and Maurice Fishberg, in the *Jewish Encyclopedia*, says that the "modern European Jews are shown by craniometrical evidence to be a pure type," and that the "Sephardim are almost as brachycephalic as are the Ashkenazim," which would seem to discount this idea except for claims with regard to Apidima 1 being a brachycephalic Neanderthal. Neanderthals seem to have been very robust, but somewhat short-statured, and hairy, with large hooked or "beaked" noses. For this reason, Michael Bradley and others suggest that the European legends of creatures such as trolls, gnomes, and dwarves and such things likely originated as stories about these Neanderfolk. He says, "Their former genetic existence is still evident in the hairy, stocky and heavily-built European mountain people living today."[936] Bradley suggests that *Homo georgicus* of the Dmansi Hominins from the Caucasus displays features from *Homo habilis*, and may be a source for Neanderthal coming from Out of Africa.[937] He suggests that Neanderthals were lively counters, enumerating much and developing music from their love of number and proportion. He points to evidence that Neanderthals were the first to enumerate things in time, such as by enumerating moon or menstrual cycles by way of notches on bones. These are notably areas of interest and practices of Middle Eastern cultures. He says, further, that

> Neanderthals must have been fascinated with the number "One" or 1. It is the sudden difference between nothing and something. "Everything" that exists can be viewed as multiples of "One," but without "One" there is nothing. I have suggested, therefore, that Neanderthal and "Highly Neanderthaloid" people, had a tendency toward monotheism, the conception of just One God who created "Everything." And, because

[936] Bradley[1]
[937] See Bradley[1]

> they apparently could not render anything visually, this One God would have been an totally abstract entity.[938]

And what is more, he says that "simply because they could not draw or paint very well and did not value or respect that ability, the Neanderthals and 'highly Neanderthaloid' people would have viewed the figurative art of other people as idolatry."[939] Bradley, citing Trinkhaus, holds that Neanderthals were very in-groupish, and were highly aggressive toward members of different races. [940] He holds that Neanderthal genetics have contributed greatly to the people of the Middle East and are responsible for the turmoil of the area, and by extension to the world. While Bradley is harshly critical of Neanderthaloids and peoples derived from them, such as Jews and Arabs especially, he does take a moment at the end to make room for exceptions, suggesting that those individuals who have gotten past their "psychosexual aggression"— as he styles it— have been among the "most objective, humanistic, compassionate, and certainly courageous of human beings,"[941] owing to the fact that their logical thinking can be applied in a self-reflective manner as well.

According to Carroll Quigley, it was the banding together of Hyksos and Hapiru, Middle Eastern tribes, that would contribute toward the Hebrew people (something in a manner like the Scythians and Radhanites in the Iron Age contributing together to the Germanic, French, and Slavic people). Others have pointed to the *Shasu*, a nomadic band of Indo-European cattle nomads, perhaps derived from the Sumerians, as another element of the Hebrews or Israelites, connecting them to the cult of Yahweh. The Hyksos may have been a proto-Indo-European people associated with the proto-Scythians, or Aryans, and, as such, may have been Kassites (Kura-Araxes, Gutians) or proto-Indo-Europeans speaking a Eurasiatic language, though they may also have been Afroasiatic, or Semitic, speakers, if not Elamo-Dravidian. If Eurasiatic, it may, in some respects, represent a reuniting of the proto-Nordid with its Mediterranoid roots, of Kassites or proto-Indo-Europeans with their proto-Semitic kin. Carroll Quigley remarks that the Hebrews developed from a "kin-shattered" people, people who had lost the protection of their kin groups. "The cause," he says, "of this 'kin-shattered' condition which left the Habiru in a precarious social condition is fairly clear. Any individual," he says,

> who had killed a member of his own family obviously lost the protection of that family and became socially isolated. Or again, any person who had made a formal agreement to become the bondsman of another had voluntarily renounced the protection of his blood relatives. Similarly, men who bound themselves to fight for money could not expect their families to stand by prepared to avenge any injuries they might suffer in their combats. Such persons, without family to protect them or force the prince to extend his protection, needed some other protector. This was found by seeking the favor of Yahveh, the God of mercy [...][942]

Others among the kin-shattered may have been the albinos and others with features considered to be bad omens by their families. *Hebrew* may also have some relation to the *Hebros* (or *Hebrus*) *River*, or "White River," in the Balkans, perhaps attesting to their having been albinized.[943]

It appears that the Hebrews had come, at least in part, from the Indo-Aryans (before becoming Canaanites), a pattern that would be repeated by Scythian migrations. Gene D. Matlock, in "What

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[938] Bradley[1]
[939] Bradley[1]
[940] See Bradley[1]
[941] Bradley[2]
[942] Quigley, 245
[943] There is another river, in Germany, known as the *Eber River*, which may also be of relation (as well as the Ebro in Iberia, and the Iberian Peninsula more generally)

Osama Bin Laden Doesn't Want You to Know About the Phoenicians and the Jews!" says that "[t]he history of the fathers of all non-Africanoid humanity, a.k.a., Scythians, and all civilizations began [...] in the Khyber Mountain region of Afghanistan[944] and Pakistan." The Khyber Pass was an immensely important trade route between Asia and Europe along the Silk Road. After some time, "the Khyberis or Kheebers came to own all the arable land, creating vast feudal estates," and even though "their religion preached that mankind should be humanitarian, they became selfish and cruel to landless peasants and nomads." He says that "their wealth in land and cattle grew," and that "the nomads or Abels (not cattle), had less and less free space to graze their sheep and goats," and so eventually "the Khybers and the Abels began to make war on each other. Little by little," he says, "the Abels were absorbed into the feudal system as slaves."[945] Quite similarly, the Mutualist and Unitarian minister, William B. Greene, says, in "Cain and Abel," that

> The meaning of the word *Cain*—which word symbolizes the character of him that was designated by it— is simply this: *an acquisition*, *a possession*. Cain was a *proprietor*. Moses is careful to mark this meaning strongly, in the verse where Cain receives his name: "And Adam knew Eve his wife; and she conceived, and bare Kain, and said I had gotten (acquired, possessed—Heb. *kan*ithi) a man who is Jehovah." The idea of royalty of self-centering power has always been attached to the word, *Kan*, *Kin*, or *Cain*. *Kanh* or *Kahn* is still the title of the monarchs of Asia; and the same word, with slight variation, is the royal title in the West of Europe. Thus, in Tartary they have the great Kahn; and, in England, the King. The word *Abel*, signifies *vacuitas*, emptiness, a mere vapor. Abel was, therefor, a *non proprietor*.
>
> The murder of Abel by Cain, his brother, is the establishment on this earth of unjust, jealous, exclusive proprietorship— proprietorship established by Cain at the expense of Abel: that is, the establishment of despotic ownership, of feudal tenures, of capital yielding rents, interests, and profits.

He says, "[b]y the mere fact of Cain's jealous and exclusive possession, Abel—the proletarian—is slain."[946] According to *The Book of Moses* of the Church of Latter Day Saints (or Mormons)— who officially take a highly anti-Masonic stance—, Cain had made a pact with Satan in order to gain hold of a great secret, thereby becoming Master Mahan (master with a great secret). Similarly, though later on, Lamech had become the Second Master Mahan, and when Irad had learned the secret, and began to make it public in some sort of apparent Promethean or Luciferian effort of enlightenment, Lamech had killed him. What could have been Lamech's secret? Why could it not be allowed to get out? *Master Mahan* has been sometimes equated with *Mohammedan* in suggestions that Mormonism was not only an anti-Masonic (*Master Mahan* being understood as *Master Mason*) but also an anti-Islamic sentiment, suggesting that this secret may have had been uncovered by the Muslims. Perhaps the spreading of this secret by Irad would have a leveling effect that would work against the ends sought by Lamech.

In a certain respect, and while kings may have played the role of Cain, in usurping the land, the chiefs, in their role as redistributors, would play the role of Seth, as portrayed by William B. Greene, who says that, when Seth was born, "[i]t was a man of system and conventions, that came into the world this time; for the name Seth signifies, appointed." Greene suggests that Seth was an official sort of man, as one might expect from a chiefly sort, a redistributor. Greene holds that *The Bible* speaks of an eventual

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944 It's possible that, even before their time in Afghanistan, a portion of the Hebrews had come from Israel out of Natufian stock
945 Matlock
946 Greene[2]

unity between Cain and Seth, brought on through Cainan, saying of Seth's progeny that "Cainan is no other than Cain [...] with a softening of his characteristics." Greene speaks of "an alliance of Cain and Seth, contracted over the dead body of Abel." By Greene's view, it is the alliance of domination and formality that makes governments especially vile. Some hold that the Nephilim resulted from this union of Seth and Cain. *Nephilim* in such a case may not refer so much to giants as to the sons of rulers or judges, as is believed by the Samaritans and as is expressed in their *Targum*, or Aramaic translations. Rulers at this time were often known as the *sons of God*, which may have been the ruling class Sethites. John Yarker says,

> As Cain was the eldest son [that] would make him the prototype of the Turanians, whilst Seth would represent the prehistoric Aryan; and these races the Talmud would again reunite in the posterity of Lamech, which does actually point to the union of religion and art.[947]

The "prehistoric Aryan," Seth, was likely of some relation to the Nesiotids practicing the grade-taking systems that gave rise to the mystery schools later on. The Aryan-proper, however, intermixed with Cain's progeny—likely Capoid in league with Denisovan—, would be better represented by Cainan, standing over Abel's body with Cain's offspring, wielding the proto-Aryan grade-taking system to do so. Matlock, however, says that the "enlightened king of the time, whom we now worship as Yahve or Jehovah," probably referring to Shiva,[948] "intervened in order to prevent a ghastly genocide." He told the Khyberi to "quit monopolizing all the land and look for other ways to get rich, such as trading." As a result, some of them,

> both traders and farmers, spread out, going down to [...] Western India. On the Western coast of Northern India, they built shipyards and started making trading expeditions abroad. Their Sanskrit names, Pani (Trader) and Yuddhi (Warrior; Conqueror), clearly explain the part that each Hebraic clan had to play in this historic relationship. [949]

In this case, the original Sethites, Yarker's prehistoric Aryan and Matlock's proto-Scythians, would have been taking after Yahweh or Jahovah, their redistribution of the land being in line with his command. Matlock points out further, a bit more obviously, that these traders and the warriors were split into the Jews and the Phoenicians, which he groups together as Hebrews. Matlock continues, saying that

> Severe climatic changes in about 5,000 BC made much land unfit for farming and grazing, both for settled farmers and nomadic shepherds. During this time, the Biblical flood, actually confined to that part of Northern India, sent many hundreds of thousands of Indians fleeing to other countries. They became the fathers of Egypt, Greece, Rome, Sumeria, China, and other brilliant civilizations.

He says that the "root of all of this trouble" that exists presently in the Middle East, "stems from man's forgetfulnessand abysmal ignorance that two ancient brothers, who are ethnic twins, known by the family name of Kheeberi (Heber), have a spiritual, legal, moral, and historic right to share the land now known as Israel and/or Palestine."[950] The problem of Khyberi landlordism, however, which seems to have persisted since very long ago indeed, had been addressed by Jehovah, but clearly the words of Jehovah were not applied. Again,

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[947] Yarker, 30
[948] In Sanskrit, *Jah* and *Yahva* are words meaning "leader" or "chieftain," and so refer to a mortal man
[949] Matlock
[950] Matlock

> With demand for craftsmen and miners down, the Cabeiri had no more pressures on them to offer high wages and incentives to workers. The jobless workers could not return to their farms because most of these had become unproductive - or appropriated by the Cabeiris. Food was in scarce supply; only the Quiviris could afford to buy it. Again, the landless peasants, unemployed craftsmen, and nomads declared war on the Kheeberis.[951]

Tov Rose writes similarly, in "Did the Ancient Phoenicians (and Israelis) Have Colonies in South America?" about two groups that he refers to separately as *Hebrews* and *Phoenicians*, saying that, at that time, "[t]hey were termed 'leaders of the Earth.'" He says,

> Around the fifteenth century BC, two powers were taking possession of the land on the Eastern Mediterranean coast. About the same time as the Hebrew (Israelite) nation was coming into Palestine, another power was being established on the sea coast adjacent to the North, a people whose career was definitely marked out for them.

Rose says further that "Phoenicia" would "become to the ancient world in material things, what the Hebrew had become in spiritual things."[952]

The Phoenicians had come, like other Canaanites, largely from the Ghassulian people, themselves having come indirectly from life East of the Red Sea in Arabia and beyond. The Biblican patriarch Abraham, who would come to inhabit Canaan,[953] also lived across the Red Sea, and is understood to have been born in Ur[954] in Mesopotamia, which, as part of Sumeria, had likely been a part of the Turanian or Sino-Tibetan complex at the time. His name may refer to the Aryan caste of Brahmins, perhaps in a negationary sense, *a-Brahmin*, and in relation to the Celtic *Brehon*, the Druid Class and legal system. [955]

Phoenicians set the standard for royalty, particularly with their royal or *Tyrian* purple, a color for which they were specifically known, named after the city of Tyre.[956] Tyrian purple, made from the secretions of a rare and sea snail, was scarce and valuable, requiring trained divers to find it. Thus, it became, like other rare and beautiful items such as jade, amber, cowry shells, or gold, a status symbol. This was especially established during the dominance of the Mediterranean by the Phoenicians, when they had established themselves as the very mark of Afro-Eurasian royal power. Still today, Tyrian purple is the traditional color of European royalty. Canaanites became so powerful because they were situated between the East and the West, and so learned to balance their worldviews, producing religion as a sort of proto-systems analysis.

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[951] Matlock

[952] Rose[1]

[953] Where he was antinomian toward traditional Phoenician customs of child sacrifice, a progressive element of Judaism considering of the time

[954] According to New Age mythology surrounding the *Pleiadians*, as put forward by Barbara Hand Clow in her *The Pleiadian Agenda*, Abraham had claimed access to *ur*anium found deep beneath Ur, where he was born, that was associated with the god Anu, later used in a nuclear event. This uranium was apparently kept in the arc of the covenant (said by less religious authors to have contained a constitution). Perhaps the nuclear catastrophe or "war" on Sodom and Gomorrah, as the author puts it, was something more like an asteroid. Or perhaps there is nothing at all to this myth. However, it is interesting to consider what social importance a radioactive material that had fallen from the sky, perhaps destroying a city or more, would have in comparison to the amber, jade, gold, and other materials that drove entire pyramid schemes of gift-giving.

[955] Aristotle claimed that the Jews came from the Gymnosophist "philosophers" of India and were followers of Kalanos

[956] *Tyr* is also, interestingly enough, the name of a Nordic god

The Phoenicians are also understood to have contributed to the world the *phonetic alphabet*, or the alphabet that is based on particular utterances, such as the alphabet used here, in comparison to a language of characters or symbols, like hieroglyphs. The phonetic alphabet likely comes from out of cults of *synesthesia*, a nerve disorder resulting from crossed nerves in the brain that then deliver mixed signals—like sounds that can be seen—, wherein depictions of sounds were created as they were seen by synesthetes. Interestingly, Pythagoras, himself a synesthete and an organizer of secret societies, is attributed by legend with the origins of the alphabet, some say of runes.[957] Buckminster Fuller mentions that Ezra Pound had held that the invention of the phonetic alphabet was what the story of the Tower of Babel had actually been about. Fuller points out that people, before phonetic script was invented, had used pictograms or ideographs that might be understood by common people, but that

> Pound says that humanity was split into a babble of individually meaningless sounds while losing the conceptual symbols of whole ideas—powerful generalizations. You had to become an expert to understand the phonetic code. The spelling of words excluded a great many people from communicating, people who had been doing so successfully with ideographs.[958]

Nonetheless, and despite Pound's concerns and the setback they likely did see, the alphabetic language would allow complex and mundane ideas to be expressed to the advantage of the various "low mechaniks," witches and green magicians, and natural philosophers of the working class. This does not detract from Pound's populist concerns.

What had started out as a liberty-loving movement had devolved into the new face of oppression. Together, especially come the Iron Age, the Phoenicians, Jews, and Israelites—or, at least those who would go against the will of Jehovah— ransacked the Western world around the Mediterranean, just as their forbears had done around the Persian Gulf and the Indian Ocean in the largely Aryan-dominated Elamo-Dravidian societies. They preceded, with some periods of restraint, to establish themselves as the lords of the land and of the sea, as the kings—*Cains*— of Europe and admirals of her waterways. Matlock suggests that the various castes of India had broken down into what would become the Goths, Scots, Jutes, and various other groups that I, in agreement with Herodotus, attribute to Scythian or proto-Scythian lineages. This suggests, to me, that the Cabiri, who the Khyberi would become, might also be a source for the Israelites, later to become the Saka, or Saxons in particular. Their power would spread across Europe from the Mediterranean to the Scandinavian seas and from beyond the Volga River to the Atlantic Ocean.

The Phoenicians and Hebrews were related to the Cyclads of the ancient Aegean peoples, who appear to have maintained a very Polynesian-style society in the middle of the Mediterranean, perhaps themselves also, after having spread from Yamnayan influence, and having come from East of the Red Sea (or, on an expanding Earth, from the West, still from Polynesia) in reaction to a developing *Austronesian expansion*, wherein people from maritime Southeast Asia and Oceania expanded at least as far as Madagascar as well as up into the Red Sea. The Phoenicians and Hebrews could represent the introduction of an Austronesian-style

General combined range of Canaanites and Egyptians

[957] His father was notably an engraver of gemstones
[958] Fuller, 75

politics to the Mediterranean, such as that organized around Big Men and, perhaps especially, chieftains.[959] Such an introduction of Austronesian-style politics could have spread throughout the Mediterranean, informing the various maritime peoples of Egypt, Canaan, Greece, and Italy, and encouraging them to form chiefly and theocratic aristocracies legitimized by ideologies of redistribution. These sorts of maritime politics, possibly originally derived from contact with retreating Denisovans— who may have composed a primitive elite—[960] by New Guineans, might cause a schism upon their introduction to the coast, resulting further in reactions from those more inland, perhaps themselves more in line with the contact made with Neanderthal culture. This might spark a millennia-old conflict between the Law of the Sea, as lived by the Phoenicians and others along the Mediterranean and Red Sea, and the Law of the Land, as was lived by herding and farming peoples who would be pushed further inland by claimants of the coasts.[961] The Old Kingdom of Egypt, displacing the Naqada culture—itself derived from the Painted Pottery People—, may also have arisen as an effect of the Austronesian expansion, the pyramids having been built under the newfound influence of the chiefly authorities, having progressed into kingship. Michael Bradley, however, distinguishes the Egyptian civilization as being Atlantean, and so representative of the *Homo sapiens* project, running counter to that of the Neanderthals.

Fuller points to the important position of Egypt, as a point of reception of trade from Asia, especially by way of the Red Sea, which was not too far away from the Nile, and thereby the Mediterranean. Where they could, suggests Fuller, trade routes would make use of waterways, as through the Azov, Caspian, and Black seas and through the various riverways. He connects the Red Sea and the Land of Punt on the Horn of Africa generally with Phoenician control, considering the Phoenicians a world-going seafaring people, replacing Minoan dominance. Especially important to the land-going exchange between Asia and Europe was the Khyber Pass. [962]

The Egyptians, known for their giant *pyramids*— meaning "fire in the middle," like a volcano—, the Sphynx, and their elaborate mummies, left a major impact on Western society, such that the story of Western Civilization often begins with the Ancient Egyptians. A people very concerned with the afterlife, perhaps the most important mark that the Egyptians had left on us is their teleological thinking, which had been passed on to the Ancient Greeks, Artistotle himself, perhaps the most major exponent of teleology, having been said to have visited Egypt to learn her mysteries there.[963] Egypt maintained a massive cult of the dead, built on ancestor worship and notions of heaven. It was her

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[959] Cain is like the Big Men or Tonowi, Seth like the Chieftains.

[960] Much like the Denisovans with their fancy jade rings, the chieftains of proto-Sino-Tibetan society were obsessed with jade, and in particular jade discs that represented the sky, the center of the disc representing the Pole Star, used to accompany an astrological mythos of the proto-Sino-Tibetan people

[961] Admiralty Law is the private or domestic variant of the Law of the Sea, which is its public variant. Admiralty Law deals with domestic or national laws and the Conflict of Laws between them, also called *private international law*. Law of the Sea governs trading and salvaging rights and obligations, matters of collisions and insurance, and etc. as a matter of customary international law. Unlike the Law of the Sea, established by way of Phoenicians, Vikings, and others, and especially formalized after the Treaty of Westphalia and the influence of Grotius, the Law of the Land— established perhaps by Ancient Israelites or Hittites, or another ancient people, and often attributed to the Saxons— referred to all of the laws in force in a given country, and took the form of common law and, after the creation of city-states and especially after the establishment of the Roman Empire, to statute law such as civil and criminal law, as well as to Catholic canon law during the Middle Ages, personal law during the reign of Ottomans and others, and contract law. The *Magna Carta* declares that no judgement will be made against a free man except by the Law of the Land, discluding the Law of the Sea. The "Northwest Ordinance" established under Congress as established by the *Articles of Confederation* emulates the language of the *Magna Carta*. The *Constitution*, replacing the *Articles of Confederation*, declared itself the "Supreme Law of the Land."

[962] See Fuller

[963] This was not uncommon, as many philosophers from Pythagoras to Plato had done the same.

concerns with the afterlife, with the final judgement, and with teleology that led to the greatness of the Egyptian Empire, an empire built on forethought and consideration toward the future, as well as with justice and judgement by the gods. This sort of teleological thinking, mixed with ancestor worship, would contribute greatly to what would become *theology*, the study of divinity and the divine, or "the logic" or *Logos*, "of God."

Egypt's would also be among the first of the monotheist faiths, particularly under the influence of the heretical Pharaoh Akhenatan, and his worship of the sun god, Aten. Hebrews and Gnostics also have an important place for Egypt in their stories, for the cults of Set or Seth,[964] the son born to Adam and Eve after Abel's having been slain and Cain's having been banished, have their home in Egypt, Joseph had spent his time after his having been sold in Egypt, and it was from Egypt that Moses freed his captured people, for instance. Early Christianity would also be home in Egypt, contributing to much of the direction the early Church would take. Among its most important philosophical contributions was Hermeticism, as was said to have been produced by the god Thoth in *The Emerald Tablets*, attributed also to the "Thrice Great" Hermes, or Hermes Trismegistus, understood to have punished Seth for his misdeeds. Hermeticism involves the belief in different planes of existence, with polarity and vibration being important aspects. Some have derived from it what appears to have been some kind of knowledge of electricity, perhaps contributing to some use, perhaps such as in the form of the *Bagdadh batteries*, clay jars with copper that, according to Wilhelm Konig, were filled with grape vinegar, allowing the user to do such things as plate with gold, using the electricity derived therefrom. Fringe archaeologists are on the lookout for a more impressive use of electricity from the Ancient Egyptians, suggesting at times that the pyramids themselves may have been some sort of power plant, others suggesting they were a means of listening to the *harmony of the spheres*, or the sounds of the planets. Indeed, much of ancient architecture, including in Ancient Egypt, seems to have been of astrological or astrotheological importance. The Great Pyramids of Giza, for instance, have been shown to have been built in an alignment with Orion's Belt.

Ancient Egyptians such as Ptah Hotep had long taught wisdom. Ptah Hotep recommended conducting oneself with behavior so straight that it could be "measured with a plumb-line," something we might hear from Benjamin Tucker millennia later. Hotep taught the importance of listening to others, that evil cannot win in the long run, to be monogamous, and that man is not born wise. Some of these ideas are likely to have influenced the Greek philosopher Socrates to his famous method of inquiry, the *Socratic method*, and perhaps even what would become Christianity by way of Atenism and Hermeticism.

Despite what wholesome wisdom and rational insights into spirituality may have existed, Jiang Xuequin has suggested the strong possibility that the pharaohs of Ancient Egypt were controlled by the Egyptian priesthood through abuse and mind control. He suggests that the Ancient Egyptian priesthood had figured out how to induce psychological splitting in the Pharaoh and, through the use of certain sensory triggers such as scents, could induce preferred reactions from the Pharaoh as an automaton under their influence and control. According to Xuequin, the idiosyncratic myths of the Ancient Egyptians only make sense when considered as instructions for such things as how to take someone to the point of near or temporary death through Satanic abuse, so as to achieve ends such as these.

[964] Some associate Set or Seth with Saturn or Satan, and with worship on Saturday by extension, though it was through Seth that the Hebrew people came to be. William B. Greene said, in "Cain and Abel," that Cain and Seth stand together over the dead body of Abel, finding power in working together. Cain plays something of the usurper, while Seth stands as an official of redistribution, as Greene sees it. Working together, Seth legitimizes Cain's plunder, and can share in the killings. This is essentially a metaphor for the Right and Left wings of politics, of Cain and Seth, Cain the usurper and Seth the redistributor.

Xuequin seems to believe that this practice has since become widespread and basically normalized among the elites of the ruling class, as his series suggests on numerous occasions.[965]

Buckminster Fuller points out that the world saw a long chain of power-shifting and succession, whereby horse-mounted warlords from Asia conquered shepherd kings,[966] those warlords who built citadels conquered the others, and then those citadels that could be supplied by and supply their troops by water passes conquered the others. Fuller also points out that the trade routes of the time included land-going caravanning routes along the Silk Road and water-going routes along the coasts of the Indian Ocean, the Red Sea, and the Mediterranean.

Before the Phoenicians, Minoans, and Greeks besieged it, Fuller says, the city of Troy, guarded by its stone walls, had been the main world or European power, owing to its control of the meeting point of land-going caravanning and water-going shipping centers, where the land hands off to the sea and vice-versa. Fuller says that "Ancient Troy was a powerful city-state and commanded much of the overland traffic between Asia and Europe [...] The fall of Troy saw the supremacy over human affairs pass from the masters of the overland, Asia-to-Europe, inland-sea ferrying and caravanning lines of supply to the masters of the high-seas, maritime lines of supply." These would include the Phoenician, Greek, and then the Roman commands of the Mediterranean. But, "unfortified Venice became in due course the headquarters of the masters of the Mediterranean lines of supply."[967] Carrol Quigley similarly says,

> The Iron Age invaders [...] drove fleeing before them a mixed group of earlier inhabitants [...] including Achaeans, Etruscans (Trojans), Cretans, some Dorians, and various dimly known peoples of the Anatolian shore. This mixed group crossed the Mediterranean and became the unsuccessful Iron Age invaders of Egypt.[968]

Quigley suggests that this group, which included the Trojans, had "Viking-like ships," and suggests that the Etruscans may have been the Trojans themselves, relocated, and that the Sicilians and Sardinians may have gotten their names from the larger group of Sea Peoples. Troy may have been in Wilusa or perhaps Hisarlik of Troad, Anatolia, controlling the trade into and out of the Black Sea. Famous for starting discord with the Spartans over Helen of Sparta,[969] the Trojans sparked the Trojan War with the Greeks. Buckminster Fuller holds that these Trojans had been conquered by a mixed bunch of Phoenicians, Greeks, and Minoans. Fuller, however, connects the Viking-style ships to the Phoenicians. It does appear, when looking at the artistic depictions of the various peoples, that the Phoenician vessels have the most in common with the Vikings, including the use of red-and-white striped sails.[970] What appears to be happening is that the Mediterranean peoples in general could be said to have "Viking-like ships" to varying extents, but that the Phoenicians are the most likely to be tied to the actual Vikings.[971]

Canaanite peoples, like the Phoenicians and Hebrews, were practitioners of *cleromancy*,[972] the use of divination to interpret the will of God, as is also used in fortune-telling, as with a "magic eight ball."

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[965] See Xuequin in particular, as well as Xuequin's YouTube channels, including Learn with Prof Jiang, Prof Jiang Uncut, and Predictive History, for much in this regard

[966] The Hyksos were known as *Shepherd Kings*

[967] Fuller, xx

[968] Quigley, 205

[969] Interestingly, Jews and Spartans saw themselves as related; Helen of Sparta may have been a Jew

[970] Which likely contributed toward the stripes on the East India Tea Company and later United States flags. The Committee of 300, which ran the company, is still a major influence today, as John Coleman points out.

[971] Vikings were a Nordid people whose ancestry came from the Indo-Scythians, whose ruling class had been Canaanites, as explored elsewhere

[972] Cleromancy was similarly practiced by the Germans. Tactitus says that

Divination, such as rolling dice—early on, in the form of sheep's knuckles—, consulting the I-Ching, Tarot, or other means— has long been used as a means of selecting religious and even political rulers, of making life decisions, assigning guilt, and much else. Astrology, coming from Babylon, would become a very important tool for divination, whereby decisions were understood to be "written in the stars," a statement of God's omnipotent control of human affairs. In such practices, properly understood, God is seen as the ultimate adjudicator, the final judge of all human affairs. Appeals to God, in times of inter-human conflict, might be posed in the form of warfare, with the victor understood to have been chosen by way of divine providence. Such violence could be skipped by way of submission to voluntary practices of divination, such as by agreeing to the gamble involved in the roll of the dice. Astrology added a less chancy though also potentially impartial system of selection by divination, except for allowing prophets to have some say in the matters of the divination, as by selecting wherefrom a ruler may be drawn and when. Another important form of divination, related to the rolling of sheep's knuckles (throwing dice), and one which lent itself more toward a democratic form of social organization, was selection by lot or lottery, called *sortition*. Typically used among aristocrats or, less often, in popular assemblies, lotteries chose officials in a non-arbitray and impartial fashion, ensuring the unlikelihood that seats of power would be monopolized by any given interest group, such as a family, clan, or cult.[973]

The Hebrew Judahites, who would come to be known as *Jews*, had been captured by the Babylonians and taken to Babylon, from where the Jewish *Babylonian Talmud* gets its name. Here the Jews were immersed in many ideas of the Babylonians, including astrology and perhaps also what would come to be known as *name stealing*, or the playing of linguistic tricks, similar to that done by Sophists. However, the Hebrews had arguably come from around that area to begin with, as Abraham was understood to have been born in Ur.

Indians and Iranians

The Indic people had a mostly Australoid substrate upon which an Aryan superstrate was formed from out of proto-Nordid or Pontic and Turanid cultures such as the Yamnayan-influenced, proto-Scythian, Sintashta and Andronovo cultures. This Aryan superstrate would later be followed up by one of a Nordid type, from the Scythians-proper. All of these, overall, had a fair amount of Neanderthal and perhaps Denisovan admixture, not entirely unlike the Semitic peoples, but tending more toward

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> For divination and casting lots they have the highest possible regard. Their procedure for casting lots is uniform: They break off the branch of a fruit tree and slice into strips; they mark these by certain signs and throw them, as random chance will have it, on to a white cloth. Then a state priest, if the consultation is a public one, or the father of the family, if it is private, prays to the gods and, gazing to the heavens, picks up three separate strips and reads their meaning from the marks scored on them. If the lots forbid an enterprise, there can be no further consultation about it that day; if they allow it, further confirmation by divination is required.

[973] The ancient city of Athens, for instance, selected its officials by way of lottery, though it was directly-democratic, with important matters taken up by an assembly of aristocrats. Eventually, sortition— which would not always successfully qualm threats, especially when a bigger party could take power by force— as a means of selecting rulers and making decisions, would be replaced by majority-rule, the conscious selection of rulers, or making of decisions, by the casting of votes. This, which assumed that a majority would typically win out in a conflict, was a secularizing event that assumed that the selection did not have to occur either by warfare or by way of a priest in charge of divination, acting as a medium between the people and God, but could occur by participants in the assembly directly choosing who they thought best-suited—from among eligible candidates— for the position. Majority-rule has more recently, perhaps since the time of Nicholas of Cusa, been challenged itself by various forms of consensus or range-voting, such as the Borda count or Condorcet method.

dolichocephaly, as is the norm for Neanderthal, and coming from out Scandinavian and Siberian refuge zones rather than simply from holdouts in the Middle East. Siberianization would have occurred by way of influences such as the Andronovo and Sintashta.

The superstrate to Hinduism, the native Aryan religion of India and Pakistan, grew out of an earlier religion, called by some the *Vedic religion* (much like Yazdanism) which had been carried to India from Aryan raiders ultimately sourced in the Samara or Yamnaya and related cultures. The substrate to Hinduism is sourced more natively among the Dravidian peoples. Hinduism typically, but not always, involves the belief in an eternal cosmic cycle that takes place within the waking and sleeping moments of Brahman—the Universe, or God—, and with it the cycle of *samsara*, or of death, birth, and reincarnation. One's place in the the world, one's lot in life, is a result of one's *karma*, or moral behavior, in one's previous lives. By living a pure life, as through ethics and good works, and perhaps by way of proper esoteric training or rituals, one can achieve *moksha*, or liberation from the cycle of death and rebirth. A popular alternative to Brahman is Shiva. *Shaivism* is a very popular Hindu tradition involving worship of Shiva. Other popular gods, sometimes worshipped in a monotheistic fashion, include Vishnu,[974] Devi, Ganesha, and Surya. Hinduism involves the recognition of many gods, and includes within itself polytheistic, monotheistic, and atheistic traditions, being more a collection of local competing traditions that have largely been brought together by the Aryan conquerors and their Vedic superstrate to the Hindu tradition. Traditions such as Hari Krishna are considerably close to Christianity in some of their beliefs, with some suggesting that, in fact, Krishna and Christ are the same person. Hinduism has also been associated with the caste system, whereby different tribal groups, typically arranged around both ethnicity and traditional trades, are held to inherited positions in society, which range from the priests or Brahmins (in Celtic society, Brehons) and the royals or Raja, at the top, to the untouchables, or Dalits, at the bottom, and everyone else, such as the Jats, falling variously inbetween as warriors, merchants, trades people, peasants, and etc. As a result of Hinduism's harsh and restrictive caste system, two tendencies were produced, the *Nastika* and *Astika*. The *Astika* were the orthodox believers, while the *Nastika* were the heretical and heterodox non-believers and those with interpretations counter to those of the priestly classes. Buddhism, named after its founder the Buddha, was a particularly influential form of *Nastika*, had taught against the caste system, that life was suffering induced by attachment to desired outcomes, and that by letting go of attachment we can cease to suffer, using meditation as the vehicle for achieving this. The ultimate goal in Buddhism is the attainment of *Nirvana*, the cessation of existence and so also the suffering which results from existing and desiring.

While the cultures of India may have been widespread long before, the Mauryan Empire represents, perhaps, the first real, large, formally-organized empire in India. The Mauryan people possibly had some relation to the Atlanteans of Mauritania and Morocco, and possibly even the Maori and other "pseudo-Mediterraneans" of Oceania. The Mauraya were derived from the Moriya clan of the Shakya (Saka), as did Chandragupta, founder of the Mauryan Empire. The Mauryan Empire was home to the famed Ashoka, a Buddhist ruler who had declared himself to be the *chakravarti* or "Ruler of the Universe," developing the concept of the *divine right of kings*. The "Ruler of the Universe," upon ascension, was understood to signal the *Maitreya*, or future Buddha, having some relation to the concept of *Messiah* in other cultures. Similar in some respects to the concept of Christ and its

974 Of note, the Vishnu *parana* is pantheistic, and some of the Saka had taken to Vishnuism, as can be found in Saka coinage, *Saka* also being one of the names given to the seven continents in the texts. Buddha was incorporated into Vishnu-worship as an avatar of Vishnu. A prior avatar was Krishna, whom people such as P.N. Oak and others considered to have been a potential origin point for Christianity.

relationship to the *Logos*, the Ruler of the Universe was was associated with having the "Wheel of Dharma" move through him. The fall of the Mauryan Empire would leave the Khyber Pass unguarded.

From out of the Himalayas and Tibet, religion and statism would spread. Religiosity would follow Westward down the Hindu Kush Mountains, through the Zagros, and up through Transcaucasia (and the Ural Mountains dividing the continents of Eurasia) and up into the Alpines of Europe. Alpinid peasants, living in the Alpine Zone of Europe, would become especially vulnerable among Europeans to superstition, owing to their farming lifestyle, particularly affected by havocs such as droughts and floods. This superstition would be played on by later Canaanite religion for purposes of feudal control (feudalism having spread from South Asia), enslaving the peasants in their own stupefaction and directing them through suggestion. This enslavement by way of steering of the mind would be known as *guberne mentis*, "government," which always worked with the blessing of or declared itself to be *religare*, "religion." Indo-European and other languages would likely emerge as a result of Dene-Daic languages— which contain the Sino-Caucasian and Sino-Tibetan— traveling through the mountains and mixing with Turanian languages, or perhaps Kartvellian, if not both.

The Iranic people's substrate came largely from the Zagros and its superstrate largely from the Caucasus and the Pontic Steppe, such as from the Sintashta, Andronovo, and the Oxus and Yaz cultures[975] that started to become sedentary and feudalistic. As Christopher Beckwith tells us, in *Empires of the Silk Road*, "Large areas of Siberia, deep into Mongolia, were anthropologically Europoid in High Antiquity."[976] This is where the Iranic superstrate comes from. Iranics are especially associated today with a Georgian (as opposed to Armenian[977]) Caucasoid sort of phenotype, which is also common among Saxons and Samaritans, having been associated also with later migtations of the Nordid Scythians. They eventually established the Median Kingdom and the Parthian Empire, becoming known later, after succumbing to the also-Iranic Achaemenid Empire, as the *Persians*.[978] *Iranian* is basically the same as *Aryan* or *Alan*. Tats are an example of Parthi people in the Caucasus. Mountain Jews, perhaps a relative of the Tats,[979] speak the Tat language, along with some Armenians.[980] The Indian and Iranian peoples collectively speak a branch of the Indo-European languages called the *Indo-Iranian* or *Indo-Aryan* languages, which range from North India and Nepal up to Turan and over to Anatolia. Today, Iranic languages are spoken in Georgia, Iran, Afghanistan, Pakistan, and Tajikstan, naturally having close affinities also with the Indic languages centered in India, also to be Aryan languages.

A remnant of Gutian and Yaz religion, perhaps, and home in the Zagros Mountains and Iran more generally is Yazdanism. Yazdani religion is essentially pantheistic, believing a somewhat transcendent God to encompass the entire Universe. The world, to the Yazdani, is internal and external, invisible and visible, transcendent and immanent. It has been compared to the ancient Mesopotamian religion involving the Anunnaki, favorites of "ancient astronaut" charlatans, aspects of the god Anu, due to its emanationism involving seven emanations. The Yazidis hold Melek Taus, symbolized by a giant peacock, to be the lord of the planet, an entity suggested by outsiders to be Satan. Like Hinduism, Yazidis believe in reincarnation, and they believe that important figures as manifestations of the Divine incarnate to teach the way.

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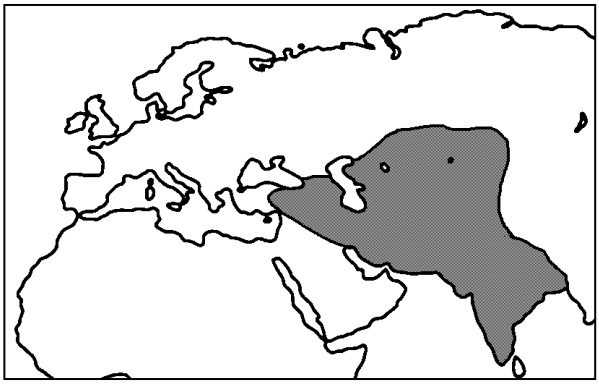
975 Sometimes considered proto-Saka. The Yaz culture practiced proto-feudalism in Central Asia from citadels.
976 Beckwith, 58 (footnote 4)
977 Georgian Caucasoids tend to have softer features, including smaller noses, though Armenid noses may also be found among Iranids (and Afghanids)
978 The Saka served the Persians (Sassanians) as cavalrymen, perhaps developing into cataphracts in Persia before becoming Saxons of Europe, the Sassanians being their cousins
979 Tats are dolichocephalic while Mountain Jews are brachycephalic
980 *Tat* is a rendition of *Jat*

Like Hinduism, Mazdaism had grown from out of native Aryan religion, such as that revived by Rodnovery or Assianism. Ahura Mazda was the "Lord of Wisdom" as well as Being itelf and, similar to neo-Platonism and its "Source," was also goodness itself. Mazdaism would develop into Zoroastrianism and Zurvanism, and later into Mazdakism. Zoroastrianism, the largest of them all, and initiated by the prophet-philosopher Zoroaster, had posed that Ahura Mazda was the good god, and ultimately the god who wins in the end, but that another god, Angra Mainyu, who was an evil god, was in a cosmic battle with Ahura Mazda. This presented a kind of modal duality wherein two gods were set in a duel, but one which ultimately resolved in favor of the one, good god, Ahura Mazda,[981] which, as with the Source of neo-Platonic philosopher Plotinus, is Being itself. Like the Ancient Egyptan religions, Zoroastrianism believed in a judgement after death, and was monotheistic, becoming a great influence on both Abrahamic religions and Hellenistic monotheism, as well as on Hinduism. Zoroastrianism would be especially influential among the Persians, but its holy texts are called *Gathas*, presumably of some relation to the Goths. Zurvanism would split with Zoroastrianism in, instead, holding that the god Zurvan, a neutral and unbiased god, was the ultimate, the One, and that he had created the twins Ahura Mazda and Angra Mainyu. Elements of the Mazdaic religions, which are heavy on astrology, may ultimately be sourced in Chaldea or Babylon, as with the Sabians who are also said to carry on the original tradition of astrology. There are similarities between Zoroastrianism and the Ancient Egyptian religion of Atenism, started by the monotheist reformer Akhenaten. Otherwise, Egyptian religion is perhaps more relatable to Vedic or Hindu and especially Canaanite and Germanic polytheism. However, one important characteristic about Egyptian religion cannot go without being stated, and that is its proclivity for teleology, which tended to add a linear component to their beliefs that was connected to long-term thinking. The Egyptians were very much concerned with an afterlife, and they believed that one's destiny or fate was dependent upon how justly one lived. This would become an important and defining feature of Western thought, and would contribute to natural philosophy in the hands of Greeks such as Pythagoras, Socrates, Plato, and especially Aristotle. Teleology can also be found in Babylonian and other Aryan traditions.

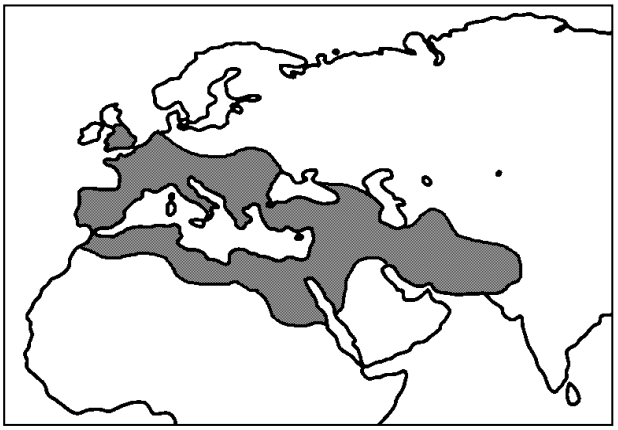


General combined range of Indians and Iranians

Greeks and Romans

The Greeks and Romans had largely been Mediterranoid peoples with a superstrate of proto-Nordic laid atop of them by waves of Yamnayan- and possibly Hittite-sourced peoples, bringing the Indo-European languages of Greek and Latin to the North Mediterranean coasts, and laying them atop the Old European Cro-Magnoid and Mediterranoid cultures such as the Etruscans and Minoans and Basques.

[981] *Ahura Mazda* means "Lord of Wisdom"



General combined range of Greeks and Romans

The Greeks are known to have been the home of democracy, especially by way of Ancient Athens. Inhabited by the Cyclopians since long before, it would become the home of the Mycenaen civilization, the proto-Greeks. For a long time, the Athenians had been ruled by kings and a land-owning aristocracy. Draco, whose name gives us *draconian*, established harsh policies in Athens, before Solon abolished debt-slavery in Athens and established the first known directly-democratic city-state. Solon broke up many large landed estates and greatly freed commerce for the people of Athens. The market in Athens was known as an *agora*, and its democratic assemblies were called e*cclesia*. Athenian democracy would be corrupted by the domination of Peistratos the tyrant, a populist leader who monopolized control of political offices for him and his family. Perhaps something of a proto-"sewer socialist," he went about constructing aqueducts. Some elements of the democracy were preserved even after its corruption, with offices filled by lottery rather than election, excluding those offices of the generals.

The Greeks and Romans are known for their secular societies, too, perhaps the first large secular societies in history. Greek and Roman secularism was likely initiated by Sanchuniathon, a Phoenician philosopher who exposed the symbolic nature of Phoenician religion, pointing to natural phenomena as the real source of knowledge. After the Phoenician philosopher Sanchuniathon, who had declared religion to involve secret metaphors about Nature, had exposed the metaphorical nature of the gods, the Greeks seem to have gone about a secularizing revolution. They would initiate the modern West with their secularizing natural philosophies, deflecting, though not entirely, the onslaught of Eastern religion in the hands of Canaanite sophists and mythologists. The Greeks seem to have run with the insights of Sanchuniathon, producing a secular society that created secular philosophy, philosophy centered not around supernatural religion, but around Nature.

Some of the Greek and Roman mystery schools, but especially the schools of philosophy, would play a role in exposing religion for what it is, a human interpretation of Nature. The Carravaka, an atheist sect in India, may have preceded Greek secularism, but can't be said to have established a secular civilization the way that the Greeks and later Romans can be said to. Still, sophistry and mythology continued for some time, and polytheism and other fictions were difficult to give up, having been so ingrained in the culture. One author, in "Mystery Religions and Christianity," holds that "Greek life was characterized by such things as democratic institutions, seafaring, gymnasium and athletic games, theatre, and philosophy."[982] The secular democratic and republican societies of Greece and Rome would produce the staples of ancient Western philosophy, which covered many schools and renditions of them. Philsophy is, itself, heresy, especially if philosophy is the knowledge of good and evil.

Early philosophers from Thales, Pythagoras, and Heraclitus to Xenophanes, Parmenides, and Empedocles tended toward a pantheistic view of the world, expressed in different ways. This had come itself from the older sages, *sage* meaning *wise man* or *good person* (or what would become *saints*), who had developed a kind of pantheism themselves. The *Socratic Revolution*, which would see the moral philosophy of Socrates—the idea that it is better to suffer harm than to inflict it on another— take hold

[982] N/A4

in Plato, Aristotle, and others, would greatly impact the peripatetics, Platonists and the later neo-Platonists, Stoics, and others to follow from the Graeco-Roman world wherein Christianity would be developed. The Socratic Revolution introduced a focus on teleology, morality, and idealism, likely sourced from Egyptian notions relating to the afterlife and how to prepare oneself for it, but perhaps also from the Hebrew prophet Jeremiah. Socrates prescribed living an examined life.

Greek society would reach its zenith under the influence of Alexander the Great, a student of Aristotle, who had attempted to conquer the entire world. In the process, Greek culture, including philosophy, was spread widely, a process called *Hellenization*, named after the Greek godess Helen. Hans Leisegang, in "The Mystery of the Serpent," as found in Joseph Campbell's *The Mysteries*, implies the pantheistic foundations of Hellenistic religion when he speaks of "the era of Hellenistic universal religion, that 'solar pantheism' which [Paul] Wendland [...] refers to as the terminal form of the history of ancient religions."[983] In connection with this, Leisengang mentions the Mithraics, Gnostic Christians, and Stoics, saying that with "time this solar pantheism became enriched with other ideas from various sources, and Philo made it into a universal mystery of light, in terms of which he even reinterpreted the *Old Testament*."[984] Indeed, "the solar pantheism of late antiquity [...] made Yahweh, like the leading gods of various other religions, a sun god."[985] This pantheism was symbolized by the *great serpent*, which sheds its skin and is reborn. The author also connects the god Pan to this solar pantheism, showing him as depicted in the center of a zodiac.[986]

The Greeks had conquered as far as India, such that it is possible to speak of Indo-Greeks, Greco-Buddhism, and so on. The Indo-Greeks, following Alexander the Great and the philosopher Pyrrho, perhaps already influenced by Buddhism from Greek exchanges with Buddhists on the Silk Road, associated some with the Indo-Scythians and brought back Buddhist sentiments to Greece, leading to a bastardization of Greek pantheism and philosophy (as previously influenced by Egypt, Phoenicia, Israel, and Babylon[987]) as well as to philosophies like Stoicism and Epicureanism. Stoicism, started by the Phoenician Zeno of Citium, would reflect much of the older Indo-European pantheism, but—along with some positive innovations— with the addition of gaslighting oneself about one's emotions, which some have referred to as "self-tyranny," a sort of repression of one's self, an absurdity gained from Buddhism used in efforts of outward manliness so as not to appear emotional to others (which is not "manly"). This became especially fruitful for the Roman military, which could much easier send men who did not complain to war and to enforce unjust laws on their fellow Romans. Epicureanism, on the other hand, was a tendency to atheism or non-theism, suggesting the neutrality of the gods toward one's life, and the benefits of being away from displeasure and of having solace. In a classic defense of common sense, Epicurus had said that "[i]f you argue against all of your sensations, you will then have no criterion to declare any of them false." *Apikorsim* refers to a Jewish heretic, a follower of Epicureanism, named after Epicurus. Only Jews use his name this way, and most Jews today are *apikorsim*. Ultimately, the split between the Stoics and the Epicureans would carry on through much of history, such that this might be considered a sort of foundation or milemarker for the antagonisms between religious and secular efforts of today, such as the two poles of Christian Anglo-Saxon capitalism and secular Jewish communism.[988] The Greek mythographer Euhemerus said that the gods were simply the deified rulers,

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[983] Campbell[2], 218
[984] Campbel[2], 219
[985] Campbell[2], 223
[986] Campbell[2], 210
[987] Such as Egyptian and Phoenician wisdom, mathematics, and philosophy, Israelite theology (by way of Jeremiah's followers), and Babylonian astrology
[988] Christianity was largely an outgrowth of Stoic beliefs (among others), and the Phoenicians may have become the Angles of the Anglo-Saxons, while Karl Marx was a fan of Epicurus, whose name means so much to Judaism.

founders, and champions of the past, and that their cults were continuations of vanquished political structures, recognizing a cult of Alexander the Great taking place in a similar manner.[989]

The Romans, greatly inspired by the Greeks but also displacing their control of the Mediterranean, would establish, after their own period of kingship as the Roman Kingdom, the Roman Republic. The last king of the Roman Kingdom, Lucius, or "Tarquin the Proud," was expelled from Rome after his son, Sextus, had raped a noblewoman. Her husband successfully organized support from the Senate and the Roman army, who would later abolish the monarchy, declaring instead a *republic*, a government exercised over the public relations of society, as opposed to their private affairs. As Domitius Ulpianus suggested, "Public law is that which concerns the Roman state, private law is concerned with the interests of citizens."[990] The Roman Republic would thenceforth be governed by a double consulship, each having the power to veto the other, something preserved in modern conceptions of *hamarchy*. Tarquin the Proud would conspire to take back the throne.

The Roman Republic would eventually degrade into the Roman Empire, losing its democratic qualities. At first, the Roman Empire pretended to keep up with the republican values of the Roman Republic, under the Precipate Period, but the corruption of the Republic and its having turned into an Empire would become widespread knowledge during the later Dominate Period of the Roman Empire.

The Greek and Roman people were both Indo-Europeans, but they spoke languages from different branches of this larger family tree. Nonetheless, the Greeks and Romans influenced one another so much that it is impossible to separate them fully in terms of culture, historians often speaking of a *Graeco-Roman world* and so on. The Graeco-Romans interacted with the Phoenicians and other Canaanites, too, and the Egyptians, among other Mediterranean Afroasiatic peoples, such that *Graeco-Egyptian* is spoken of as well, or *Graeco-Roman Egypt*. Like the Greeks and the Romans, the Egyptians and the Phoenicians shared much in the way of culture. Despite the differences between the Indo-European and the Semitic languages, their cultural ties are strong enough that the Ancient Greek and Ancient Hebrew script is basically the same, written in reverse.

As with the philosophers, the first true historians would come from out of Ancient Phoenicia, Greece, and Rome. Though following well after Sanchuniathon, Herodotus, a Greek, became the official "father of history" when he compiled historical works, distinct from myths as well as from chronicles or annals. Thucydides was an Athenian historian, more rational and less religious than was Herodotus, and Xenophon was another Greek historian. Roman historians would come to include those such as Polybius, Cato, and Pliny. Along with history internal to their societies, ancient outsiders, such as the Scythians, were described variously by Greek and Roman historians such as Homer,[991] Herodotus, and Pliny the Elder, and since by multitudes of others, today using insights from archaeologists and anthropologists, who study such things as their phenotypes and their material cultures, as well as philologists, who have deduced a great deal about their languages and, when reflecting upon their material culture and environment, about their cultures. Using this information, it is possible to get a much better idea of who these people were and to advance more toward a natural history of humanity,

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Buddhism would also directly influence the emerging Germanic Anglo-Saxon and Jutish societies, coming from out of peoples such as the Saka and Goths, leading to gods such as Odin.

[989] As a result, *Euhemerism* is the belief that myths are derived from legends

[990] *Huius studdii duæ sunt positiones: publicum et privatum. Publicum ius est, quod statum rei Romanæ spectat, privatum, quod ad singulorum utilitatem; sunt enim quædam publice utila, quædam privatim*

[991] Who said the Scythians were the most just and proud of all people

freed from religion. Pliny's *The Natural History*, after all, was not limited to primarily-physical Earth sciences, like it is today, but was a general encyclopedic compilation of the works of earlier authors.

Despite their having had the titles of *democratic* and *republican* societies, and despite their having had progressive elements, these were nonetheless very class-oriented societies that had no problem making use of slaves. The democracy of Ancient Athens, though direct, was not a popular democracy, but an aristocratic one, in which one could not participate without having been noble-born. The same is true of the Roman Republic. The Patricians, for instance, held much political power in the Roman Republic, having monopolized many important religious positions that granted them automatic influence in the Senate. Some of the Plebeians, typically commoners, had become nobles, or politicians, as well, but overall the Plebeians or "free men" were under the political influence of the Patricians. Eventually, *plebeian* came to be a term to refer to anyone who was not a senator, and who thereby had no political influence.

Slaves, though relatively low in number, were a major part of the Roman Republic and Empire, upon which it was dependent. Pirates were a particularly prevalent source for slaves. Slaves might be brought in from Africa or even from Northern Europe and Eurasia. Greek slaves were seen as especially educated and capable of performing important duties. Spartacus had been a Thracian slave who led an uprising. Roman law, as understood by Gaius, saw slavery as "dominion of another person contrary to nature" as established in customary international law. In other words, it had been a longstanding custom, between different peoples, not to enslave one another, and the Romans were going against this international custom. Of the Roman statesman and Stoic, Seneca, Rudolf Rocker tells us that

> Seneca opposed slavery, and in many of his letters, especially in the nineteenth, reached genuinely socialistic conclusions. Of course we must not neglect to mention that one cannot very well harmonize Seneca's life with his teachings; he had to face in the Senate the accusation that he had accumulated his wealth (he left behind 300,000,000 sesterces, say about 15 million dollars) by wangling legacies and practicing the vilest usury.[992]

Buckminster Fuller says that, "[w]hile historians place prime emphasis on the Roman legions as establishing the power of the Roman Empire, it was in fact the development of ships and the overseas line of supply upon which its power was built— by transporting those legions and keeping them supplied." He connects this sea power of the Romans especially with the inhabitants of Venice, the Venetians,[993] saying that that they were also the Vikings who had gone about conquering the shores of Europe. He says that

> in Italy—in the Northeastern corner—is Venice, the headquarters of the water-people. The Phoenicians— phonetically the Venetians— had their South Mediterranean headquarters in Carthage in Northern Africa. In their Western Mediterranean and Atlantic venturing the Phoenicians became the Veekings. The Phoenicians—Venetians— in their ships voyaged around the whole coast of Italy and sent in their people to each *castello*, one by one. The Venetians had an unlimited line of supply, and the people inside each *castello* did not. The people inside were starved out. Thus, all of the regional masters of the people in Italy hated the Venetians-Phoenicians-Veekings who were able to do this.[994]

Fuller says,

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[992] Rocker[1]
[993] The first known leader of Venice was named *Ursus*, like the bear
[994] Fuller, 70

> The Romans' overland road to England became obsolete. The Phoenician ships sailing out through Gibraltar into the Atlantic outperformed them. This shifted the battles among the world trade-route power structures from the on-the-land popular visibility to popularly unwitnessed seascape [...] Who the power structures might be became popularly invisible.[995]

The Phoenician-Etruscan, Jewish, and Germanic-derived Vikings would go about establishing trade networks in Northwest Europe, controlling the supply of amber from Jutland and tin from Britain, among other things.

The Romans would eventually combine Hellenism, Canaanite henotheism, and Indo-Persian Mithraism and monotheism and others with grassroots Christianity or Gnosticism, thereby establishing Catholicism. This accompanied the transition from the Roman Republic to the Roman Empire, and together these established increasing State and Church powers. The Empire would fall to the Canaanite and Scythian barbarians of the Iron Age, ushering in the Dark Ages, and the Church would lose its political authority after the destruction of the Roman Empire by barbarians, but would see a re-emergence after the Papal Revolution and the establishment of imperialism and absolutism in the Carolingian and the Holy Roman Empire, wherefrom the Romans would attempt to gain hold again of Western Europe. Greek and Roman natural philosophy, however, would see a revival during the Renaissance, Scientific Revolution, and Enlightenment.

Thracians and Scythians

The *Thracians* were an Indo-European people living in the Balkans North of the Greeks, alongside related peoples sometimes also considered themselves to be Thracian in a wider cultural sense, such as the Dacians and Illyrians. Like others in their area, such as the related Phrygians, the Thracians and Scythians were known for wearing liberty caps, much as can be found worn by characterizations of dwarfs in modern culture, or with conical hats, indeed wizard hats. This is where the wizard hat comes from, in fact.[996] They were a very tribal people, prone to fragmentation, and were described in Homer's *Illiad* as allies of the Trojans in their wars against the Greeks. They were derived from descendents of both the Beaker people and the Samaran or Yamnayan-derived peoples, speaking an Indo-European language. They were known as horsemen and feared warriors who were highly polygamous, having many wives per (happy) Thracian man. *Europe*, as used by the Greeks, originally referred to the territory of the Thracians.[997] Josephus has said that the Thracians had descended from Tiras, becoming the "Thiracians." In *The Bible*, Tiras is named as a son of Japheth.

The *Scythians*, like the Thracians they had, in part at least, come from, are sometimes considered to be a specific people but are more often spoken of in the sense of a cultural complex. This cultural complex includes a wide range of people, including the Cimmerians, Sarmatians, Parthians, Saka, Getae, and many others.

The earlier Aryan and Thracian cultural complexes might be considered to be proto-Celtic and proto-Germanic, perhaps, while the later Scythians, who would establish themselves as an ethnic superstrate and as a ruling class later on, might be considered the source of the Germanic and Celtic ethnicities more properly. All of these people are variously considered to be or have been derived from steppe peoples and tended to share the same sort of pastoralist lifetstyle. Nolan and Lenski remark that "[d]espite the small size of their communities, herding societies are usually fairly large," pointing to the

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[995] Fuller, 72

[996] Despite their love of liberty, they were involved in much slaving

[997] Thracians were a people who were never united as a whole but which represent more of a loose grouping

fact that pastoralists tend to maintain small clans within large confederations of sometimes mutually-warring people. They suggest also that

> The basic resource in these societies is livestock, and the size of the herd is the measure of a man. Large herds signify not only wealth but also power, for only a strong man or the head of a strong family can defend such vulnerable property against rivals and enemies. Thus, in most of these societies, and especially in the more advanced (i.e., those with horses or camels and herds of larger animals such as cattle), marked social inequality is the rule. Hereditary slavery, for example, is far more common in herding societies than in any other type.[998]

This certainly fits the description of not only Northerly steppe peoples such as the Thracians and Scythians, but also the Southerly lowland peoples such as the Shasu.

The Scythians would get particularly involved in matters along the Silk Road, fighting to open up trade blockages as well as to create them for themselves. As Christopher Beckwith says,

> While the Scythians are best known as fierce warriors, their greatest accomplishment was the development of a trade system, described by Herodotus and other Greek writers, that linked Greece, Persia, and the lands to the East and made the Scythians immensely wealthy [...] [A] majority of their driving force [...] was the need to support their sociopolitical infrastructure, which was built around the person of the ruler and his *comitatus*, or "oath-sworn guard corps," whose members numbered in the thousands. A bustling land-based international commerce developed in Central Eurasia as a result[999]

The *comitatus* that Beckwith mentions, he speaks of as "the most crucial element of the early form of the Central Eurasian Cultural Complex."[1000] He compares it to an oath of blood brotherhood.[1001] It basically consisted of a lord to whom all swore fealty. At this time, there existed the principle of *compurgation*, whereby one could be acquitted by having a group of ten, twelve, or some other customary number of men swear an oath that a criminal act was beyond one's character. This is also known as *oath-helping*, and a comitatus basically consisted of a retinue of oath-helpers, affording the lord legal immunity from crimes. Rather than having been the original situation, it seems to have instead developed as a means of getting around the influence of a Lawspeaker, the civil authority before the rise of such chieftains, lords, and kings. The comitatus system allowed for the development of proto- and eventually full feudal structures, such as those that would especially characterize the Royal Scythians and the various kingships and empires that would spring up.

The Thracians and Scythians are at times associated with strange behaviors. There are myths surrounding transvestites and homosexuals among Thracian and Scythian men, such as Orpheus and the Enarees, perhaps owing to the polygamous and hypergamous nature of Scythian society, factors that have counter-intuitively been suggested to contribute to feminized men.[1002] Some Scythian women were horseriding warriors, called *Amazons*. The *Andropophagoi* were a cannibalistic tribe among the Scythians. Similar to some of the mad gurus and Aghori, they drank from skull cups. Cannibalism was also practiced by others of the Scythians, sometimes for different reasons. The polygamous Messagetae

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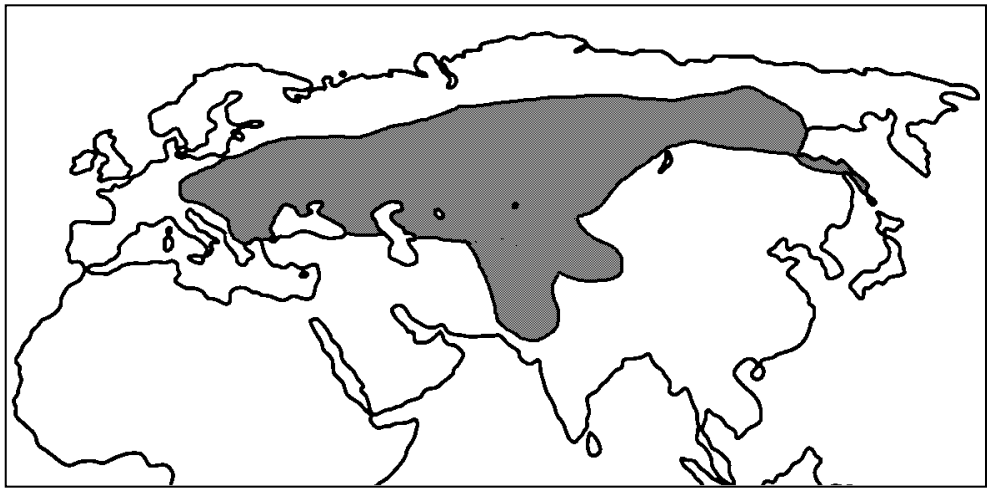
[998] Nolan and Lenski, 206
[999] Beckwith, 59
[1000] Beckwith, 12
[1001] Something in common with Native Americans
[1002] And, to be fair, Greece also had its fair share of homosexuals and perhaps some transvestites as well, as with Rome

were said to eat their wives upon their death. Scythians were also known for their habit of *scalping*, removing the hair of fallen enemies as trophies, something they have in common with some of the American Plains Indians, perhaps even deriving it from them, perhaps along with horses (which may have actually been native to the Americas or have come into the Americas before Europeans did[1003]). *Anarya* were pot-smoking, androgynous shamans and soothsayers among the Scythians who were considered to be unmanly and opposed gender conceptions, but who were associated with orgies and antlered headdresses, and were feared for their powers. They may have been sexually impotent and played the role of the "bottom" in sexual encounters with more masculine men.[1004]

Like the Yamnaya, whose Ural-Altaic component likely came from the East, the Scythians are also thought to have extended their culture in the East before moving Westward.



General combined range of Thracians and Scythians
(excepting derivative Celts, Germans, and Iranians)

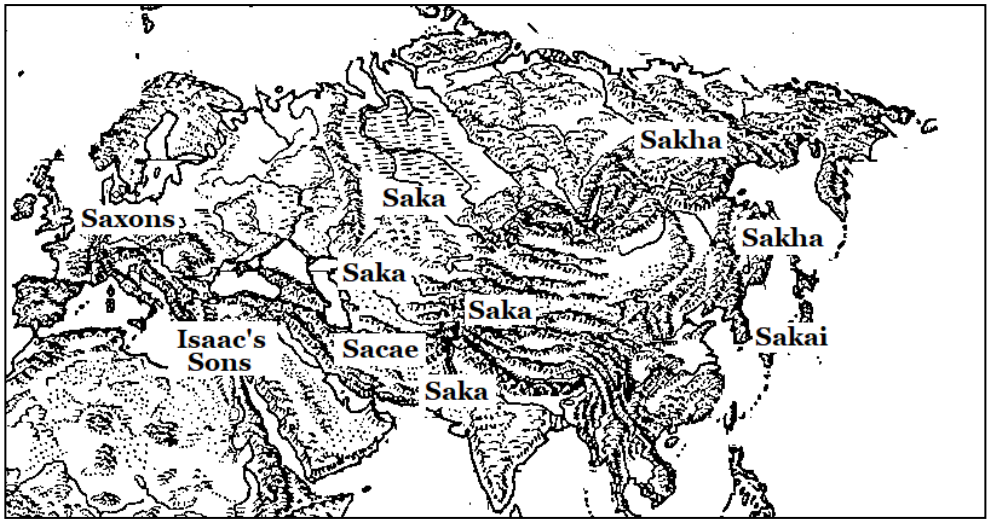
Some of the Scythians, such as the Saka (Saxons) or Shakya, were apparently derived from or had converged with the Andronovo culture, suggesting that these Israelites had come back to visit what may have been a Borean or Hyperborean homeland to at least one component of their genetic heritage, some possibly making it and staying there, as the Sakha,[1005] who live in Yakutsk, before making their way back toward Sumeria again, where they would establish the Yaz culture.

The Yaz culture is considered to be counted among the early Scythians, perhaps especially the Saka and Alans, sometimes being considered to have been proto-Saka or proto-Alan, though certainly also of relation to the Sarmatians, likely being derived from the Oxus cultural complex, but more particularly a Andronovan, Sumerian, or Samaritan component of it. They had kurgan burials, citadels, and keeps in castles with mottes. They are also associated with early practices of irrigation, having been responsible for early sedentarization of Aryan or early Scythian cultures, which would make their way West into Europe. There is also a Sakarya River that is beneath the Black Sea in Anatolia/Phrygia, near Troy, perhaps representing another important Saka location for control of trade.

The Scythians are associated with proto-Zoroastrian beliefs similar to Yazdanism and Yazidism, which are carried on by the Iranic Yazidis, Kurds, and, as Ishik Alevism, among Turks. The Saka, especially

[1003] As was suggested in a paper by William Timothy Treal Taylor and a large number of compatriots in "Early Dispersal of Domestic Horses into the Great Plains and Northern Rockies"
[1004] Androgyny and transvestism was also common among the followers of Astarte
[1005] The religion of the Sakha is known as *Aiyy Faith*, a derivative of Tengrism. The sages are called *Olonkho*.

after having been driven by the Yuezhi (Goths, Jews) from the Eastern steppes of Sogdia and Bactria, went back to Northwest India, becoming the Indo-Scythians. This suggests, perhaps, that the Saka, chased from their home in Israel, were making a perennial trip back through various homelands, one at the old polar region and others, after retreating from the Yuezhi, along the old equator (which they would then traverse along in the form of the Jat Belt).



General range of the Saka excluding plausible excursions into Africa

In India, as the Indo-Scythians, the Shakya established an oligarchic republic[1006] and established Buddhism. Some of the Indo-Scythians had fought with the Indo-Greeks in the army of Alexander the Great, the Greek conqueror of Persia (Achaemenids), who spread Hellenism and secular philosophy across Eurasia, leading to views such as Hellenistic Judaism and Greco-Buddhism. Alexander's mission of breaking up Persian control of the Silk Road was a success, leading to the Macedonian and then Seleucid Empires, both Greek. The Shakya took Indian influence back up to Europe, especially to Germany and Scandinavia, perhaps following the pilgrimage of a sun-worshipping religion that directs them toward the Northern Lights and the arctic circle in order to see that the globe is round, something learned from mysteries from when the axe people had migrated around the Earth along the old equator that is followed by the Jat Belt. Indo-Saka gave sermons in the form of *kathas*.

Gautama Buddha had been a proto-Germanic or Indo-Scythian prophet, his name often spelled *Gotama* and being a reference to the Goths, a Germanic people. The Goths had found their way into the East, where they would become known as *Ostrogoths*, "Goths of the East." His stories from his past lives are preserved in the *Jataka*[1007] tales. Another name, or perhaps a title, of Buddha, perhaps even more appropriate, was *Shakya-Muni*, "Sage of the Shakyas" (another name for the Saka). Buddha had been a Saka,[1008] a Shakya, a Saxon. There is some suggestion, also, that the early Shakya were of relation to the Munda people of India, who speak an Austroasiatic language, as in Southeast Asia. Indeed, the Shakya were a people who strongly opposed the caste system, especially as it related to the Dalits, or

[1006] The *Mahabarata* speaks of factions in the *gana-sanghas*, or aristocratic republics, as being dual and functioning similar to the two-party system of today. The *Vajjika League* was a large confederation of republics during the time of the Sakya Republic but larger.

[1007] Notice *Jat*

[1008] Scholars such as Michael Witzel, Christopher I Beckwith, and Jayarava Attwood have argued in favor of Scythian origins for the Shakya

untouchables, of which the Munda[1009] may have been, and as inherited by their ancestors.[1010] While the idea that Buddha was a Goth or a Saxon may sound strange, what is even stranger is that the Vikings were practicing Buddhists, with their god Odin being a manifestation of Wutan, Wotan, Bodan, Buda, Budha, Buddha, or etc. Budha was the Hindu deity of the planet Mercury, something that would later be amalgamated with gods representing Venus in the Mediterranean, such as Hermes, Thoth, or Lucifer, sometimes also associated with Mercury.[1011] After searching for inner enlightenment, it is said, the Norse Odin hung himself on the "World Tree," and after nine days and nights received the gift of communication, of the runes. Some have claimed that Jesus, too, had been a Buddhist or had great influences from Buddhism, perhaps in particular those who trace him through to the Therapeuts.

The Indo-Scythians— after the governor of Sakastan, Gondophores, declared himself the "King of Kings" in rebellion against the Surenese Parthian landlords— had been followed into India by the Indo-Parthians, who would take territory from the Indo-Greeks and the Indo-Scythians in the establishment of the Indo-Parthian Kingdom. The Parthians, who would eventually become the Persians,[1012] had grown, in part, from the Pani, who had conquered the region of Parthia. Like other steppe peoples, such as the Saka, they had come from the Scythians, perhaps more specifically from the Dacians, and were part of the Dahae Confederation that controlled trade routes on the Silk Road. The Parthians, who may have descended from the Levites, had become Zoroastrian *magi*, or "magicians." Three of these Levite priests had apparently followed astrological signs to a site in Bethlehem, where Jesus Christ was to be born. According to Steven M. Collins, in "Parthia: The Forgotten Ancient Superpower and Its Role in Biblical History," "the Magi were powerful members of the Parthian bicameral body that elected Parthian monarchs and wielded great influence within the empire." He says, "[w]hen the Magi were led by God to pay homage to the young Jesus, they doubtlessly learned that Joseph, Mary, and Jesus," as Arascids, "were all related to the Parthian dynasty," and so "both Joseph and Jesus were potential claimants to the throne of the Parthian Empire!"[1013] It is for this reason, suggests Collins, that Herod, the Roman King of Judea, appointed "King of the Jews," was worried about his throne, and had the male babies of Bethlehem put to death. There had almost been a conflict between the Romans and Parthians as a result; the Parthians had previously ruled over Palestine and the Romans' claim on it was rather fresh. When Jesus was crucified his cross had a sign placed on it declaring him the King of the Jews.

In China, the Tocharians, who are depicted with large noses, were likely Indo-Europeans who had composed the most Easterly wing of the Celto-Thracians,[1014] and were known as the *Yuezhi*, which some have translated as *Goths* or *Jews*.[1015] *Yuezhi* refers to peoples living in places as diverse as Tibet, China,

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[1009] The Munda language is related to the Khmer language in Cambodia, and may date back to a period when the equator ran through Angkhor Wat, which came be controlled, probably reclaimed, by the Khmer Rouge, an Austroasiatic people

[1010] The Austroasiatic languages are understood to have had an influence on Indo-Aryan languages, perhaps suggesting a connection from very long ago, when the Jat Belt was the Movius Line, followed by migrations of Australoids, potentially mixed with little people like Java Man, *Homo floresiensis*, or etc. of the Malay Peninsula and Indonesian archipelago, potentially though not necessarily at a time when it may have been *Sunda*, a larger peninsula. In this way, the Saka, a people following the footsteps of their ancestors, may have recognized the Munda as one of their own, taking their influence with them back up the Jat Belt.

[1011] Lucifer, for instance, is Venus by virtue of being the Morning Star and possibly in connection with Ishtar, but is Mercury in connection to Lugh

[1012] And possibly the Portuguese

[1013] Collins[2]

[1014] Their mummies were found wearing tartans

[1015] W.B. Henning, for instance, suggested that various kings had names resembling the Tocharian language, a branch of Indo-European spoken in the Tarim Basin, pointing out also the similarity of the name *Guti* to *Kuci*, a

Qianghai, and the Tarim Basin, and is often applied to non-Mongoloid peoples inhabiting East Asia. Often living to the Northeast of Qin China, some of the Yuezhi had joined the Qiang people of Qianghai. But they are best known from their home in the Tarim Basin, from which they had apparently traded jade to the local Chinese in return for silk, which they hocked to their neighbors in the West, an early example of trade along the Silk Road. They were also traders of slaves, and may have been Moon-worshippers. Associated also with blacksmithing, they may have descended from Gutians of the Zagros Mountains, some of the early sources of tin for smithing. In competition with other Scythians, as is Scythian tradition, the Tocharians are understood to have displaced the Saka from Northern China near the Ili River. As with the Saka, the Tocharians were major proponents of Buddhism, and served a large role spreading Buddhism, a native Indian religion, into China. The Yuezhi apparently had some conflict with the Indo-Parthian kingdom, whom they resided nearby for some time. TheYuezhi likely took the form, also, of the Yue, from whom the Chinese language of Cantonese is derived. Scythians made it all the way to Mongolia, in the form of the Pazyryk culture. Yuezhi were also the people the started the Kushan Empire, a massive empire that wrestled itself a place between the Parthians and the Indian peoples, perhaps the foremost disseminator of Buddhism to the West as well as to China. They were major affiliates of the Qin, but had come up against groups such as the Xiongnu, Han, and Huns, likely, with elements of the Qin,[1016] derivatives of the same people, coming from an ancestor called *Yu the Great* who had apparently controlled the floods.

Lao Tzu, the founder of the philosophy of Taoism, coming out of the famous Hundred Schools of Thought informing the Warring States Period following after the Spring and Autumn Period, is likely to have had Scythian origins. Known as *Old Dan* or *Dan Li*, Lao Tzu taught *the Way*, or *the Tao*, a concept not entirely unlike the Greek and Chrisitian concept of *the Logos*. His philosophy would compete with those of others, such as Confucius and Mozi (perhaps named after Moses). It is my opinion that both Buddha's and Odin's names are derived from *Lao Tzu*, the author of the *Tao te Ching* and founding figure of Taoism. That is, it is possible that Old Dan is connected to the Tribe of Dan that seems to have conquered much of Europe, leaving its legacy in names such as the *Don River*, *Dnieper*, *Denmark*, and so on, perhaps leaving behind also the legacy taken up later by *Bodan* and *Wotan*. This would suggest that the Taoist philosophy of *wu wei*— or not forcing things—has been wildly successful, and is still marching forward. This concept is very conducive to mutualism. Much of Chinese philosophy would come to influence the West, though largely indirectly until after the Age of Enlightenment when translated Chinese works started to become more widespread.

Dravidians, Jats, and the Jat Belt

In South India and Sri Lanka there is a group of very dark-skinned people, among them the Tamils, who speak a *Dravidian* language. It seems to me that the Dravidians, sometimes called the *Indo-Melanid* or *paleo-Indid* race, are themselves an archaic post-Levantoid and Australoid mixed with some Cro-Magnoid or Mechtoid, [1017] as a proto-Mediterranoid group,[1018] their relatives composing the substrate of

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major city of the Tocharians, and that the Yuezhi (possibly another name for the Tocharians) could also been known as *Guti* ("Goth")

[1016] The Qin are claimed to have descended from Gao Yao, a political advisor sometimes associated with Lao Tzu's lineage of *Li*

[1017] If Caucasoid, proto-Mediteranoid, or post-Mechtoid, Dravidians may have developed in the Caucasus among proto-Turanians, in Iran or Pakistan, or even in North or on the Horn of Africa or in nearby Arabia (India having been occupied by Australoids), perhaps having some relation to the Nilotic-Cushitic people and contributing to the lineage of the Hamites and Semites, spreading from Afro-Arabia to become influential all along the Indian Ocean and out into Indonesia. It may be that Dravidians are better categorized as a proto-Caucasoid group of, say, Mediterranoids, possibly proto-*Arabids* coming from the Arabian Peninsula. Their dark-skinned phenotype was

South and West Asians of mid- and lower-level castes (Tamil Dravidians called *Adi Dravida* or "first Dravidians" are considered to be *Dalits* or "untouchables" and are pariahed as the lowest caste). They seem themselves to be a transition between Australoid and Cro-Magnoid with Levantoid mixed in. The Levantoid superstrate in Dravidians may be responsible for early Neolithic farming in India. The larger grouping of Elamo-Dravidians are related to the Mediterranoid race more generally as a substrate, as is found especially in India and on the Arabian peninsula, in South-Central Eurasia, in North Africa (including as a component in Berber heritage), and perhaps some of Africa's horn, and Southern and even coastal Western Europe.[1019]

It may be that albino Dravidians or a derivative ethnicity were among those who contributed toward the first white Caucasians, perhaps coalescing with albino Australoids in the highland convergence zones, taking refuge from persecution and from the hot Sun, finding themselves eventually in the mountains of the Iranian plateu along trading routes following the path of the Sun, in groups such as the *Gutians*, Iranian barbarians, and otherwise with albinos coming from out of Africa and the Levant taking refuge in the Caucasus. However, this process may have begun much earlier, perhaps in Africa, perhaps giving rise first to ruddy- or olive-skinned peoples, perhaps including Cro-Magnoids, Mechtoids, Mediterranoids, or Alpinid Caucasoids, before continuing the cycle produced even more individuals with, perhaps, greater degrees of albinism or of success with sexual selection, growing a larger, lighter population.[1020] The Dravidians (as well as other people, such as the Munda) may be considered proto-Jat people; that is, people who preconfigured the relationship that would take place between India and Northern Europe, *Jats* being a mixture between Indians and Europeans. John Yarker sources the artisan class as a whole in what may have been Dravido-Jattian origins, as a caste effort of mixed race, such as might be found among the Jats (themselves, remember, being that mixture between Aryans and Dravidians). He says, "this confederacy is evidently a mixed caste, and as the two higher castes [...] refused them recognition, it seems evident [...] that these builders were a mixture of Aryans and aborigines, who had their existence as a Fraternity before caste existed, and from the evidence adduced [...] and the splendour of their labor, a branch of the Cabiric fraternity."[1021] These are the great megalithic builders, the Cylcopians, to which Freemasonry traces its foundation, possibly since the time of John Toland or beyond.

Dravidians, and in particular Tamils, once had a very important trading civilization affiliated with the Harrapan or Indus Valley civilization lineage, making them potentially the true founders of civilization or of large cities. That is, unless L.A. Waddel was right, that Sumerians were behind the Indus Valley Civilization. Either way, this society is considered to rank with the classics of civilizations, such as with

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common to Pygmies and many Australoids and Cro-Magnoids (perhaps the only other sapiens of the time aside from Capoids), perhaps having been shared with a prior and potentially lingering Erectoid race and with Neanderthal.

[1018] Along the way, they are likely to have mixed with some of the Veddoids, and to have pushed them out into the islands, like Sri Lanka, where they would later join them when pushed out by the lighter-complexioned and fairer-featured Aryans. Some of the Mehri, Soqotri, and Baloch people of the Southern Middle East, for instance, are very dark, as is expected to have been the case before lighter-skinned Semites and Indo-Aryans incorporated them and pushed them to the margins. Much as the Aryans and Scythians— Indo-Iranian peoples— assimilated and pushed the Dravidians and their kin to the margins of the South Indian and Arabian peninsulas, the Dravidians themselves may have subsumed and largely pressed earlier Australoid people out (some remain in the form of Veddoids and other ethnic groups) with the help of others such as the Southeast Asians, into Melanesia and Australia, perhaps even into the Americas. This is likely to have occurred after some climatic change made the costs worthwhile for the invaders.

[1019] This relationship is more likely from the Mediterrean rather than from Indo-Oceania.

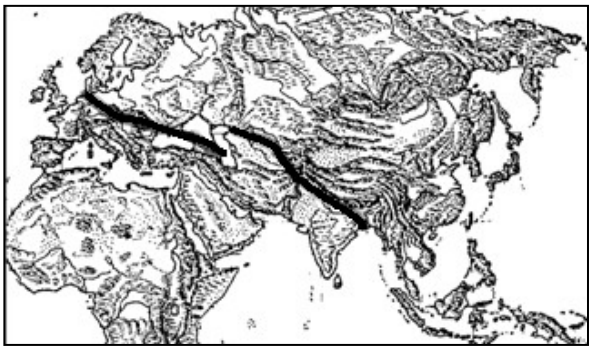
[1020] It may be assumed, perhaps, that early albinos would have readily mixed with tolerant outsiders, thereby reducing albinism, until a sufficiently large albino tribe existed with an inbreeding, albino ruling class

[1021] Yarker, 66

the early Mesopotamians and Egyptians.[1022] According to P. Priyadarshi, in "The First Civilization of the World":

> Findings of world's oldest farming sites from Ganga Valley (India) have only supplied the missing link in the story of evolution of farming. Ganga Valley, Mehrgarh, Darstan (Balouchistan of East Iran), Zagros (West Iran), the Fertile Crescent (Iraq), and Turkey are like footsteps in the march of farming culture starting from India to Europe.[1023]

Priyadarshi further says that "there was a human migration starting from India to West Asia with which there was also a migration of farming culture, art of pottery-making, and ceramic figurine to West Asia and South Europe." Weaving is also included further in as having come from India. This is consistent with the idea that Alpinid farmers coming from the East had brought farming, weaving, and pottery-making with them into Europe, and it seems to be consistent also with the development of the axe-making peoples along Movius's Line.[1024] Advanced farming seems to have progressed up the *Jat Belt*, a strip from Northwest India extending into Pakistan, and arguably further into Afghanistan, Arabia, Central Asia, and Europe, going from the Ganga Valley, through Balochistan, the Zagros Mountains of the Gutians (Jats have also been called *Guts* or *Gutes*), and Fertile Crescent, on into Europe. Today, suggests Burdak, the Jat Belt— which "comes in discussions frequently during elections in India," because "the support of these areas is very crucial for [...] winning elections"[1025]— extends from India through Pakistan, but it is likely to have gone from India or even Indonesia all the way up to Scandinavia, or at least to Jutland, at one time, perhaps tracing a long-gone equatorial line. Interestingly, the residents of Balochistan, the *Brahui* people— ethnically Balochi, and found as far North as Turkmenistan— speak a Dravidian language, and the Baloch people of Balochistan, of which they are a part, are in general called *Juts*, not entirely unlike the Gutes of Gotland, the Jutes of Jutland, and Geats[1026] of Gotaland in Scandinavia. What would become the Jats would emerge outside of India in the Levant and in Europe up to Jutland and beyond—perhaps where they came from—, along what now remains, only in part, as the present Jat Belt.



Movius's Line

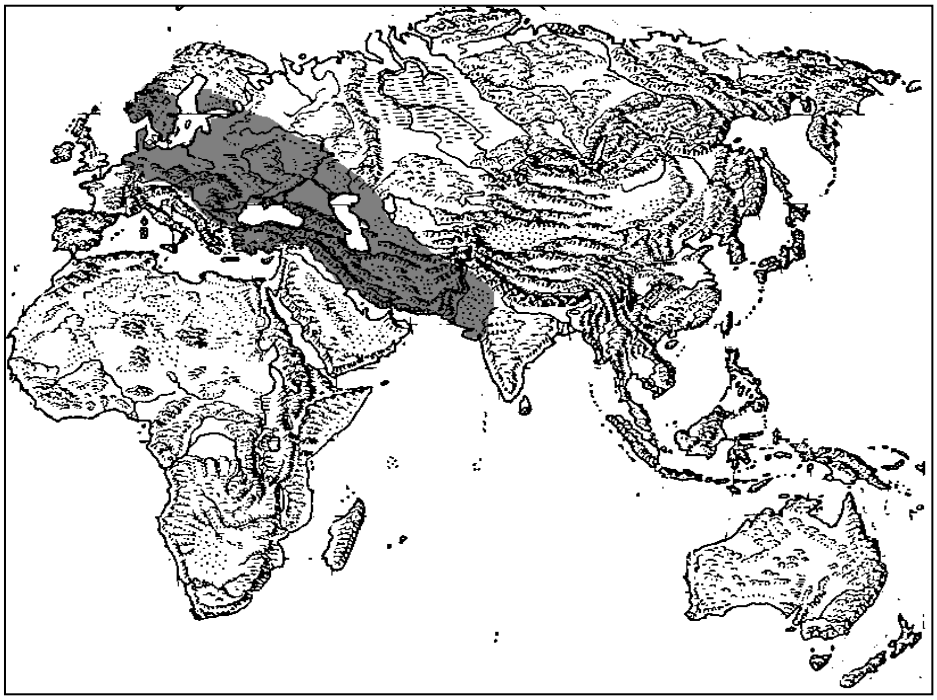
[1022] This despite their inability to blush, suggesting that, while Natufians may have had blushing to thank for their advantage, that this was not a checkmate upon other races, and in particular dark ones, but may have served as a stepping stone to educate the entire human race about what may be achieved with a higher degree of honesty, something that may be achieved by people of any race.

[1023] Priyadarshi

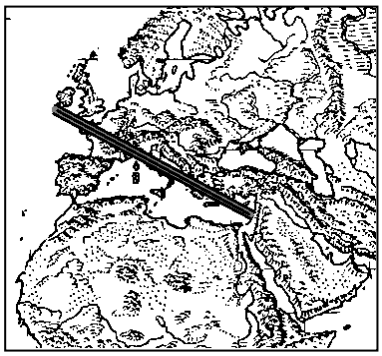
[1024] The Jats themselves are not necessarily Alpine people, but represent more of a proto-Nordic, Mediterranoid superstrate imposed atop a Dravidian (Mediterranoid and Australoid) substrate, perhaps containing some Cro-Magnon from long ago. However, Indo-European peoples, such as late renditions of the Jats (whose substrate shows Dravidian and Australoid), made a regular habit of turning Alpinids into peasants, as occurred with the Gutians and the Painted Pottery People

[1025] Burdak[1]

[1026] Along with the Gutes an ancestor of the Swedes



Theoretical range of the Jat Belt as it once existed



The Jat Belt may be connected to what Alfred Watkins and some of his followers have called "*ley lines*," around which much pseudoscience has also been constructed, but which were originally conceived of as trade routes that followed the path of the sun from sunrise to sunset, especially at Solstice. One such line, described by John Michel—the fellow who first theorized the existence of black holes—, is *St. Michael's Line*, which runs somewhat parallel to a line extended between the Jat Belt and Jutland, marked by monuments to St. Michael today, perhaps owing to knowledge not shared with the public (suggest some supporters of the concept) that was known to ancient Atlantids.

The Indus Valley Civilization had met its doom when introduced to Aryan invaders, which would transform the nature of Harrapan society toward Indo-European religion and politics. The Yamnayan-related proto-Nordid, Alpinized by Beaker-like and Lapp-like subraces, had spread and intermingled across Europe and Asia, mixing with others and becoming the Pitted Ware, Battle-Axe People, Sintasha, Halstatt, and other cultures along the way. These Alpinized proto-Nordid Mediterranoids,[1027] here collectively referred to as *Aryans*,[1028] had replaced (and in part had been derived from) the European hunter-gatherers, the Cro-Magnoids, and forced the Alpinids to pay tribute. Mixing some with the Alpines and Turanids, the proto-Nordid steppe people, derived nonetheless from the Mediterranoid race, pushed downward and established themselves as the Aryan ruling caste and Brahmins of Bronze

[1027] It must be understood that the Celts have a strong Alpine substrate and even superstrate, and are not limited to the Aryan Nordic phenotype associated with the Yamnaya, though their culture was brought largely through the Aryan Halstatt culture sourced in part from Yamnaya. Race and ethnicity, or cultural group, are not the same thing. People of different races may be part of the same ethnicity or cultural group. At some point, the Celtic-Italic and Germanic peoples split from one another, as might be seen, perhaps, among the Tungri, Condrusi, Belgae or Cimbri, for instance.

[1028] Perhaps the best living example of an Aryan steppe people, such as those coming from the Yamnaya, are the *Drokpa,* yak-herding people indigenous to Western Tibet. They may also be called *Dropka*, *Brokpa*, *Bropka*, or etc.

Age India as well. Similar Indo-European or related peoples had also become the rulers of countries throughout even the Eastern world.[1029] Indeed, Iron Age invasions, by the Scythians and others, would follow the example set by the Yamnayan-derived or influenced Indo-Aryans. The Indo-Scythians had conquered parts of North India, almost as if a second wave of Aryans, and then spread across Europe as Germanic people.

While having connections through their Dravidian substrate to Cro-Magnoids, Jats typically identify as an Aryan people, despite their often mid-toned or even dark complexion. Even more than with the Cro-Mags or the Aryan Yamnaya, the Jats tend to identify themselves with the proto-Nordid Scythians, especially the Getae, or Goths,[1030] but also the Saka (perhaps itself a Goth subset). David G. Mahal and Ianis G. Matsoukas, in "Y-SRT Haplogroup Diversity in the Jat Population Reveals Several Different Ancient Origins," write that

> The Jats represent a large ethnic community that has inhabited the northwest region of India and Pakistan for several thousand years [...] Many historians and academics have asserted that the Jats are descendants of Aryans, Scythians, or other ancient people that arrived and lived in northern India at one time. Essentially, the specific origin of these people has remained a matter of contention for a long time. [Our] study demonstrated that the origins of Jats [...] had several different lines of ancestry and emerged from at least nine different geographical regions of the world. It also became evident that the Jats did not have a unique set of genes, but shared an underlying genetic unity with several other ethnic communities in the Indian subcontinent."[1031]

Whatever the case, they turn out to be responsible for multiple waves of racial superstrates in Afro-Eurasia and[1032] might be considered the Mediterranoid race itself to some extent, from which (when mixed with Neanderthal) Caucasoids, Alpinids, and Turanids are at least partially derived, and of which (with some admixture by these others) Nordid is a mutation, an albino.[1033]

During the Iron Age, if not starting before that, the *Brahmins* in India— a caste of Aryan priest-rulers— were strongly opposed by the Jats and others.[1034] The Indian Jats, after all, had perhaps been related to Dravidian peasant warriors who, upon defeat and after mixing with the Aryans,[1035] particularly the Scythian *Getae* or Goths, but also the Saka, became the merchant class, or *Vaishyas*. The Jats were anti-Brahminical because they were against the caste system element of "untouchability," or of *Dalits*

[1029] In Europe, the Bronze Age Yamnaya and their derivatives would ultimately become the Iron Age Greeks, Celts, Romans, Slavs, Thracians, Scythians, etc. From them, as they conquered in similar patterns, would be derived a good portion of the Iron Age ruling classes in Europe, West Asia, and North Africa. Along their journey, they and their relatives built palisades and baileys, or causeways, much as their megalithic ancestors had done. They may have founded China, as well, by way of the Yuezhi and others.

[1030] John Pinkerton, in *A Dissertation on the Origin and Progress of the Scythians or Goths* argues strongly that *Goth*, *Getae*, *Scythian* and such terms were and may be used interchangeably

[1031] Mahal and Matsoukas

[1032] In conjunction with the Atlantians or Mauretanians and peoples of the Ancient Indo-Malayasian and Oceanic people that they subsumed, as well as indigenous Levantoids, Mechtoids, and Cro-Magnoids derived from *Homo heidelbergensis* and other *Homo erectoids*

[1033] Mediterranoids, remember, had already partially albinized, leading to their brown, copper, bronze, and olive complexions

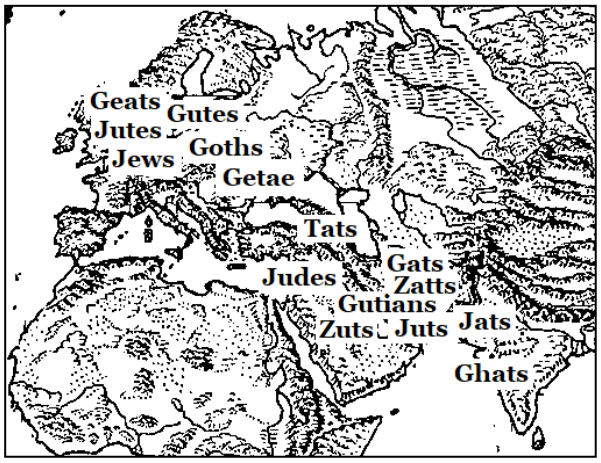
[1034] *Jati* simply refers to groupings of people, such as by clan, tribe, or caste

[1035] Jats are not as dark in complexion as pure Dravidians are. Typical of most Indo-European –ruled societies, the people of Indian tend to be light-skinned at the top of the hierarchy, mid-toned midway down, and dark at the bottom. Jats represent an economically lower-upper class or upper-middle class people, but are on the third level of four castes. They are economically upper class only when due to their common positions as landlords, usurers, and bosses to Shudras.

(probably having had some relation), Dalits being the darkest-skinned people of India, perhaps related to Levantoid or Australoid ancestry. The Jats had opposed the Brahmins on the basis that this caste arrangement, of "untouchables," was unacceptable to them, perhaps because of some relation to the Tamil Dravidians, who had been labeled such, as *Dalits*, but possibly for genuine humanitarian reasons or as an early flex of political correctness, perhaps both. Jats, having opposed the caste system of the "untouchables," would take very favorably toward Buddhism, which had taken the same position.[1036]

The struggle against Brahminical authority seems to have some relevance for us even today. Thomas Picketty divides contemporary politics between a "Brahmin Left" and a "Merchant Right," pointing out that Leftists used to be both uneducated and low-income, while today they are very educated; while the uneducated but wealthy remain Right-wing. He chooses this terminology because this is a conflict that goes back well back into Vedic times, if not longer. He expects a return to class conflict and a cleavage between the high-educated and high-income globalists and the low-educated, low-income nativists, which he associates with the future of the Brahmins and the Merchants. It seems that this conflict between the Merchants and the Brahmins takes an early form with the Jats. The Jats were a tribal caste of pastoral landlords and moneylenders (perhaps originally sourced from peasant farmers or warriors, artisans, or etc.).

In a sense, it may not be wrong to refer to the general migration tendency established by Cro-Mags and Australoids between the Gutes of Scandinavia, Gutians of Iran, Gats of Afghanistan, and the Ghats and Jats of India, in general, by any one or a *portmanteau* of these signifiers and these relatives. I choose to use the term *Jat* for all of these groups in the general sense because it connects the East to the minds of my Western readership. It is likely that the spread of Jats, in this sense, was not purely linear, so much as emergent, and that *Jat* was simply the Indian rendition of what would be known as *Getae*, *Goth*, or etc. in other locations, meaning, like *Ghat*, "mountain people." *Jat*, *Gute*, *Getae*, *Jut*, *Gutian*, *Judah*, *Goth*, and a wide list of names— which I am speaking of in the most general sense with a widely-defined *Jat* for the sake of connecting the phenomenon to its reach in India— generally seem to have some discoverable reference to mountains or water, perhaps loosely definable as "mountains as the source of water" or "water sourced from mountains," but often simply meaning "mountain" or "stream" or something similar, when direct. It's important to consider the role of mountains and mountain peoples, and especially their proximity to water, to the origins of civilization, especially stratified civilization under the authority of a priestly class. "Joshua," in *The Bible*, verse 15:48 refers to "Jattir" a town in the hill country of Judah. The *Deva Samhita* has Shiva saying that "the Jats are the prime rulers of the Earth."



Jats, in the widest sense, or in the sense of their relatives anyway, became the ruling class of Europe, [1037] known variously but specifically in the Iron Age as *Jutes*, *Anglo-Saxons*, *Scots*, *Goths*, etc., especially

[1036] Modern Jats can be found to participate in Hinduism, Buddhism, Islam, and Sikhism. Jats are also known to worship their ancestors

[1037] In the widest sense, I use *Jat* in this work to refer to any group having a direct and significant relationship to Jats, including Jats themselves, Juts, Zuts, Zatts, Getae, Saka, Goths, Judaites, and so on. In suggesting that Jats established themselves as the rulers of Europe, I do not mean to suggest that the specific caste in India did so, but rather tribal groups related to Jats in this larger sense of being mountain people, Indo-Scythians, or etc. I use the

after the Fall of Rome. Some Jats or Jat-like people in Europe would come to be known as *Jews* after their city-state or kingdom of *Judah*, named after a son of Isaac, and shared relation to the similarly Hebrew-derived Radhanites. *Judah* is derivative of *Jud* which is essentially *Jut* or *Jat*, related also to *Gute* and *Gutian*. Jats are also called *Juts* and may at times have a Jewish-like Caucasoid or Armenid nose. They are also known as *Tats* and are often compared to Mountain Jews.[1038] Not only are they engaged in similar traditional professions (usury, merchandising), but Abraham had been born in the Elamo-Dravidian Sumerian region where the the early proto-Jats had been more prominent at the time, his name perhaps having direct reference to Brahmanism, though he had taken to Atenist or Zoroastrian-style monotheism. Contemporary Jats still appear to have some similarities with European Jews, including choice of profession as moneylenders. Laxman Burdak, in "Sihag," writes that the Sihag (or Asiagh), a Jat clan that uses a black flag with crossed swords, are "known as Ashkenaz in Iran," as well as "Asiani in Greece, Asii in Central Asia, and Asika in old Iranian literature like Mahabharata."[1039]

Together, this Israelite-Scythian and Judahite-Radhanite European ruling class of Germanic Nordid and Caucasian whites, possibly a result of albinism[1040]— the Anglo-Saxons and Jutes or Normans—, would breed with peasant women and send peasant men to war, thereby whitening the people of Europe, especially its middle class, who nonetheless maintain a diverse genetic substrate, despite their shared phenotype (which had already been whitened some as Alpinids).

Jat social organization is similar in some respects to those of the Israelite and Germanic peoples, or the Jews (also called *Yuehzi* or *Goths*) and the Anglo-Saxons (who also called *Samaritans*, *Sarmatians*, or *Saka*, among other things). The Israelites, before their having accepted a king, were ruled by judges, as described in *The Bible*. Quite similarly, and due to their having been Israelites, the Germanic peoples made use of *Things*, democratic assemblies led by lawspeakers;[1041] *heathen hofs* or "houses" that were used as assembly halls and courtrooms led by *Godis* or *Gothis*; common law courts with judges who ruled according to established precedents, or etc. Similarly, in some respects, the Jats have a system of *panchayati*, or "self-government," wherein democratic assemblies, that are also dispute-resolution meetings, are held, presided over by a *panche*. Higher level assemblies are called *gohands*. Higher level assemblies are usually composed of elected officials chosen from the middle level, but lower levels than that are unaware of who the participants of upper gohands are. Laxman Burdak writes, in "Life, culture and traditions of Jat People," at *Jatland*, that Jats tend to organize "themselves into hundreds of patrilineage Gotras," which he calls the "Panchayat system or Khap." In this system, a "clan was based on one small gotra or a number of related gotras under one elected leader whose word was law," and "[m]utual quarrels of any intensity could be settled by orders of Jat elders." When necessary, such as during threats, "the whole clan rallied under the banner of the leader." The Jat Khap or Panchayat "system is territorial and highly democratic."[1042] The Jat Panchayats are organized from the village level

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term despite its being "problematic," but with this note attached, in order to bring attention to the Gute-Gutian-Jat zone ranging from Jutland to Jatland, which represents an important hybridization and pilgrimage zone and which nullifies the sharp distinctions some try to make between Jews and Anglo-Saxons which lead to much racial and ethnic misunderstanding.

[1038] *Tat* was also the son of Hermes Trismegistus

[1039] Burdak[2]

[1040] Possibly shunned for being white Dalits, or Dalits who look like Brahmins, and then pale and fair-skinned albino Aryans

[1041] Before the Saxons had kings they were led by lawspeakers or *amoraim* whose duty it was to speak the law for the *Thing*, or assembly. Saxon chieftains and kings, later on, were known to wear snakes on their beltbuckles, emblematic of their ability to change form or shapeshift. The Pharaohs of Egypt were known to have had serpents on their headdresses, perhaps representing something like the *kundalini* of Indian philosophy; the Saxons as the Saka would have been well-exposed to this idea.

[1042] Burdak[3]

up to a district and then something like an Allthing— a Germanic assembly between the "Things" of all regions— the *All India Jat Mahasabha*. Their system is "territorial and highly democratic, such that when an issue arises in the community, such as a dispute, "a gathering of the Panchayat is called for every member has the right to attend, express his views and vote for or against a proposal." Apparently, there are "no elected or nominated Panchayat officials," but "[n]evertheless, some persons, by virtue of their wisdom and eloquence, are automatically accepted as Panches, (one of the five) and their views are heard and respected." Further,

> All decisions are taken after open-hearing, full and voluntary expression of views and consensus vote. Even if one of the contending parties considers the Panchayat decision unfair it is accepted and complied with without question. [1043]

Despite the exoteric democracy, however, there were higher levels of *Panchayat*, the *Gohand*. While theoretically a practice of cellular or nested democratic republicanism, it also seems vulnerable to secrecy at the higher levels, though arguably a secrecy accountable to the lower levels.

> The right of attendance and expression was open to every one, whatever the level of the Panchayat. Generally, however, selected-representatives of the villages attended the Panchayats of the 'Gohand' and higher level [groupings of villages]. Leaders were elected and appointed [...] who maintained records of decisions and had the authority to call an assembly.[1044]

Jats apparently do not recognize social status based on wealth, but consider each other to be equals, except in regard to age, wherein elders are given priority.

> All Jats, irrespective of their official or financial positions in life, have equal social status. The only criterion of superiority is age. If two Jats sit on a bed the elder, even if he is a poor farmer, will sit towards the head of the bed, and the younger, even if he is a very well to do, or is a senior civil or military officer, will sit towards the foor of the bed. If a number of Jats are sharing the same 'hooka' it is the duty of the youngest to hold the 'hooka' and pass it around in turn to the others. The system is thus of a very socialistic nature. [1045]

Still, "[w]hile elders discuss a problem it is customary for younger people not to speak but to sit and listen," and, despite their fairly advanced but liberal or free and (secretive) democratic or egalitarian methods of organization, Jats still practice endogamy. For instance,

> The Jats are required to marry within their community. A Jat boy marrying a non-Jat girl, though not encouraged or approved, is nevertheless acceptable. A Jat girl marrying a non Jat boy is, however, taboo, and, should it happen it is considered a permanent blot of disgrace on the girl's family. [1046]

It is clear that the Jats naturally maintain a liberal, socialistic society, but one which is also somewhat secretive, and that this is maintained in a way similar to the Israelites and later German peoples, through assemblies, judges, and so on. This is a very mutualistic way of life[1047] in comparison to many other manners of organization, and it has much to do with the success of the Jat people and related Scythian-derived peoples, peoples such as the Anglo-Saxons.

[1043] Burdak3
[1044] Burdak3
[1045] Burdak3
[1046] Burdak3
[1047] Perhaps excluding the secrecy of the upper levels, which lends itself to synarchy

The Jat and Germanic manners of assembly are themselves renditions of or deviations from the megalithic builders, and they are themselves carried on largely in the form of Freemasonry and its lodge system.[1048] Another group, the *Druze*— curiously having a name sounding like "Druid," and not being too far from *Galatia*, the homeland of *Gauls*, or Celts,[1049] while also having a village called *Jat* in Israel —, also come from the megalithic builders, and are very open about their religion being essentially the same as contemporary Freemasonry. According to Burdak, in "Golia,"[1050] there is a Jat or Jat-intermarrying group that had been called the *Golia* who had been Brahmins in India but had fallen down in the caste status. Burdak links to the article on the Golia from his page on Gaul, listing "Jat clans" beneath a list of linguistic variants of *Gaul*. He also uses the spelling *Gaulia* when linking to the Golia, implying some relationship between the Gauls and the Golia.[1051],[1052] It seems that the Druids and the Brahmins shared an affinity together, and that both were taken down, together, by the Jats.

Nordids and Congoids

The Cro-Magnoids had likely contributed to the larger substrate of Europe, and especially of the Scandinavians who might be referred to— though with some stretch as they are more of a substrate and component than a superstrate or true prototype— as *proto-Nordid* people, people who would contribute toward the genetic heritage of Nordic peoples, generally associated with Celtic and especially Germanic and Iranic peoples. This contribution likely involved the constant theme, in human evolution, of hybridization and convergence, of Mediterranoid with other peoples, including Alpinids or Caucasoids and Lappoids. Early on, this hybridization involved the combination of Cro-Magnoids and Levantoids, perhaps including some Australoids or Dravidians, into the Basal Europeans. Some consider the Mediterranoid or its *Xanthanchroi* variant, the proto-Nordid or Nordid-proper, to be Caucasoid or proto-Caucasoid, but the Nordid is most certainly sourced from the Mediterranoid, even if this is the case. The Nordid is characterized by having light skin, light hair, and light eyes, typically blonde-haired and blue-eyed by archetype.

The megalithic builders, perhaps anticipants of Yamnaya, had occupied the Stone Age site of Whitehawk Camp in Britain, which contains a woman whose skeleton was found and whose face was reconstructed, sharing ethnic similarities with Jats and early Sardinians.[1053, 1054] These Whitehawk Camp people are suggested to have been related to the Windmill Hill culture, which may have first worked on the famous megalithic Stonehenge site,[1055] and who were nonetheless, and like the Indo-Europeans, a kurgan or tumuli-related people, as builders of long barrows. The long barrow builders tended to remain on the coast of Western Europe. Perhaps most likely, these seafaring people would follow what would become St. Michael's line, a part-way sea route from Israel through Anatolia, Greece, Italy, and

[1048] However, this may be a later rendition of Freemasonry, as some claim that Freemasonry originally only had one degree and was entirely free of hierarchy, such as exists between the Grand Lodge and the local lodges
[1049] Galatians may be Gauls who invaded past Greece and into Phrygia
[1050] See Burdak[4]
[1051] See Burdak[5]
[1052] Burdak dismisses linguistic connections between *Gaul*, *Gael*, and others, while others are not so quick to do so
[1053] However, her preceding even the Yamnaya, suggests that the Jat Belt preceded even the Indo-European language family
[1054] The existence of these megalithic builders alludes to a time when the Mechtoid or the Mediterranoid race had populated Europe, the Jat Belt perhaps being a reconvergence of the remains— of a post-Mechtoid, Mediterranoid empire— left from a Nordic takeover. Freemasonry alludes to having origins in the megalithic builders, masonry referring to stone work
[1055] The Whitehawk Camp people are likely culturally and partially genetically-related to the megalithic— giant stone structure— builders of Gobekli Tepe, Nevali Cori, Atlit Yam, and other sites across maritime Eurasia, as with Stonehenge, North Africa, among other locations.

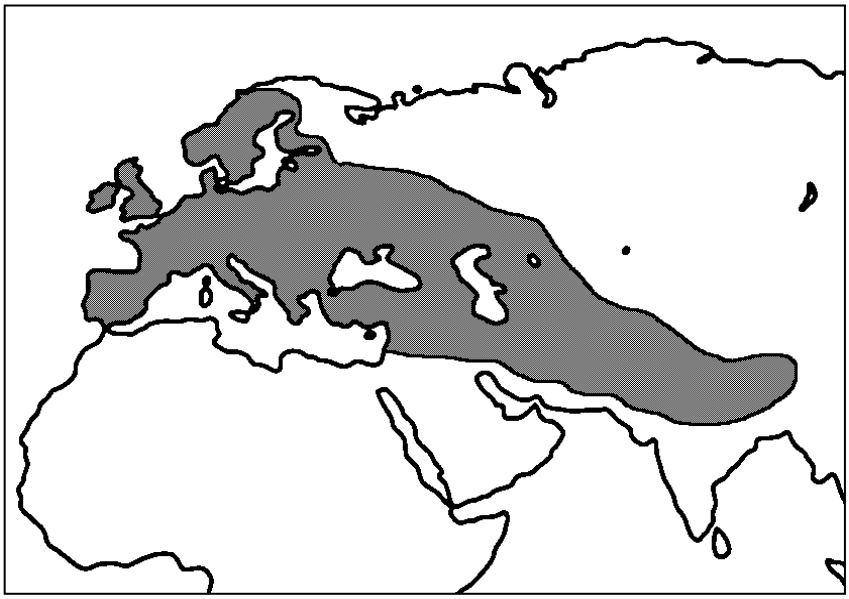
France to England and Ireland, corresponding with paths taken by the megalithic builders. They may later have pushed back down the Jat Belt toward India by way of the Volga, Dnieper, or other rivers, much as the Nordic people, perhaps the cultural if not racial progeny of these peoples, would do later on.

It appears that the Germanic and possibly Celtic people have their home in what used to be a much more far-reaching Jat Belt than what exists today. The Jat Belt likely extended, in a more primitive form, between people such as the Battle-Axe Culture in Northern Europe and the Gutians of the Zagros Mountains in Iran, and later on from the Jutes, Geats, and Gutes of Jutland,[1056] Gotaland, and Gotland through the migrating Goths and Getae, the Jews of Judah and Khazaria, and the Juts and Jats of Pakistan and India, throughout an extended amount of time.[1057] These Indo-Europeans extended beyond the Belt to places as far as China, as with the Yuezhi, who have been connected to the presence there of the Jews. Both the Gutians (their language often considered to have been related to the Indo-Europeans of the Tarim Basin, the Tocharians) and the European Germanics (clearly Indo-European) are understood to have been battle-axe-wielding barbarians, the Gutians having attacked civilizations such as the Akkadian Empire in the Fertile Crescent, and the Germanics having raided civilizations such as the Romans in Europe.

Along the soon to be Jat Belt, that extended between the Gutians and the Battle-Axe People (who would eventually be called by names such as *Gutes*), lived tribes of people who would become known by such titles as the *Thracians*, and relatedly the *Dacians*, *Phrygians*, *Lydians*, and the *Getae*, or *Scythians*, who derived from these others. These Thraco-Scythians were Indo-European people whose culture had largely converged with or had come from the Samara or Yamnaya, such as the Sintashta, but who had also incorporated local Cro-Magnoids, Basal Eurasians, and Alpinids from the Balkans into their stock, incorporating elements of the Beaker and Varna cultures, for instance, and had further reconverged with new genetic material back in their homeland on the Pontic Steppe, a kind of neo-Yamnaya or Yamnaya revival group, perhaps. The *Solnitsata* or *Varna* had come from the Painted Pottery People called the *Karanovo culture*, and controlled one of the earliest fortifications,[1058] in a location where the Thracians eventually occupied and warred with others, at a salt mine (salt monopoly), where much gold is found.[1059] If the Yamnaya were a source for Bronze Age Aryans along the Jat Belt and throughout the steppes, it was the Scythians, a complex here including groups such as the Saka, Getae, Cimmerians, Sarmatians, Alans, and Parni, among others, who served this role during the Iron Age. Scythians coming from out of India—the Indo-Scythians—, perhaps some relatives or derivatives of the Jats,[1060] would become the progenitors of what would become the *Nordid race*,[1061] a race of pale-skinned, light-featured Mediterranoids associated especially with Germanic culture.[1062] Because of the recessive nature of Nordid features, genetically-speaking, it may be that these features had begun as a mutation of albinism or some other manner of depigmentation which was isolated and maintained through selective

[1056] Not to be confused with the Jutland that is to be found in Pakistan, also originally home to Jats
[1057] Not all of these groups are contemporaries
[1058] The Sesklo site in Greece is older, and has rock walls
[1059] Interestingly, in theme with the earlier Varna people
[1060] The Indian Jats, having likely come from a Scythian superstrate and Dravidian substrate, are considered a Scythian people from Southern Eurasia and West Asia
[1061] The images of Nordid and Congoid are derived from images at humanphenotypes.net
[1062] The substrate of Europe is that of the Australoid-related hunter-gatherer, Cro-Magnoid, and relatives, and of the Alpine and Mediterranean race, but this has since been covered by successive waves from more Easterly peoples, particularly proto-Nordic herding peoples from both the Northern and Southern Eurasian and Asian steppes, such as the Celts and Thracio-Scythians

inbreeding. It is well-known that the ruling classes of Europe, derived from these Germanic Nordics, were inbred for the sake of maintaining their "pure" white bloodlines.[1063]



From the wider Thracio-Scythian culture, among others, would be derived the cultures of the Iranic and Germanic tribes, including the Alans, Goths, Vandals, Teutons, Angles, Saxons, Jutes, and etc. These Jats, or more properly relatives of Jats, would establish the homeland of the Nordic race along the ancient Jat Belt and surrounding areas, conquering Europe as the Danes, Jutes, Anglo-Saxons, Normans, and moving on into Asia as the Rus, becoming the ruling caste over Alpinid, Mediterranoid, and even some Turanid Celts, Italians, Greeks, Balts, Slavs, and other peoples of Europe, who became their slaves, serfs, and— especially when intermarriage occurred— artisans and free men under their stately and priestly authority. As these tribes conquered surrounding peoples, they established themselves as rulers over them, and turned them to slaves and serfs, laying over an Alpine and Mediterranean racial substrate a Nordic one. This Nordic type would spread further, after the Iron Age, with the advance of Anglo-Saxon rule into North America and that of Russian rule into Siberia. Each wave from out of the East has promised to protect the people of Europe from successive waves.

A linear view of Nordid evolution may go like this. Early Eurafricanid Mediterranoids among Natufian-sourced societies came into contact with a more gracile type, perhaps incoming Otamids coming from across the Bering Strait and through North Eurasia and possibly also by watercraft and into the Orient. This operated toward a more gracile Mediterranoid type, sometimes called a *gracile Mediterranid* or *proto-Nordid*, which would come to typify people such as the Saka and Samaritans, among others, and which would spread throughout the Mediterranean and the Atlantic, becoming in its most distant form the Atlantid subtype of Mediterranoid. After some introgression in Eastern Europe from blonde Cro-Magnoids and Lappoids and other Eastern Hunter-Gatherers and Ancient North Eurasians, they would gain some characteristics considered separately as Pontid. Those proto-Nordids and Pontids that had conquered down into India as Indo-Aryans and Indo-Scythians would leave an Indo-Nordid remnant, before travelling back toward Scandinavia where there was more introgression from light features

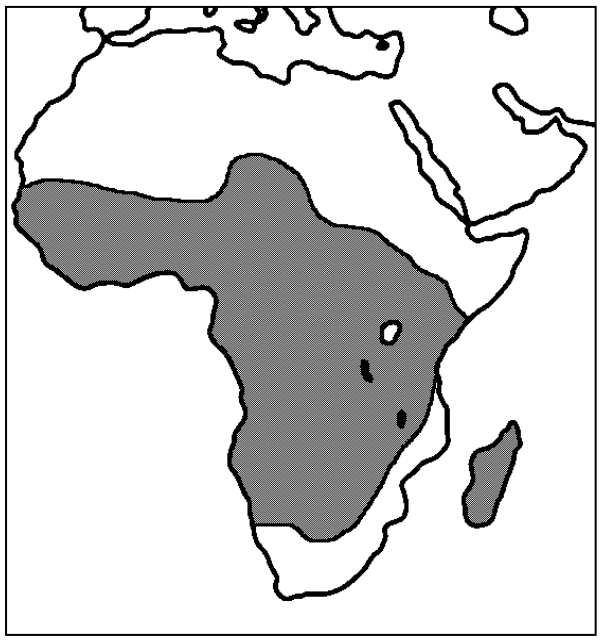
[1063] Anecdotally, black nationalists following the leadership of Elijah Mohammad maintain that white people were the creation of Jacob, whom they call *Yakub*, and whom they hold was a sort of mad scientist sort of figure. White people, they suggest, are a science experiment gone awry, something like the Frankenstein monster.

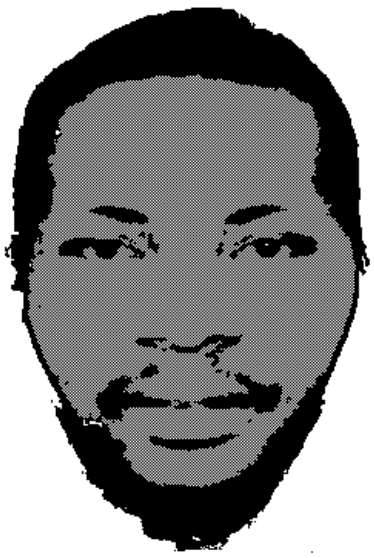
coming from out of Cro-Magnoid Western Hunter-Gatherers and Lappoid Ancient North Eurasians, producing the Nordid-proper, which spread especially from out of Scandinavia.

Africa is rich in different peoples, including Pygmies and Niger-Congoids, Capoids, and mixes thereof, as well as including Caucasoidal influences especially among Cushitic, Nilotic, Chadic, Ethiopic, and Horn Africans, derived potentially from Omoid or from Levantoid, Arabid, and likely some Australoid sources.

The African Sahara has long separated peoples from one another, but not entirely; the Green Sahara, the Nile River, which once stretched out into West Africa, and the short distance on the Red Sea, have allowed for migrations. These are typically migrations out from Africa, but there have nonetheless been migrations back into it as well. These back-migrations' biggest impact in sub-Saharan Africa was not racial or linguistic— Neanderthal genes, for instance, are not to be found in Africa in any significant amount—, but cultural or technological. The spread of cultural technology does not require exchange of genes or even memes on a tribal level, but only the spread of information, which can occur through physical exchange of objects, through even informal sign language, or through vocal exchange with even a limited number of translators.

While Nordids were speciating from their Mediterranoid base— in albinizing, mixing with others, and adapting to the environment— Congoids were reaching the milemarker of sapience from entirely different strands of *Homo erecti*. Sub-Saharan Africans are understood to have developed completely separately from Neanderthal, having an insignificant portion of Neanderthal genetics. This suggests that Neanderthal never really made it into Africa in any significant proportion. *Homo sapiens* have inhabited Africa for a very long time, however, specifically North Africa above the Sahara, but also along the Nile River, though did not travel much further South to establish any significant populations until around the time of the Iron Age. According to Coon, Congoids evolved separately from the Omoids, Levantoids, and visitors from the North, in the Niger-Congo area. Congoids would skip the Bronze Age and adopt the Iron Age technologies of the Indo-Eurafricanoids visiting the Congo from the North.





Pygmies, separated by a phenotype needed to live in the thick forests of Africa, are small Congoids[1064] who were selected primarily for periods of warmth, and probably once covered a wide range of Africa's jungle, being very ancient. How they got there is unknown, perhaps having been pressured by drought to take to the jungle or perhaps having been given little choice upon the expansion of the tropics during warmer times. Carleton S. Coon suggests that the Pygmies, themselves Congoid, were something like an ancestor group to the later "black" or Negro Congoid peoples (Pygmies may be more mahogany than black or chocolate) who are associated primarily with Bantu languages. The Bantu Congoid, or modern African Negroid, seems to have been a recent divergence from the Pygmy, with some geneflow from Mediterranoids and Caucasoids from the North and Capoids from the South. Congoids, both the Negroid and Pygmy, are associated with dark skin, frizzly or kinky black hair and dark eyes, and some degree of prognathism, which may also be absent in some Negroids, such as in some Horn African and Nilotic peoples, collectively called *Hamites*.[1065] The mahogany to "black" skin of the Congoid, like the dark skin of the Dravidian and Australoid, helps to withstand the heat of the Summer equatorial Sun.

The Ethiopians are, at times, classified with Indo-Eurafricanoids, owing to the high level of Levantoid in their background that has since been watered down by admixture with Congoid peoples. They have at other times received a classification of their own, as *Ethiopids*, distinct from Indo-Eurafricanoids as well as Congoids (though admitting admixture with both), or otherwise a component-member of the Mediterranoids.

Some Mediterranoid and proto-Nordid genetics and linguistic influence did enter into Africa, especially among Nilotic, Chadic, Ethiopic or Cushitic, and Horn Africans, but albinism did not spread— being a deleterious trait (by way of both ecological and social selection)— and neither did Eurafrican or Eurasian languages become normalized. The ancestors of the Bantu would take to farming, perhaps showing some contact with horticulturists from the North, and expanded from their likely homeland in the Congo region, having taken to farming and then metallurgy as learned from Mediterranean peoples. This may have included first Hebrews and then Israelites. Aria Nasi writes, in "The East African Israelites of Zanjiland," that

> After entering Africa by way of Egypt, many of the East African branch of Israelites followed the Nile River and Rift Valley Southward. It is interesting to note that the Biblically recorded migrations of the Hebrew Israelites closely resembles what historians have labeled as the 'Bantu Expansion.'[1066]

The Bantu Expansion is understood to have begun before the migrations of the Scythian Israelites into Africa, but the Scythians might be considered an impetus for later waves of expansion, playing the role of steppe invader, pushing other peoples of Africa Southward into the desserts, and especially around the rivers and foothills, refuge. Israelites, the Scythian Saka, had likely brought the Iron Age to Africa. This may be why the most formidable opponent of the British in sub-Saharan Africa had been the Zulu people, led by their famous leader, not accidentally named *Shaka*. The spread of iron would likely have required some immersion into basic smithing, as sub-Saharan Africa had not gone through a Bronze Age at this time. But only an initial mixing between Saka and the proto-Zulu— likely in Nigeria, Sudan, or North Congo— would be required for the cultural technology to be spread at a much quicker rate than a small sample of out-of-place genetics.

[1064] Pygmies fit into the Congoid classification as an archaic type

[1065] This is a Biblical reference. Indo-Europeans and Indo-Aryans are associated with Japheth and Semites with Shem

[1066] Nasi

While the Bantu languages and Congoid people had already been established as a substrate, new superstrates would form. Unlike in Europe, however, these superstrates were not Indo-European, or even Semitic, but Bantu over Khoisan, Bantu over Mbuti, and Bantu over Bantu. The Bantu Expansion, that is, would come at a cost for the non-Bantu peoples, such as the Pygmy and Capoid peoples especially, some of whom would be relocated, sometimes enslaved, sometimes sexually selected against in favor of growingly-polygamous Bantu men, among various other externalities imposed by the growth of the Bantu. Bantu Congoid men become polygamous with multiple Pygmy wives, but Bantu women cannot bear the Pygmy forest lifestyle, which requires a small size and great flexibility in order to move through the dense foliage, leaving a shortage of Pygmy wives. As for the Capoids, Coon says that

> Much later, in full historical times, some of the Negroes of West Africa who had acquired agriculture and iron metallurgy moved Eastward and Southward and in turn absorbed many of the Bushman tribes. They arrived in South Africa simultaneously with the Dutch. Bantu and Boer then formed the jaws of a giant pincers that drove the Bushmen into the Kalahari and led to the racial conflicts that beset that troubled land today. [1067]

As well as having—with the help of a changing climate— pushed the Capoid out of North Africa, and especially after industrialization in Europe bleeding into Africa, the Bantu Negroids would begin deforestation of Pygmy lands and establishing patron-client relationships, such as that between the Bushong Bantus and the Twa Pygmies, and other forms of tribute-paying relations, as well as engaging in silent trading with each other. The Bantu Expansion would ultimately reach as far as the Siddis of South Asia, if not further, perhaps following a much earlier expansion of Congoids. Some of the Bantu men would enslave Pygmy, Capoid, non-Bantu Negroids, and rival Bantus into slavery primarily to Berber, Arab, and Jewish merchants, who would establish a slavery stronghold in North Africa along the Barbery Coast. Nobody was safe from the slaving of the Barbary pirates, as many whites would be enslaved, as well, and sold to non-Christians of the Mediterranean.

The Nilotic Dinka and Maasai people have among them the tallest people in the world. They are typically cattle herders, living from the wealth of their herds. Being Nilotic or Sudanese peoples, they have features in common with Indo-Eurafricanoids, probably resulting from ancient Levantoid roots. They speak the Swahili language, a form of Bantu.

The Hadza of Tanzania are a people who speak a language isolate, though it has been classified with the Khoisan at times because of its use of clicks, probably a result of hybridization. They are egalitarians with no government, living in a network of bands. The Hadza hold that there were various stages of humanity, or at least of Hadza, beginning with hairy giants called *Akakaanebe*, who ran down their prey by way of exhaustion, a practice known as *persistence hunting*. They were followed by another stage of humans, cavemen who were still giants, but less hairy, and hunted with dogs and cooked with fire. Then came smaller people who lived in huts and made bows and arrows. This was followed by the Hadza themselves. The Hadza are also unique for the genuine mutualism that they have evolved with a bird, the *Honeyguide*, that assists them in finding honey, eating what they leave behind.

African peoples would long be known as *Negroes* or *Negroids*, deriving from the Latin for "black," with Nigeria having taken its name from the Niger River, itself named by an Italian. Nigeria is a contender for the home of African phenotypes commonly labeled *Congoid*. Alfred Cort Haddon distinguished between West Africans and others, calling them "*Negroes*," as distinct from African Pygmies, which he calls "*Negrillos*," and other Congoids, Negroids he calls "*Bantus*." These Negroids in West Africa who

[1067] Coon[1], 590

are distinct from Pygmies and Bantoids, he suggests, are markedly good traders, often have their front incisors removed, and are often participants in secret societies, being animistic fetishists and ancestor-worshippers. They are also being known for making music with drums and guitars.

In Nigeria, on the West coast of sub-Saharan Africa, there is a people called the *Yoruba*. These people have many similarities with North Africans, such as the Berbers in Mauritania and Morocco, and Berber, Arab, and European people more generally, especially in regards to some of their religious beliefs, social organization, and philosophical outlook. The Yoruba people live in a highly-organized society for a sub-Saharan African people, and have done so for a long time, possibly being remnants from Atlantis. They are believers in a Sky God, much as the steppe peoples of both North and South Eurasia are, and hold to the view that the monarch, a "Bringer of Light," is also divine. Having some Eurasian admixture from around the time of the original Bantu expansions and a green Sahara, they trace their origins orally to a traveling king who founded their people near the Niger River, but are not a Bantu-speaking people. This may have been just before the time that the Capoid people started moving Southward and Eastward toward South Africa, from their original home in the green Sahara, themselves likely displaced by the drying of the Sahara and the continuation of the Bantu Expansion, perhaps a result of Israelite presence in Africa. It does, nonetheless, share in the category, with Bantu, as a Niger-Congo language, and, as such, may be a representative of the impact of early speciation of Congoids from African Pygmy populations, which is understood, by people such as Carleton Coon, to have occurred when certain Pygmies had taken to the edge of the jungles, practicing horticulture, thereby joining in on the Neolithic. For the Yoruba, philosophy is understood to precede religion, as religion is understood to be founded upon philosophy. They practice secret societies that guard moral truths administered to initiates. They have also engaged in Voodoo, fetishism, cannibalism, and tooth ablation.

The Dogon are another West African Negroid people who neighbor the Yorbuba. They are notable for their fraternities of circumcised men, called *Awas*, and their men-only, secret language. They practice circumcision of both the men and the women, cutting the foreskin of the penis off of the man as an act of removing his femininity, in the belief that foreskin is like the labia of a vagina, and removing the clitoris of the women with the excuse that it is like a penis, an impurity of their femininity. These practices of strong sexual polarity are likely to have arisen in Africa during the Neolithic. They stand in contrast to practices of their other neighbors, the Igbo—pronounced *Heebo*—, who Chris Knight had pointed out formed sororities against the men, likely a more ancient practice than that of the Dogon, inherited by the Igbo, as Knight points to Paleolithic evidence such as cave art, and it is likely that, following Coon, the direct ancestors of the Igbo had not yet developed into *Homo sapiens* at this time, unless those ancestors were Mechtoid. This may be the case for some of the Yoruba, who continue the tradition of tooth ablation inherited from Mechtoid, though they display Congoid characteristics, while Mechtoid is considered to have had Mediterranoid features, suggesting the inheritance is largely, though possibly not exclusively, cultural. It is probable that, considering the physical anthropology of Negroids, that they are a branch of Congoid derived largely from African Pygmies, as suggested by Coon.

The *Leopard Society* was a secret society in West Africa (Sierra Leone), sometimes called the *White Man's Grave*, which would dress as leopards and cannibalize unsuspecting victims, apparently being in a state of "possession" and believing themselves to literally have transformed into leopards. The Crocodile society, also in West Africa, including Sierra Leone, was very similar.

Some anthropologists have pointed to the recent evolutionary and Western arrival of Congoids as a source of social tensions in the West. *Erectus Walks Amongst Us*, by Richard D. Fuerle, for instance,

follows Carleton Coon in suggesting that Congoids evolved separately in sub-Saharan Africa, believing this to affect such things, among others, as neonatal and brain development, resulting in differences in sexual dimorphism and behavior from Indo-Eurafricanoids and Mongoloids as well as differences in intelligence. Indo-Eurafricanoids, who Fuerle refers to simply as "*Caucasians*" or "*Europids*," are the highest in sexual dimorphism, fall slightly behind Mongoloids in skull capacity and intelligence, and tend to be individualistic family-oriented types. Mongoloids have the lowest sexual dimorphism, are the most intelligent, and are highly collectivist and communal-minded. Congoids have a sexual dimorphism approaching Indo-Eurafricanoids, are far less intelligent, and are very tribal. [1068]

Perhaps most important, in regards to founding sociocultural differences between Congoids and Nordids, is the differences in sexual relations between the two. While similar in sexual dimorphism, suggests Fuerle, Nordid males have fewer *superfluous traits*—those that exist only by being favored through sexual selection, otherwise being detrimental, like a peacock's plumage— than do their Congoid relatives, owing to Nordid men having the upper-hand in sexual bargaining while Congoid men tend to have less sexual bargaining power due to their mating strategies, wherein women have more bargaining power. Some of the superfluous traits in Congoid men, for instance, are large penises and testicles, as well as strong body odor. Nordid women, on the other hand, have more superfluous traits than do Congoid women, such as pronounced gracility and more contrast between the waist and the bust and hips. Referring to non-Congoids as *Orientals* because of a belief that they share origins in West Asia, and Congoids as *blacks*, Fuerle suggests that "[w]hile the female genitals in Orientals are 'front and high'" and "erections in Orientals are 'parallel to the body and stiff,'" "blacks are 'at right angles to body and flexible,'" and "'back and low.'" Nordids tend to mate frontally, while Congoids, suggests Fuerle, do more "doggystyle."[1069]

These biological differences accompany different reproductive strategies between Congoids and Nordids, namely *K*— "fewer children, more childcare"— and *R*— "more children, less childcare"— strategies.[1070] Tropical animals tend toward an *R* reproductive strategy, so naturally, suggests Fuerele's work, Congoids, who developed in the jungles and along the forest edges of Central Africa, tend toward more of an *R* strategy, which does not create as strong of pair-bonds. Mongoloids have the strongest *K* strategy, while Indo-Eurafricanoids tend to *K* but less strongly. As a result, suggests Fuerele, Congoids tend to be less motivated by interpersonal love than are their Nordid and Mongoloid relatives. [1071]

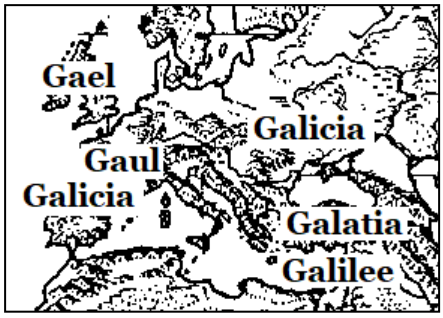
Part of this dynamic may go back as far as the sexual differences between Asian and African Great Apes, perhaps also involving a third component with some American influence as may have influenced the New World Monkeys, some of which are even polyandrous, but which mostly distinguish themselves otherwise by their strong tendency toward monogamous pair-bonding, lacking in Old World Monkeys. Such an influence may have been ecologically-influential on archaic humans evolving in the Americas, and may have been passed along to Europeans by way of the Solutreans or the Ancient North Siberians (Yana). Men seem to have revolted in the Americas by forming into secret brotherhoods that would don masks and police the community, pretending to be spirits, a practice among the Selk'nam and Yamana that would lead to an increase in their sexual dimorphism. The women and children were never let in on the secret that the spirits were actually men in their community or friends of it. Similar practices to these can also be seen in the Duk-Duk secret society of the Tolai people of New Guinea. These sorts of

[1068] See Fuerle
[1069] See Fuerle
[1070] Interestingly, the Barbary Ape, which used to extend to England, a native European Old World Monkey, is known for a *K* strategy. Males and females both parent, a condition called *alloparenting*, with even males spending hours with, including carrying, the young.
[1071] See Fuerle

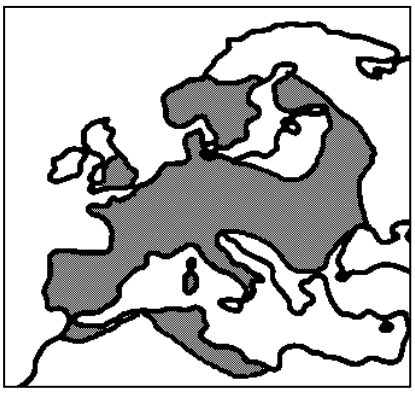
ideas would make their way into Europe as well, where they would not have the leveling affect against the influence of women empowered by an American ecosystem, but would tip the scales in favor of a return to patriarchy.

Celts and Germans

Celt and *German* refer to Indo-European ethnic groups that are, themselves, amalgamations of prior ethnic groups that converged together and diverged from one another in the process of their evolution, much like their predecessors.



The Celts have been associated to various cultures, including Old Europe such as the Danube Valley and Trypillian cultures, the Neolithic Basal European or early Alpinid Beaker people (coming from out of Anatolia), the Aryan Tumulus, Urnfield, Hallstatt, and La Tene cultures (which developed natively, though not indigenously, in Western Europe), and Scythian groups, such as the Cimmerians, which pushed Eastward from the Steppes. Rather than one of these being the case, it is likely that these competing views tell us a story of what happened, that the Celts were a fusion of different cultures. These cultures would mature into Celtic tribes sucb as the Britons, Boii, Celt-Iberians, Gauls, Gallaeci, Galatians, Lepontii, and others. The name *Celt* is originally derived from Herodotus, who referred to the Celts as the *Keltoi*. Julius Casesar said that the Celts called themselves by this name, *Celtae*. Strabo considered the Celts to be oriented largely around the Alpine Mountains, though at times in the surrounding plains, and also throughout Western Europe and in parts of Southern Europe, including especially in what is today Spain. Celtic languages would be subsumed largely into the Romance or Gallo-Romance languages, including French, Portuguese, and Spanish,[1072] among others, as well as into Germanic. The Celtic and Roman languages were so closely related at their point of origin to be grouped together into the Celto-Italic language family (which includes Spanish), their split likely having occurred around the Urnfield Culture that gave way to the Celtic Hallstatt and the Italic proto-Villanovan culture.



Similar to the Celts, the German peoples have been variously described as coming from Beaker Peoples, and Pitted and Corded Ware, as well as from Yamnaya, taking form as the Battle-Axe Culture, Jastorf, and etc., but also as having come from migrating Scythian-derived tribes such as the Saka, Getae, and etc., taking the form later of Goths and Alans, Saxons and Jutes, and all that lies inbetween. Tacitus gives a mixed account of the origins of the Germans. In one breath he says that "the Germans themselves were an inidigenous people without any subsequent mixture of blood through immigration of friendly intercourse," mistakenly suggesting that it was only by sea that people travelled and that people way

[1072] To reiterate, the Spanish language is a close relation to Celtic and Italic, in fact being a Romance language, a derivative of Latin, the Gauls of Iberia having also been a Celtic people. Languages of the Gauls and of the Romance-speakers would be united again in the Gallo-Romantic fusion of languages.

back when would not have travelled by sea to the wilds of Germany. In another breath, it's "the name *Germany* [...] is modern and of recent application, since those who first crossed the Rhine and expelled the Gauls, and who are now called *Tungri*, were then named *Germans*," suggesting that a tribal name became a national name out of the fear that it spread. Indeed, according to Strabo, it was the Rhine which separated the lands of the Celts from those of the Germans, who "differ little from the Celtic race, except in their being more fierce, of a larger stature, and more ruddy in countenance," but who are "in every other respect, their figure, their customs and manner of life," "such as we have related to the Celts." Germanic people especially, synthetic in nature because established from a convergence of the kin-shattered of different lands—the Hebrews, Scythians—, had become marauders, slavers, mercenaries, etc.[1073] Germans, or Nordics more widely,[1074] may share a similar heritage, if not the very same, as the prefix *ger-* means to "bring together," leaving *German* to mean "bring men together," likely referring to men who would otherwise be separate, belonging to different kinfolk.[1075] Indeed, Western Europeans have a large propensity to express different genetic characteristics, as with a large variety of eye and hair colors. Julius Caesar, however, had suggested that the name *German* was already in use by other tribes, before the Tungri.[1076] *Tungri* may have some relation to the word *Tengri*, referring to the god of the Mongols and Turks, though it may also mean "speakers," derived from the Germanic word for "tongue."[1077]

The Celts, in composing an earlier wave of European, may be more related than the Germans to the earlier Beaker and Yamnayan waves than those of the Scythians, though later form of Celts derived from Scythians, too. The Celtic people also started to form an Aryan substrate to later waves of Germanic peoples in a similar way that the Neolithic farmers had composed the substrate to the Yamnayan-derived peoples. This being the case, the middle waves of Celts, following the original wave of Aryans, may be understood to be derived from more Thracian roots, while the latest waves of Celts and the Germans, coming even later, might be considered more to derive from the Thracian-derived Scythians. There is also strong relationship to be stated between the Greeks and the Thracians, and between the Celts and the Thracians. These peoples were not entirely separate. Greek mythology and history is full of Thracian influences. Similarly, the Celts and Thracians shared much in common culturally, such that it is possible to speak, to some extent, of a Celto-Thracian or Thraco-Celtic cultural

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[1073] Germans were also followers of Nastika beliefs, whereas the Celts had maintained a Druidic priestly order similar, in some respects but not others, to the Brahmins in India

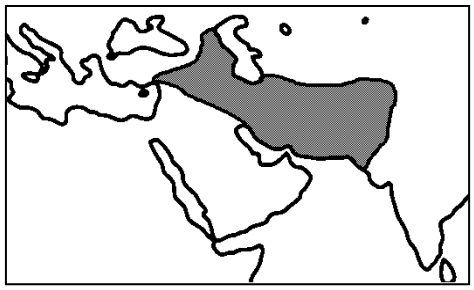
[1074] Among them the Scandinavian, Saxon, Jute, Dane, Angle, Frisian, Frank, Swiss, and many other people

[1075] Sometimes *German* or *Dutch*, the name of the Germans for themselves, or otherwise *Teuton*, is related back to *Almain* or *Alemanni*, which means "all men," a reference to a coalition of varying peoples. Perhaps this also has some relation to *Aryan* and *Alan*.

[1076] He describes the Germans as worshipping Mercury primarily, and of even giving human sacrifices to it.

[1077] Among the Tungri may have been the Eburones. Eburones, a Belgic tribe, were named after the Yew Tree, *eburos*, which suggests that they may have been early Jews, as *Yew* is another word for Jew, *y* and *j* often being philologically interchangeable, and *Eburo* being basically *Hebrew*. *Yew* has also been associated with a boar deity, which has been proposed as an alternate source of the tribal name. The Eburones were said to be under the protection of the Treveri, another Celto-Germanic (Belgae) tribe, at times allied with or friendly toward the Romans, to the South, who would be superceded by or perhaps assimilated by the Franks, a tribal confederation, perhaps named after a leading family, who would come to dominate the Rhineland. Caesar desired to annihilate the Eburones, and they disappear from history after the end of the Gallic Wars between Gaul and Rome, perhaps becoming the Tungri or being assimilated by them, as suggested by scholars such as Robert Nouwen, and then by the Franks. The Franks were said variously to have come from Central Europe, around Hungary, from areas inhabited by Scythians or Huns. It seems that the Eburones, a Beglic or Rhenish tribe composed of both Celtic and Germanic sources, along with other tribes, may have adopted a Hunnish Tengrist philosophy that enabled them to look past their differences, forming the Tungri as a result. After all, Atilla had fairly recently established his Turkic empire in Hungary, pushing many of the Germanic tribes of the area, including Goths, out. And this would not be the only connection between Hebrews and Tengrism, as the Khazars, also derived from Huns and other Turkic tribes, were also Tengrists, known to have converted to Judaism.

"empire." In a very similar way, the Thracians relate to the Scythians. One may speak, though not linguistically, of a Thraco-Celtic or Celto-Thracian culture, uniting the post-Yamnyan Aryans into a larger group, and this may even extend as far as the Tocharians[1078] of the Tarim Basin near Tibet in China. The "Celtic Empire"— not so much a political empire as a cultural zone—, if the Thracians and Tocharians are included, ranged as far as the Picts in Scotland to Gauls in Spain and to Galatia and Galilee in Anatolia and Israel to the Tarim Basin in China. Linguistically, the Celts seem to have been influential from Scotland to Galatia and Galilee.



Of course, the Iranic peoples are also of close relation to the Celts and particularly the Germans. Iranics are, after all, partially-descended from Thracian, Scythian, and Germanic peoples, speaking an Indo-European language that had itself contributed toward the Germanic languages. They are especially associated with the Sarmatian or Samaritan wing of the Scythians, though they also had some interplay with the Germanic Saka and the Goths or Getae. Despite their stronghold in Iran, the Iranic languages actually originate in Siberia among peoples such as the Sintashta or Andronovo, and were spoken by Siberians such as the Saka and perhaps the Wusun.

By way of groups such as the Beaker People, Scythian-derived tribes such as the Belgae, and by looking at the placement of early proto-Celts in present-day Germany, we can see that the Celtic and Germanic peoples overlap to an extent that cannot be ignored. The Celtic and Germanic peoples come from a common heritage, share a familial relationship, [1079] and may be the actual Hebrew peoples of the *Bible*, who had become the Phoenicians, Judahites, and Israelites, and then Radhanites and Scythians, before becoming Celtic and Germanic superstrate, or people of Europe more widely. The Irish have claimed to have come from Hebrews as well as Aryans. Both the Celtic and Germanic peoples have claimed to be Israelites. It is clear that the Celtic and Germanic peoples, considered to be Hebrews or Israelites, derived a lot from the Mediterranean cultures, and especially the Canaanites. Remember, Phoenician and Viking ships are virtually the same vessel.

The ruling class of Iron Age Europe, among them the later waves of Celts and Slavs but especially the Germanics, were Eastern in origin. But they became the ruling class of prior *Chalcolithic*, or "Copper Age," and Bronze Age waves of Easterly peoples, who sprang from Yamnaya, Corded Ware, Beaker people, and related cultures, who'd already displaced and assimilated Cro-Magnoid, and forced Alpinids and Basal Eurasians into slavery. For the most part, then, Germans and Celts are composed of a Cro-Magnoid and Alpinid substrate, sourced from Western and Scandinavian Stone Age hunter-gatherers and Neolithic farmers such as the Beaker People, an Aryan proto-Nordid substrate from Steppe Herders such as the Yamnaya, with a superstrate laid atop them of Nordid Scythians,[1080] themselves something

[1078] Who were found wearing tartans, similar to Celts and Thracians

[1079] This relationship can also be seen between the Celts and Italians, and between the Celts, Germans, and Thracians, Dacians, and similar Aryan groups, from which the Scythians were ultimately derived, or between these and the Greeks. I think what we are looking at is the manner in which the stratum is laid, with homegrown Western European Celts and Germans, derived from the Halstatt and Battle-Axe People, for instance, being overlaid by very closely related groups, such as the Scythian, Iranic, and Germanic-speaking Goths, Alans, Saka, and etc. from whom the Jutes, Saxons, and others are at least in part derived. These more Easterly tribes would travel Westward, conquering peoples and becoming their rulers.

[1080] The Germanic people and later waves of the Celts from the Scythians and the wider Scythian cultural complex would include groups such as the Cimmerians, Sarmatians, Getae, and etc.

of a reinvention of the Yamnaya.[1081] Together, the lower class, nativistic substrate, and the upper class, foreign but related superstrate, would compose the Belgic, Germanic, and Celtic, and even Italic peoples of Western Europe and, closer to the Pontic Steppe and the Balkan homelands, the Greek and Slavic peoples of Eastern Europe, *Slavs* being the closest to the source of Yamnayan and Scythian peoples (outside of Caucasians, perhaps).

The tendency is for the development of the ruling class to be linear and migratory, while for that of the lower class it is for it to be circular and sedentary. This creates an evolutionary dynamic by which localized hybridization and convergence is scattered by nomadism. Furthermore, ruling classes tend to be able to trace their geneology in a more linear fashion, while lower classes will tend to derive their geneaology from a wider source, as a matter of the differences in evolutionary dynamics. For this reason, ruling class geneaologies such as those found in *The Bible* are presented in a linear fashion, whereas many common people are not aware or concerned with their place of origins or the people who contributed to their DNA or where those people came from, being quite a bit to keep track of. Ruling classes tend to live according to rules regarding who they can breed with and not, and they tend to follow the male line, or to be patrilineal. Thus, males, in sequence, and breeding with relatives, will be documented in the geneaology, but the males contributing to relatives may not always themselves be related, they are merely ignored, similar to the manner in which common people tend to ignore their geneaology as a whole. Thus, the linear element is emphasized. This, however, is less true of ruling classes, who are more likely to have relationships such as *moiety*, but, even so, genes still make their way through the chain, as caste and class divisions are rarely kept entirely pure.

The Romans had long maintained a cultural preference toward the Celts in comparison to the Germans, who they saw as especially barbaric. Within Celtic and especially Germanic cultural groups, competing families, clans, or "houses" of nobles and royals would establish competing tribes, kingdoms, and empires, typically within geographically-defined "countries," continuing the Scythian tradition of infighting and internal power struggles. These belligerent struggles, however, would bleed into a mutual disliking for the Roman Empire, which the Scythians would ultimately be responsible for toppling. The Germanic and Celtic peoples, at the time of the collapsing Roman Empire, were composed of a homegrown (proto-Nordid) Crog-Magnoid, Alpinid, and Aryan substrate— who were the peasants and artisans, primarily—, and a related but foreign Nordid nobility and royalty sourced from the Scythians. The bottom-up culture— derived primarily from the Cro-Magnoids and Alpinids, who would become the peasantry and artisan classes— was established locally, and was related to Old European languages such as proto-Gaelic, Pictish, and Basque, especially Vasconic languages. These substrates would become overlaid by a superstrate of Aryan Celtic languages such as Breton, Gaelic, and etc., and then this would be overlain by one of Iranic-Germanic languages, such as Dutch, English, Scot, Frankish, and German, coming from a foreign ruling class governing as Nordid nobles and royals.

Kingdoms of many kinds, derived from the Celtic and especially Germanic peoples (as well as from related ones) warred with one another to become empires, such as that of the Frankish Empire and its successors, the Carolingian and Holy Roman, and those of the Portuguese, Spanish, Dutch, and English empires. All of these represented Nordic control of, or influence on, the royalty and nobility, even if not employing the Germanic language (as was the case in France, Spain, and North Italy). The development of empires took a long time, and for a long period beforehand the various states of Europe were micronations under the control of families, and clans and tribes sometimes united into confederations, or otherwise engaged in various treaties with one another. There is much that can be expounded upon

[1081] There would also be some Cro-Magnoid and standard Mediterranoid in the substrate, but this was a super-substrate, upon which the Aryan had already been laid

in this regard, as the conflicts are long and enduring, and countries and ethnic groups come and go; but for the sake of a work like this, it must be kept within the realm of general understanding, that the states of Europe had not yet formed into Empires, nor into nation-states as exist today. Instead, states were generally chiefdoms and monarchies, with some republics and communes that popped up now and again between them. These monarchies generally adhered to a religion for their ideological support, but otherwise family loyalty and fealty would serve as the ideology within a given *country*, usually defined geographically along with sentiments of locality and ethnicity. People did not generally fight, as they do today, for a republic or for universal political rights, but over the heirship to the throne, or against oppressive actions taken by the state such as taxation, or against invaders considered to be foreign to the country. Modern political ideologies did not exist to unite people until the Enlightenment.[1082]

As the Greek, Roman, and Hebrew societies are associated with ancient history of their own account, but the Phoenician, Celtic, and Germanic peoples are still somewhat mysterious, and because these latter overthrew Rome, with the Germanics especially to become the ruling people of Europe, the Phoenician, Celtic, and German people will receive an undue amount of attention moving forward. This is in order that we may consider the origins of our most recent ruling class, which will be important as we consider political events from more recent history, particularly those surrounding World War II that led us into our contemporary, postmodern condition.

Iron Age Society

The Iron Age was brought to Europe when the Germanic peoples had brought iron-making technology from out of Southern Asia.

Traditional European governance during the Iron Age (still practicing agriculture) took on many forms, but tended to work along the lines of tribal or clan rule. Germanic and Celtic peoples often tended toward some form of largely decentralized leadership, such as that of the Godi or Gothi, the Lawspeaker, or the Chieftain. Oftentimes, cases can be made for voluntaristic and democratic elements to the rule of barbarian leaders, through assemblies such as Things or in Heathen Hofs (Houses). But this was often limited to a certain strata within society. Many of the oligarchical clan structures, which did allow for democratic participation amongst the nobility, warrior, or elder classes, would eventually give way to the concentrated power of kingships (these eventually gave way to republics and empires). Regarding the social or political arrangements of the Germans, Tacitus tells us that

> Concerning minor matters the chiefs deliberate, but in important affairs all the people are consulted, although the subjects referred to the common people for judgement are discussed beforehand by the chiefs. Unless some sudden and unexpected event calls them together they assemble on fixed days either at the new moon or the full moon, for they think these the most auspicious times to begin their undertakings. They do not reckon time by the number of days, as we do, but by the number of nights. So run their appointments, their contracts; the night introduces the day, so to speak. A disadvantage arises from their regard for liberty in that they do not come together at once as if commanded to attend, but two or three days are wasted by their delay in assembling. When the crowd is sufficient they take their places fully armed. Silence is proclaimed by the priests, who have on these occasions the right to keep order. Then the king or a chief addresses them, each being heard

[1082] However, there were movements that can be considered proto-Enlightenment, such as the Renaissance and Reformation, that did start to have republican sentiments, though these had not yet established themselves as a norm

> according to his age, his noble blood, reputation in warfare and eloquence, though more because he has the power to persuade than the right to command. If an opinion is displeasing they reject it by shouting; if they agree to it they clash with their spears. The most complimentary form of assent is that which is expressed by means of their weapons.
>
> It is also allowable in the assembly to bring up accusations, and to prosecute capital offenses. Penalties are distinguished according to crime. Traitors and deserters are hung to trees. Weakling and cowards and those guilty of infamous crimes are cast into the mire of swamps with a hurdle placed over their heads. This difference of penalty looks to the distinction that crime should be punished publicly while infamy should be hidden out of sight. Lighter offenses are also punished according to their degree, the guilty parties being fined a certain number of horses or cattle. A part of the fine goes to the king or the tribe, part to the injured party or his relatives. In these same assemblies are chosen the magistrates who decide suits in the cantons and villages. Each one has the assistance of a hundred associates as advisors and with power to decide.
>
> They undertake no business whatever either of a public or a private character save they be armed.

Among the European pagan societies, Indo-European concepts of personal responsibility and honor had prevailed. One Germanic concept of importance to the development of Mutualism is that of *frith*, or the inherent obligations of friendship. Such concepts would go on to inform the frith guild and other practices such as the kindred, which were established for the promotion of peace and the establishment of law and order, especially in Saxon society. Legal scholar, Bruce Benson, writes that the "primitive German tribes from which the Anglo-Saxons descended had kinship as the basis for reciprocal recognition and enforcement of law," and that the "kindred was reciprocally responsible for protection and for pursuit when an offense occurred, and successful pursuit resulted in payment of restitution defined by a system of *wergild* or man-price (*wer*)."[1083]

The common law tradition grew from out of customary law, which itself grew from out of customs that carried the force of law (such as the custom not to kill others). The customary law of pagan Europe might be summed up by the phrase "Harm ye None," basically a statement of non-aggression. Common law was essentially a codification of customary law, the turning of custom into a precise rule that would be remembered by people such as lawspeakers, whose duty it was to remember and recite the law, not as they made it, but as it had been arrived at through judgements made in courts. These judgements, whether by a judge—as with the ancient Israelites— or by a jury—as with Saxon common law—, served to establish a *precedent*, a ruling that would be considered, and typically adhered to, by later courts. However, judges and juries had the power to stray from precedents, should they decide that the ruling was an unfair one. In this way, while having had considered the old precedent as it might have been recited by a lawspeaker, a new precedent would be established, which would then be considered by courts of the future.

The purpose of the common law court, properly understood, was not to impose artificial rules, but to discern, as a serious group effort, rules or consequences from Nature. These would be artificially stated, of course, but with the goal of stating them as close to the ruling discerned from Nature as is possible. Common law, then, is an attempt to approximate natural laws. This was in order to mitigate the costs of senselessly, without any forthought, going against the way of Nature. By predicting the likely outcome, the costs of violent conflict could be foregone. Court was not established to simply dominate, but to

[1083] Benson, 22

come to mutual understandings and mitigate problems. Only later was there a mutual understanding among the members of the court, that together they could dominate those without courts or who were otherwise less organized. As Emma Goldman recognized, in "Anarchism: What it Really Stands For,"

> natural law is that factor in man which asserts itself freely and spontaneously without any external force, in harmony with the requirements of Nature. For instance, the demand for nutrition, for sex gratification, for light, air, and exercise, is a natural law. To obey such laws, if we may call it obedience, requires only spontaneity and free opportunity. That governments do not maintain themselves through such harmonious factors is proven by the terrible array of violence, force, and coercion all governments use in order to live. Thus, Blackstone is right when he says, 'Human laws are invalid, because they are contrary to the laws of Nature.[1084]

Typically a common law court might involve a group that meets as a Thing together, outside— Saxons had apparently allowed their middle and lower classes to participate in, and to have a voice in, assemblies—, though it may also involve someone like a *Gothi*, whose court was run privately, though nonetheless somewhat democratically—in order to maintain members—, and whose members were voluntarily contracted with the *Gothi*[1085] as their provider of law, not entirely unlike the Kapauku and their relationship to their *Tonowis*, some that Bruce Benson has pointed out in *The Enterprise of Law*. This sort of voluntary association helped to ensure that courts did not step outside the bounds of Reason as comprehended by the members of the court, who could leave if things started to get too unreasonable. However, leaving a court made one unprotected by that court, and so it would be necessary to subscribe to the service of another Thing or Hof, so that one would not be an outlaw altogether. An *outlaw* was anyone who did not have the protection of a court, and so who was outside of the law—did not have protection contracts—, and so was able to be killed or enslaved without formal recompense. An individual who was banished from a tribe, who murdered someone, who did not show up to court, or for a number of other reasons, might be declared an outlaw by a court. If that individual had a contract with another court, they would receive protection from that court. However, courts that believed their own members to have wronged members of another court, which was in pursuit of the member, might hand them over for the sake of keeping the peace between courts. In order for a court ro decide that bearing the costs of conflict was worth it, that court would have to believe that it was politically expedient or a matter of justice that the individual in question receive the protection of the court. That protection eventually included the enforcement of the *due process of law*, the official procedures that needed to be undertaken to prosecute someone under the law. Due process of law involved a jury trial by one's peers. This originally meant people who actually knew the person being tried. Judgements would come to be based upon a standard of the "reasonable man," an abstraction of what someone with socially-acceptable standards might do in a given situation.

In common law practices, there are no behavioral dictates. One does not have to follow laws about the way one behaves. Rather, as was traditional pagan sentiment, one must keep from causing harm to others, as by hurting their body or causing loss of property. Taboo behavior was seen as distasteful, but not unlawful. However, if one was rich enough to afford it, one could buy the life of another who annoyed him, by paying the man-price. Dueling was also a common practice among common law societies. Man-price and lawful dueling worked to ensure that interpersonal interactions were generally polite, especially between equals or, as class distinctions grew more fierce, from peasant to noble. Nobles could afford the man-price, and even a wrong word with an equal could get one into a duel over the honor of the offended individual.

[1084] Goldman

[1085] Meaning *God*

In contrast to the ways of the barbarians, *classical antiquity* would refer to the time in which the Ancient Greek and Roman civilizations had established themselves as the dominant forces and major cultural influences in Europe. From this time period, much of the European world has derived a great deal of its cultural, aesthetic, religious, philosophical, political, legal, and economic ideas. In Ancient Greece, Plato and Aristotle, among numerous others, had established schools of philosophy that would continue to be of perennial importance even to this day, millennia later. Ancient Athens, home not only to Plato and Aristotle, but to many great Greek philosophers, was also one of the world's first known directly-democratic city-states, while the Roman Republic had practiced a large-scale republic based on Greek principles. Roman society would produce many of the great neo-Platonist, Stoic, and skeptic philosophers. As with the Celtic and Germanic peoples, the Greeks and Romans concerned themselves with conceptions of natural laws, but did so more secularly and rationally. Rudolf Rocker says that

> Under the pressure of the ever encroaching social inequalities within the Greek city-republics there had arisen in the fifth century before our era the doctrine of "the state of nature," sprung from the belief in a traditional "Golden Age" when man was still free and unhindered in the pursuit of happiness before he gradually came under the yoke of political institutions and the concepts of positive law arising therefrom. From this concept there developed quite logically the doctrine of "natural rights" which was later on to play so important a part in the mental history of European peoples.[1086]

He says that

> The loftiest conception of natural law was formulated by the school of the Stoics, whose founder, Zeno of Kittion, rejected all external compulsion and taught men to obey only the voice of the "inner law" which was revealed in nature itself. This led him to a complete rejection of the state and all political institutions, and he took his stand upon complete freedom and equality for everything that bears the human form.
>
> [...]
>
> Man's social instinct, having its root in communal life and finding in the sense of justice of the individual its completest ethical expression, Zeno combined, by sociological synthesis, with man's need for personal freedom and his sense of responsibility for his own actions. Thus he stood at the opposite pole from Plato, who could conceive a successful communal life of men only on the basis of a moral and intellectual restraint imposed by external compulsion, and who in his views was rooted as deeply in the narrow limits of purely nationalistic concepts as was Zeno in his concept of pure humanity[1087]

Greek and Italic Mediterranean peoples tended more toward centralized city-states than their barbarian Nordic and Alpine counterparts, and eventually to large republics and empires, such as the Greek and Roman Empires. Athenian society emphasized popular control of the *polis* and the participation of the elite in politics. Roman society emphasized the public interest, and the rule of civil law, making private property a civic matter of state law, and not just a personal affair protected through allegiances and in relation to one's caste. Civil law would come to differ from common law in many important respects. Most importantly, it was not law based upon precedents informed by customs that were interpreting the rule of Nature, but was active, statutory law, intent on making individuals conform their behavior to the dictates of the rulers, typically a senate. Senators would legislate laws, which had to be obeyed. It was, nonetheless, public law, and so republican law, even if oligarchical. The difference between common

[1086] Rocker[1]
[1087] Rocker[1]

and civil law might be understood to be a difference of descriptive and prescriptive law, as common law is law established by way of addressing facts, while civil law is the attempt to prevent facts.

While Athens was truly democratic in many respects, and while the Roman Republic was truly republican in others, it must be remembered that such mutuality as one may presume of a democracy or republic was not universally applied. In both Ancient Athens and the Roman Republic, one could not participate in the democratic process unless one was a member of a given class, such as by being a native, adult male, militarily-trained citizen, as in Athens, or such as a Patrician, an aristocrat of Roman society.[1088] Classical antiquity would eventually fall to the interests of competing "barbarians,"[1089] who would largely bring back traditional European governance in what has been called the *Dark Ages*. These barbarians included the various Germanic, Celtic, and Iranic peoples, Phoenicians, Jews, and others. Henry George says that

> Unfortunately, inequality, once produced, always tends toward greater inequality. This struggle — between equal rights to the soil and the tendency to monopolize it in individual possession — caused the internal conflicts of ancient Greece and Rome. But the final triumph of the tendency toward ownership eventually destroyed both.
>
> By the power with which the great attracts the less, small family estates became part of the great estates — the latifundia — of enormously rich patricians. The former owners were forced into slave gangs, or became virtual serfs. Others fled to the cities, swelling the ranks of the proletariat, who had nothing to sell but their votes. As a result, population declined, art sank, the intellect weakened, and once splendid civilizations became empty shells.
>
> The hardy virtues born of personal independence died out, while exhaustive agriculture impoverished the soil. At length the barbarians broke through; a civilization once proud was left in ruins. During Rome's grandeur, such a fate would have seemed as impossible as it seems to us now that the Comanches could conquer the United States or Laplanders desolate Europe.
>
> The fundamental cause was tenure of land. On the one hand, denial of the common right to land resulted in decay; on the other, equality gave strength. Every family in the German villages was entitled to an equal share of common land. This impressed a remarkable character on the individual, which explains how small bands of barbarians overran a great empire. Rome perished from "the failure of the crop of men."[1090]

Modern thinkers would come to learn much from the philosophy coming out of ancient society and classical antiquity, from Plato and Aristotle on to Pyrrho and Zeno. They would also retain sentiments of paganism, Christianity, and its associated heresies (but they would remain critical of ecclesiastical authority and dogma). Also, they would learn from Greek and Roman political structures, involving honest attempts among the privileged classes and philosophers at providing themselves democratic and republican forces in government. These ancient attempts at democracy and republican government would be revived in the Renaissance as new attempts at classical democracy. Such attempts would be prominent in free townships and communes or city-states, merchant republics and confederations, in fraternities and guild halls, and amongst the rebels of the sea— pirates—, and would go on to influence workers' Mutualism as well.

[1088] Democratic and republican notions had been widespread since their practice in Athens and the Roman Republic, and actually existed long before in tribal governments

[1089] The Fall of the Western Roman Empire was accompanied by a pandemic called the *Plague of Justinian*

[1090] George

Iron Age economy would allow for the establishment of major trading centers and giant networks. Among the most important of these to Western European society would be the Hanseatic League, which reached from Scandinavia to Venice, ultimately growing from out of the Amber Road and the efforts of the Phoenicians and Vikings. The Hanseatic League was a mutual aid network established between various member-states. Participating maritime city-states had banded together for the sake of promoting trade and, despite having come from them themselves as Vikings, fending off pirates. It is the Hanseatic League, perhaps, which really represents the transition toward modern capitalist political economy, largely as a development from the Phoenician or larger Canaanite ways. The Hanseatic League would become a major institution of usury in the late Iron Age.

Tibet

An author writing for the *Tibetan Review*, in "Tibetan civilization dates back thousands of years earlier than its recorded history?" writes that the "Tibetan civilization dates back thousands of years earlier than its currently known recorded history," pointing to archaeological evidence found at the Qulong Village site in Western Tibet. The anonymous author points to "perforated conch ornaments," important status symbols that basically amounted to currency in many areas, that "indicate frequent cultural exchanges between the Western part of the Tibetan Plateu and ancient South Asia." In South Asian cultures, conch shells were traded around like money, perhaps as declared by chieftains. The site also featured residential caves, buildings, and structures, including large boulders such as "can be found across the whole Eurasian continent," and in "the Northern steppes, they are especially common."[1091] This area in Western Tibet is home to Indo-European peoples, such as the Drokpa yak herders. As such, the findings at the Qulong Village site provide a connection between Indo-Europeans of the steppe, Denisovans, and probably also Sino-Tibetans. Later connections can be made to Mongols (such as Gushi Khan) and other surrounding peoples,[1092] perhaps, indirectly, the Tungusics (such as the nearby Manchurians, a steppe people).[1093] It may have involved the Sumerians and Hebrews, as well. This suggests, perhaps, a connection that plays into world politics even today, uniting elites from the Eurasiatic, Afroasiatic, and Sino-Tibetan cultures beyond their cultural differences, along the lines of class, holding to a synarchist or synarchic outlook. In terms of Western society, if Abraham of Biblical fame had come from Sumerians who, themelves, had a connection to the Tibetan alliance, this would explain his confidence in ransacking Israel.[1094]

Carroll Quigley holds that priests with some understanding of coming rains had influence over people down below the hills and mountains, an influence that would surely be held, also, in the hands of Tibetans, should they have been in the know. Perhaps they were the source of this wisdom.

The impact of Denisovans on Tibetans is such that many Tibetans are understood to have Denisovan genetics, much as the New Guinean highlanders do, for the sake of living at high altitudes and in the cold. The Denisovans, who were found with an intricate jade ring,[1095] seem also to have passed their appreciation for jade on to the rest of Asia, perhaps especially among the Sino-Tibetans— whose chieftains were often buried with jade discs, called *bi* discs, as a sign of their high status— or those of

[1091] N/A5
[1092] Such as the Oirat or Khampa people
[1093] Who never made it into Tibet but whose connection to synarchism, by way of the Qing dynasty, suggest a connection
[1094] And, if there is any truth to the uranium story, perhaps also the source of his using the material for political gain, as learned from Denisovans
[1095] Many archaeologists comment on the advanced technology that would have had been needed in its construction

the Phillipine jade culture. The Jade Road, similar to the Amber Road in Europe,[1096] was also an important economic route, on which jade was exchanged.

The influence of the Capoids should not go underconsidered. The phenotype of the Capoid is similar in some important respects to those of Mongoloids, as Coon points out, and we know that Mal'ta Boy and his people had traveled into Siberia, into Denisovan territory. It's also interesting that Coon suggests that the Capoids, who have some phenotypic similarities to Tibetans, had traversed the Tibesti Mountains to get from their home in North Africa to their current location in South Africa: *Tibesti* is awfully close to *Tibet*, and translates to the "Mountain People Mountains" or the "place of dwelling of the Mountain People." Like the Sino-Tibetan languages the Capoids— or at least the "Hottentots" (Khoikhoi), suggests Sydney Welch in "Hottentots"— speak monosyllabic languages, and these are defined by sharp gender distinctions.[1097] The similarity in name to *Tibet* is likely not a coincidence, but is likely to be philologically relevant in some way. Today, the Tibesti region is home to a warrior people called the *Toubou*, perhaps representative of a strong Levantoid and Basal European population, admixed with a thin superstrate of Berber (Mechtoid, Congoid, Arabid) and likely also some Capoid.[1098] While Capoids today tend to be caramel color, they are likely to have been much darker when inhabiting North Africa. Some Capoids, such as the San !Kung,[1099] tend at times to have a slightly reddened skin. Perhaps the !Kung are of some relation to Cain, the kings, and the kahns, their sometimes red skin being of some relation to *Adam*, the "red man."[1100] Perhaps they also contributed to the ruddy or even red skin of some Indo-Eurafricans (such as Alpinids, some Mediterranoids) and Native Americans. According to Diane Cole, in "The Khoisan Once were Kings of the Planet. What Happened?" the Khoisan were once the most genetically common population of humans.[1101] *Legends of the Lost Tribes*, by Aran Patinkin, presents a Samaritan (non-Jewish Israelite) man saying,

> Abraham did not have a family name [...] He was called Abraham the Hebrew. The language we speak is Hebrew. And not only us, but also the Jews descendents of the Judean tribe. This means that there is something beyond all this nonsense, of Jews, Samaritans... or Hotentouts.[1102]

I looked into a possible explanation for this odd interjection at the end, but nothing I could find turned up an alternative explanation. The Samaritan appears to be suggesting that Hottentots, or Capoids, have a central role to play in the conflict between Jews and Samaritans. There is also mention in the documentary of the name carry-over between the Samaritans and Jews in regard to *Cohen*, a priestly name found in both groups, perhaps of some relation to *Cain* or to *Khoen* or *Koin* as in some renditions of *Khoikhoi* (like *Khoe-Khoen* or *Khoi-Koin*). Many have mused over the mark that Cain would receive after murdering Abel, which God had put on him after his inability to endure his punishment. This mark was supposed to protect Cain. But what was it? Popular suggestions include the Jewish nose, slanted eyes, or those with a hood or fold on their eyes. However, these don't inherently supply any sort of protection from others. It seems much more likely that the mark has something to do with the

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[1096] Wherein amber from Scandinavia, an important status symbol, was traded across the world

[1097] See Welch

[1098] Some of these Berbers have been associated with a strong Cult of the Dead

[1099] Sometimes specified as a *Kalaharid*, a particular Sanid (as opposed to Khoid, as in *Khoi-San*) subtype of the Capoid

[1100] Another people, with only a minor Capoid substrate (peppercorn hair at times), is that Mountain Dama, who have been considered to have a bluish tone to their skin. Some Lapps have also been said to have a bluish tone. Some of the Indian literature speaks of early man having come in different colors, such as blue, red, yellow, white, etc.

[1101] Cole

[1102] Patinkin, 12:50

forehead wrinkles that many Capoids exhibit in their tendency to show signs of aging early on in life. That these wrinkles would make a younger man appear to be an elder might provide some customary protection from would-be killers, particularly in a culure that demands respect for the elderly.

The Drokpa people (or, in Kashmir, the Brokpa) are among the best and purest examples of an original Aryan people living a traditional, nomadic steppe-style life. They are some of the last true nomads on Earth. A small, almost pygmy people, they live as yak herders, inhabiting, as indigenous peoples to Tibet, some of the highest areas of the Himalayas. A Dardic people, they have relatively light skin, speak an Indo-European language, and at times have blue or green eyes. They are known to be endogamous and polyandrous "wife-swappers." Of major interest to "UFOologists" are the *Dropa Stones*, large stone discs, very similar to jade or nephrite *bi* discs, as was used in Sino-Tibetan culture to represent heaven, the ownership of which presented an upstanding moral individual the status of high rank. They are followers of Tibetan Buddhism synthesized with the *Bon* tradition, a shamanistic folk religion of Tibet and surrounding areas. Perhaps these Turkicized Drokpa people represent a mixture of Cain the Capoid and Seth the Aryan, an appearance of Cainan.

Also in Tibet, especially Eastern Tibet, are the Tibetan people-proper, simply called *Tibetans* despite their being no more indigenous to Tibet than are the Drokpa. Like all Tibeto-Burmans, the Tibetans are likely to have descended, at least in part, from the Qiang people, a pastoral sheep herding people, founders of the Tibetan Empire. Remnants of the original Qiang people, the Qiang, are henotheistic pantheists who believe in a God of Heaven and other subsidiary gods of natural forces. The Tibetan myth of the birth of their people holds that a monkey, Pha Trelgen Changchup Sempa, came when the whole Earth had been flooded with water, settling on Mount Gongori. In a time of trouble, this monkey visited Mount Sumeru.[1103] Christopher Beckwith proposes that the Qiang were Indo-European, suggesting *Qiang* meant "charioteer" or something like that. The Qiang appeared first in the historical record on oracle bone inscriptions. They oposed the Shang, who made them into slaves and human sacrifices. It is interesting to note that the Tungusic Manchu people were known, similarly to Dravidians by the other Chinese, as *Qing*, perhaps showing some relationship to the Qiang from which the Tibetan people-proper are drawn. China's name may derive from *Qing*. The Ming Dynasty, before the Qing, had held Tibet in suzerainty.

Other groups have also occupied Tibet, including Mongols of Oirat or Kham origin. The *Saka*, a group of Indo-Scythians who would become the Saxons, had spent some time in or around Tibet long enough to have developed an interest in or devotion to Tibetan Buddhism. They contributed their name to the capitol city of the Kingdom of Taka, called *Sakala*, which involved a mixture of Buddhism and sun worship. They contributed toward the school of Sakya Buddhism and perhaps to Christianity as a convergence of Buddhism and sun worship. Some of the Saka Scythians, or Saxons, who would become the *Sakha* after they moved up into Yakutsk, became also known as *Yakuts* (Jats), and dwell in the coldest city in the world.

The convergence in Tibet would have lasting effects on the world system. It is likely from Tibet that the world economy really started developing, perhaps surrounding Denisovan culture, possibly spread first by Australoids around the base of Tibet into maritime Southeast Asia, from which they would have an impact on the Oceanic cultures to come, such as the Melanesians, Micronesians, Polynesians, and etc. Peoples such as the Drokpa, later on, are likely to have come across Denisovans in Tibet itself and to have mixed, becoming important religious leaders of Tibetan Buddhism.

[1103] A connection to Sumeria?

Crazy Wisdom

Where did the concept of *God* first come from? Psychology researcher Julian Jaynes argues, in *The Origin of Consciousness in the Breakdown of the Bicameral Mind*, that the evolution of consciousness is connected with the fusion of both halves of the brain, the left and right hemispheres. Before this, suggests Jaynes, humans had a "bicameral mind," in which our language center, which was also the command center, was disconnected from the locomotive activity of the body, because the former portion was seated in one side and the latter in another side of the brain. Because of this, suggests Jaynes further, humans heard voices when messages were relayed from one half of the brain to the other, during a decision. These messages, suggests Jaynes, were understood to be deities, much as the schizophrenic or manic individual might have religious experiences today.[1104] The command center, which was also the language center, in the brain, was identified with God giving orders.[1105]

Gods have also been associated with the voices of past ancestors. After the passing of one's ancestor, it is suggested, the voice of the past ancestor stuck around. Perhaps the ancestor was needed for guidance, or, as I will propose here, my personal view, the ancestor was a dominant leadership figure, which one might today associate with narcissistic abuse. Narcissistic family abuse is a known factor in developing schizophrenia and other mental illnesses. *Schizophrogenic parents*— those who cause schizophrenia in their children—, for instance, were described by Theodore Lidz and others. This typically included an oscillation between a domineering and a passive parent and by what later authors would term *pseudomutuality*, itself related to the concept of *double-binding*, but which Lidz referred to as "*skewed*" relationships. These kinds of conditions allowed delusions to become acceptable bases of action, because they would go unchecked by the other parent and thus allowed to become a part of the family decision-making paradigm, a condition Lidz called "*dual madness*." I believe this to be fundamentally connected to the abuse cycle that kicked off governments and states, and that we continue in today, which still contributes to psychological disorders. This abuse cycle was started off itself by climate change, such as that surrounding the Younger Dryas.[1106] This climate change, which is also associated with the adoption of sedentary horticulture over nomadic hunter-gatherer lifestyles, caused frustrations that, as described by the social psychological work of John Dollard, Neal Miller, Leonard Doob, Orval Mowrer, Robert Sears, Nicholas Pastore, and others[1107] who contributed toward the "frustration-aggression theory," would develop into anger and even aggression. If not released, some social psychologists suggest, a "residue" anger forms. Thus would begin the abuse cycle, from victims of climate to victims they make of their own families. Abusive leaders would give psychological complexes to their victims, who would go from concern about the physical presence of, or what what would be said

[1104] The first case of documented schizophrenia may have been that of James Tilly Matthews, who had come to believe that spies were using an "air loom" or some sort of pneumatic technology to magnetically manipulate his own mind and those, especially, of targeted statesmen, whose minds could also be read by the rays of the machine. The purpose of this, he said, was espionage. He was placed into an asylum, where he was eventually acknowledged to be of sound mind, but from which he was denied release. Another curious case of schizophrenia, though much later, was that of Francis E. Dec, a Polish American during World War II. He wrote extensively, though often incoherently, about a "Worldwide Communist Gangster Computer God" that eerily sounds like today's AI in some respects, believing Jews to have been the Computer God's pawns. These are examples of the experience of the *targeted individual*, an experience of schizophrenics where they believe themselves to be targeted by something outside of them. This leaves zetetics with many questions.

[1105] Animism considered that there were also gods inside of inanimate objects and animals, just as people had voices commanding them about

[1106] See Gambone[1]

[1107] Perhaps H.A. Dengerinck, J.D. Myers, and J.B. Rotter may count to some degree or another toward the development of this theory, as is implied by context in Worchel and Cooper's *Understanding Social Psychology*

by, the narcissistic dominator, to merely having the impression reinforced in their neuropathways that they must do what they are told or face more abuse.

Conflicts often leave one continuing or replaying arguments in one's own head, a kind of residue.[1108] This residue may be awakened by physical objects, such as geographic markers, that remind one of the conflicts. In this way, objects called *fetishes* may become imbued with the spirits of narcissists. This is how rocks and trees and idols and things become enchanted. Chief Seattle, in his beautiful and pantheistic speech to the Americans who had conquered his people, had said that

> This shining water that moves in the streams and rivers is not just water but the blood of our ancestors. If we sell you land, you must remember that it is sacred, and you must teach your children that it is sacred and that each ghostly reflection in the clear water of the lakes tells of events and memories in the life of my people. The water's murmur is the voice of my father's father.

People would tell stories surrounding landmarks, stories involving the society, often times of conflict or power transitions. In this way, landmarks would become "infused" with the "spirit" or memory of ancestors. This kind of enchantment might also occur with totems or talismans associated with the narcissist. Over time, totems stack up to produce such things as totem poles and coats of arms, which tell the history of the male lineage of the narcissist.

Victims of narcissistic abuse are said to experience *narcissistic abuse syndrome*, wherein abuse leads one to experience an *external locus of control*—being highly influenced by others—, allowing the narcissist to go about their abuse. The abused continues in loving and appreciating the narcissist for what they are apparently bringing to the table, as reinforced by the gaslighting of the narcissist. One typically loves and charishes, or greatly admires and respects, or is otherwise grateful for, the narcissist, who might do such things as engage in *financial* or resource *abuse* with the victim, who becomes economically-dependent on the narcissist. But economic dependence runs second to and reinforces psychological dependence. Narcissitic abuse syndrome makes one dependent upon the narcissist and even to begin to get an inflated view of the narcissist, not entirely unlike a sexual or religious fetish, but instead as fetishization of the narcissist. As with a sexual fetish, wherein one might need something irrational to satisfy their urges—resulting from trauma or abuse—, including ritual abuse as in BDSM, one begins to need the psychological abuse of the narcissist in order to feel satiated.

Fetishization, both the religious and the sexual sort, is often if not always sourced in some kind of trauma or abuse. For instance, the *Cargo Cults* of Papua New Guinea are known for building religious *fetishes*—objects of veneration or religious significance like an idol, understood to be imbued with supernatural powers— in the form of cargo-carrying airplanes. They believe that the airplanes and cargo are sent by their ancestors, who intended the planes to land and deliver to them, but who instead deliver to civilization. By building fake airplanes out of bamboo, and by creating a landing strip, it is believed that the plane may eventually see that they are going to the wrong place. The airplane and landing strip fetishes, and accompanying rituals, are intended to send a message to the ancestors. I believe this to result from the traumas involved in living in proximity to, and being displaced by, civilization.

Some psychologists hold that nightmares exist as a sort of innate therapy for the individual in facing their fears and traumas, whether individual or collective. Some developmental psychologists hold that

[1108] Conflict is a form of frustration. Frustration, according to many advocates of the frustration-aggression theory, does indeed leave a residue, particularly when it cannot be released by some activity, most prominently aggression, especially owing to differences in social power dynamics

myths serve the same purpose for society. It seems that fetishization might be something similar, perhaps relying also on an absence of hope for resolution. If one faces a trauma that is somehow inescapable, as by being unforgettable or by being ongoing, one might begin to find solace in forming a fetish for the trauma, allowing one to find pleasure in it somehow. This may not be unlike the development of other mental illnesses, including multiple personality disorders, in which an individual who has been traumatized enough begins to *dissociate*, to partition their psyche such that another life can be lived separately from the one facing the trauma, giving way to split personalities. These are natural coping mechanisms. This does not mean that they are healthy or can necessarily be reversed once the damage is done, but that they, in some way, help a broken individual to keep going, even if in a fractured form.

Narcissistic abuse, by creating a fetish, may have contributed to the development of ancestor worship, the wiring and instincts behind it likely a remnant from alpha-beta relationships as simpler Hominids[1109] transferred to other areas of life, as with the Cargo Cults and fetish worship or religious fetishism in general. A similar occurrence is seen with phenomena such as celebrity- and billionaire-worship, wherein people— who do not understand that these individuals are propped up behind the scenes, and who mistake their grandeur and social status as a product of the individuals' own efforts— believe these individuals to be grades above the common human being, in the manner of a god or demigod. Such fetishization is the result of the lack of recognition that they themselves have experienced from their peers, recognition that has been diplaced onto celebrities and billionaires, a habit their fetish allows them to join in on. This worship of celebrities and billionaires is the worship of narcissists, those who have taken recognition for their own grandeur, propped up by other narcissists, and perhaps by psychopaths, whose faces and names are less familiar.

In connecting both spheres of the brain, one established an *ego*, a *consciousness* or *conscience*, and learned to identify one's thoughts *as* thoughts and to become more rationally self-directing. Practices rooted in shamanic animism may use music, which may be gendered (much as the mind is associated with gendered use of the hemispheres), and allegories, to weave together the hemispheres of the brain. For instance, in the *Bwiti* shamanism of the Punu and Mitsogo peoples— whose practice of using *iboga* was perhaps passed down from Pygmy shamans, with Bwiti having since been combined with ancestor worship— there is a large emphasis on the healing power of music, especially as it relates to gender. A ceremony led by a shaman in the role of the N'ganga would include gendered use of color, red and white, for masculine and feminine, and the playing of gendered instruments, the *ngombi* harp, a feminine instrument, and the *mongongo*, a masculine instrument. Such ceremonies exist for purposes of initiation and healing. Bwitists believe that they can travel between the red and white worlds of gender and bring back truth from ancestors.

The goal of "crazy wisdom," such as that of the *Nyonpa*, on the other hand, is to break down the ego, the unified mind, in the individual, to induce selflessness and a bicameral mind in them, wherein they see no distinction between themself and other, but also to make one understand that the gods are in one's own mind, to induce deity in oneself as a direct experience. The *Nyonpa* were antinomian Tibetan Buddhist yogis— of the *Kagyu*, "Whispered" or "Oral Lineage," tradition—called also the *mad ones* (counted among the *mad yogis*), who adhered to the *Practice of Observance*, referring to the

[1109] Earlier Hominids were not only hierarchical but polygynous, with alpha males and their supporters being allocated sexual privileges that were not allowed to beta males. Beta males were left to the sidelines, as it were. This trauma might produce a cuckolding fetish in the males, the enjoyment of watching a female satisfied by a superior. This monopolization of females might, as such, be considered a form of narcissitic abuse that was, at one time, standardized. The reduction of sexual dimorphism, by way of the culling of alpha males, might have made the genetic precondition for fetishization— in general, not just sexual—, as a result, more widespread.

observance of one's breath or thoughts, or otherwise known as *mindfulness*. Part of the Observance, for the Nyonpa, was crazy wisdom. *Crazy wisdom* is wisdom derived in an irrational and often uncomfortable or antinomian way. It often involves riddles, allegories, poetry, jokes, jest, symbols, or other manners of confusion-causing or indirect teaching, including the playing of tricks. Chogyam Trungpa describes crazy wisdom as induced hopelessness, accessed by recognition of emptiness and unanswerableness in the search for truth. Trungpa, true to tradition, is notoriously inconsistent in such matters, however. It appears to me either way that devotees of Observance are hopelessly depressed, and that their techniques, designed to result in egolessness, are efforts to drive participants to psychological "rock bottom" wherein ego death may be experienced. Through crazy wisdom—basically gaslighting, whether oneself or others—, the mad yogis intend to make a person so hopeless in finding a rational answer that they are induced to have an ego death, or psychological death, wherein one experiences an irrational selflessness, deriving one's purpose from what can be done for others. Remember that one's ego is what was contructed from the development of the rational or conscious mind away from the bicameral brain. And it results from natural selection.

Crazy wisdom might be used to induce the audience into a state of logical failure and giving up of literal interpretation, or even cause conflict to break out, with the goal being to direct them to the inherent "emptiness" that Tibetan Buddhists associate with truth concepts, and which might be compared to the Sophist claims that the truth does not ultimately exist or cannot be conveyed in language. Much like the Sophists, the crazy yogis would also play language games, or use rhetorical tricks.[1110] One reason that this attempt may be made might be pointed to in the concept of *loci of control*—or "center of decision-making"— in the field of social psychology, which suggests, following the work of J.B. Rotter, that individuals may either have an *internal* or an *external locus of control*, a center of decision-making within themself or outside of themself. H.A. Dengerink, M.R. O'Leary, K.H. Kasner, and J.D. Myers, especially in the paper by Dengerink and Myers, "The effects of failure and depression on subsequent aggression," would contribute to research showing that the internal locus of control could be reduced in establishing events of failure.[1111] What this amounts to is that, if one is made to undergo failure, it breaks an individual down mentally, such that they are more likely to give in to threats from others. The origin of this may have resulted from hopelessness induced by the climate, and techniques to drive one to rock bottom, and to experience divine madness, may have been methods of battling climate-induced depression, skipping the depression part and jumping to the manic euphoria or schizophrenic mystery.

An example of the sort of abuse that may be inflicted by the practice of the *Trickster*, a particular religious archetypcal figure who may take the form of a crazy shaman, a mad yogi, a "Coyote" teacher, or other such figures. Many such figures would be deified into forms such as Hermes, Prometheus, Lucifer, Loki, Lugh, and so on, and in medieval society would take the form of Fools or Court Jesters, a position often filled by a Sufi (Islamic neo-Sophist). The Trickster figure, also prominent among the shamans of the Capoid Khoisan, would take the form of the Nyonpa in Tibetan Buddhism. A good example of crazy wisdom may be a tale of Nasreddin Hodja, a satirist[1112] Sufi who is said to have been invited to give a sermon, the story of which goes something like this:

Upon arriving to deliver the sermon, Nasareddin said, at the pulpit, "Do you know what I am going to tell you?" to which the audience replied, "No." He told them that he didn't wish to speak to people who did not know why he was there, and left abruptly.

[1110] This would be passed down ultimately through the Counter-Enlightenment and is with us still today
[1111] See Dengerink and Myers
[1112] This word has relation to the Greek *Satyr*, a creature related to the Greek *Pan*, whose name contributes to *pan-theism*

Ashamed of their foolishness, he was invited back. Upon his return, he asked once again if it was known what he was going to say. The audience, desiring not to upset him once more, declared emphatically "Yes!" Nasreddin then declared, "Since you know what I will say, there is no reason for me to deliver the message." He left once more.

Invited back again, he asked his question still another time. The audience then gave a mixed answer, with some saying "Yes" and others "No," to which he said, "Let those who know tell it to those who do not." He did not return.

Some of the crazy yogis or crazy sages, being antinomian to the core, and like true narcissists, were sexual predators. Drukpa Kunley, the *Saint of 5,000 Women*, a crazy yogi of Drokpa heritage, directed most of his methods toward women and sex with them. One of his poems goes like this:

I am glad to be a free yogi
I develop more my inner happiness
I enjoy sex with many women,
Because I help them to the way of enlightenment
Outside, I am a madman
Inside, I am dedicated to religion
Outside, I enjoy alcohol, women, and music
Inside, I labor to benefit all
Outside, I live to satisfy my pleasure
Inside, I do everything at the right time
Outside, I am a beggar
Inside, I am a Buddha

Drukpa Kunley was said to have rejected blessings for anyone who did not bring him a beautiful woman to have sex with and a bottle of wine to go with it. Tsangnyon Heruka wore human fingers and toes in hair, ashes and blood on skin, bringing to mind the devotees of Kali or her male companion Shiva,[1113] such as the Thuggees, the Aghoris, or, as Aristotle said, Jews, as he said that they were followers of the Indian "Kalani" philosophy, which means a follower of the goddess Kali. Heruka was perhaps the first called a *Nyonpa*. Guru Rinpoche was a *Nyonpa* as well, as was the Second Dalai Lama. Mad saints in India are called *avadhuta*.

Egolessness allows the narcissist to have better influence on the individual, as can be understood in the Sufi story of Rashid ad-Din, leader of the Assassins, who ordered his underling to jump to his death, which he willfully did for the sake of obeying his master, who wanted it done so to impress an enemy commander with the obedience of his men. Could it be that such a powerful narcissist would leave an impression in the minds of his men after his death, such that they concerned themselves with him, even hearing his voice or fearing his watch, after becoming deceased?

As mentioned in the Sophist example, and as implied by the relation of Sufism to Sophism, shamanism and Tibetan Buddhism were not alone in their divine madness. This madness was also compelled in ritualistic practices in Vedic, Abrahamic and proto-Hellenistic societies, as well as in Messianic figures. Mircea Eliade holds that divine madness is a common part of shamanism, and that it is distinguished from mental illness by the shaman's being in control of it rather than the other way around, being able to access trance states and to come out of them willingly. This divine madness was described by Plato,

[1113] Shiva is, like the Hebrew God, a synthesis of many gods including a storm god

who, despite recognizing that madness was commonly seen as an evil, described the right kind of madness, dependent upon what was considered "normal," as "a blessing from the gods" in his *Phaedrus*. This kind of "blessing" was also sought after by the *Fools for Christ*, such as Simeon the Holy Fool and Francis of Assissi, who would do such things as drag around a dog corpse, alternate between feigning crippling ailments and jumping around with glee, or give up their possessions, walk around naked, beg (or steal), give up their homes, and practice other aspects of the *mendicant* lifestyle. Among the ascetic Fools for Christ—often practitioners of Catholic or Lutheran Strict Observance—, one might use *rosaries*—similar to Buddhist prayer beads— or self-flagellation, self-mutilation in public by wipping oneself.

More contemporary cult leaders, such as Adi Da, previously known as *Bubba Free John* or *Da Free John*, have successfully established cults wherein the leader is worshipped, and had sex with, by many of its members. Narcissists such as Adi Da play on people's depression and hopelessness, encouraging them toward psychological rock bottom and ego death, and to worship him as the only solution to their problems, the only way to experience joy. Such crazy wisdom as is extolled by Adi Da and others, coming out of places like Tibet but once being prevalent much more widely, is a means of social control and psychological domination. When one experiences ego death, at "rock bottom," one becomes selfless, and accepts that there is no way to experience personal satisfaction. Instead, one becomes driven to live for the satisfaction of others. There is never a guarantee that others will do what is needed to satisfy us, as we have no control over others (unless, perhaps, you are Adi Da), but we do have some control in whether or not we may help others.[1114] Mad yogis such as Adi Da play on this, driving the individual to ego death and providing them an outlet for their resulting altruism, someone who they can satisfy outside of themselves, and to thereby derive purpose from.[1115]

Not entirely unlike a crazy yogi was the notorious punk rock musician and narcissist, G.G. Allin, born Jesus Christ Allin, who was made famous by his crazy misanthropic antics. These would include defecating on stage, physically abusing audience members, nudity, and acts of self-mutilation, some of which sent him to prison a number of times. Allin drew a true cult following, despite popular opinion surrounding him. Followers defended G.G. on the grounds that his shows were voluntary and that audience members knew the risk of going. G.G. would regularly speak as if abuse, rape, and murder were not beyond him, and promised that he would die by suicide at one of his performances, but died instead by overdosing. After promising to kill himself on Halloween, but being imprisoned instead during that time, G.G. continued to make his promise, only to keep being put in prison before Halloween. When asked why he did not defecate on stage, as was his custom, he replied— as reported in Mykel Board's "You're Wrong: An Irregular Column"— that, "[w]ith G.G., you don't get what you expect—you get what you deserve." Board says,

> His fans said he was God. They were close. Pure id, GG refused to bend to any rules. He lived through pain, coma, hospital and jail. He was afraid of none of them. Free of fear, he was absolutely free to do what he wanted. What he wanted to do, was destroy.
>
> You'll read obituaries calling him sick, a sad comment on society, maybe even pathetic. He was not. Though he lived for less than 40 years, he lived without duty, without thought to the future, worrying about bills, acting politely for the neighbors.

[1114] Of course, some "help" may not be wanted, and may be offensive or a hindrance, which may offend the person who has come out of their ego-death but who nonetheless tries to maintain the practices adopted while in it

[1115] This is not true altruism, of course, because it is still an attempt to satisfy the worshipper

> He did what he wanted, when he wanted. How many others have lived so fearlessly for so long? [1116]

G.G. Allin's antics may be related to the mental health of his father, an abusive religious fanatic who named G.G. *Jesus Christ* after having been told that Christ had visited him and told him his son would be like a messiah. Allin said that he was grateful to have been raised in such an abusive environment because it made him into the strong person that he believed himself to be. Allin was obsessed with serial killers and visited John Wayne Gacy, the "Killer Clown," who painted G.G.'s portrait.

Narcissists, in their abusing of others, establish narcissism in others, such that it is often passed down as a family habit. They might demand that others give in to their "tough love," which is anything but and refuses to reward "weakness," and, like the Trickster, seeks to teach it a lesson by making it feel the sorrows of its shortsightedness. The Trickster plays the role of a medium for Nature to teach us hard lessons in life, like not to give one's authority over to another. A crazy yogi might, for instance, purposefully tell someone who is asking for their authoritive opinion a lie, justified by being said to teach them the blunder of giving one's authority to another person. The "tough love" of the Trickster must be distinguished from the tough love of the Protestant or primitive Christian, or the secularist, however, as the Trickster is an active force of deception, causing the loss, whereas the tough love exhibited by Protestants and the others tends to be more about enduring the consequences— not of man, but— of Nature. The narcissist tries to claim the role of the Universe in administering so-called "tough love."[1117]

What we seem to be looking at with mad yogi cults is a regression to a bicameral mind imposed by narcissistic control by priestly chiefs and monks coming into the horticultural era, which would continue into the development of civilization, which is replete with mental illnesses.[1118] This bicameral mind contains within it the experience of being spoken to and commanded by other voices, later integrated into a more balanced, better-connected brain. In such a brain, point out the New Atheists, the desires of God highlight the same areas as one's own desires, such that one is assumed to identify God's wants with one's own on that level. But in the bicameral mind, one's ego does not fully exist, and the position of God can be identified with authority figures, such as Big Men and chiefs, who would also have played the role of narcissistic family abuser in the shift from egalitarianism to chiefly or priestly control. The trauma from this abuse would continue after the death of the authority figure, who would continue to be identified with the voice of God even in their physical absence. This would drive people to revere their narcissistic cult leaders—essentially living in an expanded narcissistic family cult— and to engage in ancestor worship. Eventually the ancestor gods would be banished to the mountain tops and to the sky, where they are said to occupy the highest peaks and the planets and stars, if not to embody them. These would include high places such as Mount Olympus, the Taurus Mountains, the Zagros, Hindu Kush, and the Himalayas.[1119] Because climate change was known to have been a factor in the spread of narcissistic control by chiefs and cults, solar savior-deity myths and fertility rites appeared, with the purpose of bringing back the warmth and abundance of better days.

[1116] Board

[1117] Tough love can be legitimate sometimes

[1118] Jaynes's theory comes up against a problem with explaining how contemporary hunter-gatherers are not schizophrenics, because Jaynes suggests that the unicameral mind became established just over 2,000 years ago or so, in the context of agricultural kingdoms. This suggests to me that, if Jaynes is correct in the first place, the phenomena being described was a regression to a prior state that hunter-gatherers had already surpassed, perhaps as Cro-Magnoids.

[1119] It is interesting to note that the Denisovans were well-adapted to the high altitudes of Tibet, and that Sherpa people and others in the area even today have a considerable amount of Denisovan genetic heritage. Also high in Denisovan DNA are Papuan highlanders.

The onset of the Neolithic is understood to have come with a reduction in brain capacity. In fact, one study by Constantin Cretan asks, "Was Cro-Magnon the Most Intelligent Human?" saying that "the transition from the Palaeolithic to the Neolithic might have led to a decline of intelligence," and that "human intelligence had reached its peak with the Cro-Magnons."[1120] A number of explanations for this are possible. The Levantoid component of the "Basal Eurasian" of the Neolithic may have greatly reduced intelligence, for instance. Another possibility might be that the onset of the Younger Dryas had been very difficult for people, causing a reduction in brain size due to stress and depression. Going from hunter-gatherer to horticultural subsistence, the cause for doing so was out of necessity, because climate change during the Younger Dryas had made hunting and gathering very difficult. Horticulture allowed us to shift from immediate-return societies to delayed-return societies, with our cultivation as our investment into the future. Horticulture probably arose from supplemental planting by nomadic peoples who learned that they could spread the seeds of their favorite foods along their trails, despite not being around to garden them. This caused a niche construction, whereby we had to forever do without hunting and gathering as a main subsistence and would have to solve the problems caused by horticulture with new techniques such as agriculture, which had itself to be solved by industrial agriculture, which will have to be solved by something else.

In the shift from egalitarian hunter-gatherer, in which our equilibrium-state psyche developed as a matter of evolutionary psychology, to authoritarian horticultural society with chiefdoms and priest-kings, we experienced a serious increase in narcissistic and psychopathic behavior coming from the top. Coercive and deceitful authority is essentially narcissistic,[1121] psycho- or sociopathic, or something relatable.

Climate change had led to stressors that caused frustration within families, which led to displaced aggression by the re-emergent alpha males—the chiefs and priests—, leading to subject-object conflicts in the psyches of offspring, and so mental illnesses. When one is aggressed against, without understanding why, there is a mismatch between subjective expectations (deserving fairness) and the objective facts of the world (being punished for no reason). When conflicts between the subjective experience and objective reality are extended throughout a length of time, without understanding of the causes and without release of frustration, mental illness may result. Mental illness arises from a mismatch of the organism with their environment. Psychopaths, on the contrary, don't feel stress the way that normal people do. In a pioneering situation, such as seafairing on small watercraft, mountaineering at high elevations, living in the dessert, conning, dominating others, and etc. psychopathy may have a competitive advantage.

Change of climate might account for religions focusing on practices such as meditation, as well, which have been shown to allow one to regulate one's body temperature to a certain degree, with aspects being used also in practices such as ice swimming. Indeed, clinical depression is understood to be an adaptive feature that may have allowed humans to get through very harsh periods by limiting the use of energy (depressed people are generally inactive), perhaps including the onset of ice ages, possibly even allowing people to hibernate. But depression and stress of various kinds do serve to reduce the size of the brain, as well. Buddhism suggests that we resolve this problem by rejecting the realness of our desire, which the Buddha said was the source of our troubles.[1122] If we simply stop desiring things, we

[1120] Cretan

[1121] One must be aware that there are some varieties of narcissism that are expressed outwardly as altruism

[1122] Easy enough, right? Realistic too! Or is it? Sounds more like gaslighting to me. Spinoza and the pantheists, however, suggest learning as much as is possible about the natural world, establishing a therapeutic fullness from which we can access rational and self-evident truths. This is a major difference between Eastern and Western varieties of enlightenment.

cease to be disappointed. Other kinds of mental illness besides depression are also likely to result from strong stressors. Some of these, such as mania, include euphoric feelings that may even be desirable to the person experiencing it, perhaps contributing to practices intended to bring such feelings about, maybe even involved in "divine mania," as is practiced by mad yogis.

Authority figures caught up in the chain of narcissistic abuse, but free from its immediate presence, and assisted by the therapeutic affects of music, might begin to conceive of self-inherent truths, and to rationalize to themselves that their deceased ancestors don't actually have any control over them. In doing so, they would develop their own locus of control. But doing so would depend on displacing the godly status of the ancestors to the very first ancestor, which is responsible for everything. Ultimately, this is the first cause within it, or the Universe as a whole, to which that is owed. In some respects, the Universe, in going about geological and climatic change, and causing trauma in living things, plays the same psychological function as a domineering narcissist. Storms, droughts, and dearth are unrelenting and cruel, and for people who tend to subjectively personify forces of Nature and not to objectively rationalize them, like animists, they appear to be just as intentional. But in submitting oneself to the inescapable forces of Nature, to embrace *amor fati*, the "love of one's fate," is psychologically healthy and rewarding, as is suggested by the psychology of Baruch Spinoza, in his *Ethics* (and in anticipation of Nietzsche who is associated with the term). Human authority figures, while, yes, elements of Nature, are not in the same way the inescapable totality of Nature herself. While the existence of authority does demand acceptance, as by Spinoza's prescription, the arbitrariness of it, the lack of a meeting of the minds, causes, as is suggested in social psychology, frustration, anger, and then aggression, the sort, perhaps, that would have inspired beta males to have killed off would-be alphas.

Pantheism is a means of grounding the inner voice of God in Nature, of focusing one's endurance of narcissistic abuse toward love of Nature, who really is dominant over us, and away from our fellow human, who is essentially our equal, but who will play mediator if we allow it. The pantheist worldview allows one to fill the void of emptiness with a fullness of wisdom and a contemplative love of God. Pantheists such as Spinoza would encourage self-confidence in place of humility, as expected from the cult leaders and priests, and which Spinoza dismissed as a vice.

One thing must be understood, however, and it is very important. As there is no such thing as absolute evil,[1123] we must understand that the mad yogis, and the civilizations that developed from them, are a pioneering effort that followed an ecological disturbance— climate catastrophe, the Younger Dryas— and, as such, plays a necessary role in re-establishing what balance may have existed beforehand, much as the thorns and spines of the pioneer plants must accompany the preparation of the ground for their successor. The narcissism of cult leaders, and the obedience of those who were narcissistically-abused, are likely to have been necessary preconditions to the shift toward the consistent performance of hard labor that was needed in horticultural societies.

Philosophy and Religion

While offense and defense are what traditionally separate East from West militarily-speaking, philosophy is what largely sets the West apart from Eastern thinking. While philosophy comes from the West, becoming particularly established among the Greeks, religion comes to the West largely from the East through Canaanite (Phoenician, Judaic, Anglo-Saxon) and Egyptian sources, especially emanating

[1123] That which is "absolute evil" is that which is motivated by "pure destruction," but since the final cause of such destruction is nothing, and nothing does not exist, the final cause for absolute evil does not exist, and so absolute evil does not exist. Evil is the absence of good as cold is the absence of heat. True cold and true evil do not exist, but are only relative absence, not absolute absence, of heat or good.

from Tibet and the Himalayas and the ancient influence of these areas in South and East Asia, perhaps especially India, and up through Babylon and the Red Sea. The influence of the Himalayas and Tibet was afforded by being at the source of the major Asian river systems, thereby being able to "prophesy" destructive droughts and floods controlled by dams, should a people decide not to pay the proper tribute to the "King of the Mountain," who ruled as a god at the water's source. There is reason to believe this God-King of the Mountain had Denisovid genetics, possibly a relict in refuge from the advance of superior races, perhaps a relation also to the Titans or Olympians, also having some Capoid genetics.[1124] Superstitious fear of ancestor gods connected with forces of Nature would give the relict gods extra support. The East, when it does do philosophy, is generally solipsistic and can go outside the bounds of natural philosophy. That's when it does philosophy at all, however, as the East is more readily associable with sophistry and religion than with philosophy.

True philosophy in Asia comes from the West. Indian philosophy is generally attributed to Vedic sages, though there does appear to be some claim to pre-Vedic thought by people of color from the time of the Indus Valley Civilization. However, while advanced farming may have begun in the Indus and spread Westward, it had likely been initiated by the Kebaran-derived Natufians and Zarzians, sources from the West, perhaps suggestive of some influence by albinizing peoples. Thiruvalluvar, considered a Tamil philosopher but probably more of a sophist, is variously depicted as jet black, indicative of aboriginal influence, and as light-skinned, suggesting some Aryanization. Jain founders are also depicted as people of color at times, though rarely jet black. Jain origins are connected to the Solar Dynasty and to Kshatriya caste of warrior-rulers. *Jain* means "conqueror." People of the Solar Dynasty are generally depicted as white, including Rishabhdeva, Jainism's first recognized preacher. Buddha, an Indo-Scythian (Saka, Goth), came from this dynasty. Ancient Chinese philosophers, such as Lao Tzu and Confucius, can be traced to Aryan and Scythian sources, as well as Mediterranean ones. Sun Yat-Sen, a modern Westernized Chinese philosopher— whose role in overthrowing the synarchist Qing Dynasty was instrumental—, brought the rational-legal authority of republicanism to Chinese society well after the modern era had already set into the West, using the *tong* secret society as his vehicle of revolution.

Greek pantheism and naturalism, at large, has its home in the *sages*, or "wise men," of times preceding those we refer to as *philosophers*. Pre-Socratic philosophy in Greece tended to bleed from out of sophism, with Thales, perhaps the first Greek philosopher, himself known as one of the *sophoi* before his being categorized retrospectively as a *philosopher*. The earliest philosophers, such as Thales and Empedocles, were, in fact, sages, or wise men. Empedocles talked about the sage in his *Sphairos*, wherein he lays out his doctrine of pantheism, wherein the entire cosmos, taken as a whole, is a superorganism containing all of the lesser organisms produced during the *zoogeny*, or genesis of living things. Horace relays, by way of Pierre Hadot in *The Inner Citadel*, that this *Sphairos* was "[c]ompletely within itself, well-rounded and spherical, so that nothing extraneous can adhere to it, because of its smooth and polished surface."[1125] Pierre Hadot develops on Karl Ludwig Michelet's view that "Greek religion culminated with its true god, the sage," saying that when "philosophers achieve a rational conception of God based on the model of the sage, Greece surpasses its mythical representation of its gods."[1126] According to the editors of the *Wikipedia* article "Sage (philosophy)," commenting on this, "the actions of the sage are propounded to be how a god would act in the same situation."[1127]

[1124] Though these identities should not be used to try to contain the shape-shifting sort, which mixes with all and takes on various identities
[1125] Hadot, 119
[1126] Hadot, 58
[1127] Wikipedia[2]

Indeed, it appears that the Greek philosophers had developed from the earlier sages, themselves distinguished from the even earlier shamans and priests by their emphasis on rational inquiry and naturalism. In large part, the philosophers were reacting against the sophists who had, themselves, tried to commercialize the teachings of the sages. The sophists had concluded that the sages contradicted one another and that the real power of their efforts was in their rhetoric, which was compelling at certain times. Sophists found interest in the political use of the sages' sayings and influence, but did not adhere to their emphasis on truth and goodness, which would be picked up by the philosophers, who were, in a sense, the heirs to these earlier wisdom teachings, carrying on past the influence of the sophists in elaborating brilliant cosmologies and moral systems. The *sophists* ("wise instructors," devotees to Sophia, goddess of Wisdom), such as Protagoras, were admirers of the *physikoi* (physicists) and *physiologoi* (physiologists), but were not immune to *mythologoi* (mythologists) and *theologoi* (theologians). The sophists held to a highly relativistic worldview, were skilled in rhetoric, and could argue both sides of an issue. Their lineage had come from a time before, likely from following the teachings of the wise men or sages in what is called the *Wisdom tradition*. While the Abrahamic faiths are exoterically opposed to rationalism and philosophy, having the snake in the Garden of Eden, and his sharing of knowledge, as their devil, there can nonetheless be found an esoteric element of wisdom or philosophy even in *The Bible*, which can be found in its Wisdom texts, *Proverbs*, *Ecclesiastes*, and *Job*. The Wisdom tradition within the Abrahamic faith is generally known as the *royal wisdom* tradition, as it was generally reserved for the royals.[1128] Considered experts in their crafts, and very wise, the sophists[1129] pre-date the philosophers and give rise to them, with philosophy becoming separated from sophism after the Socratic Revolution. *Philosophy*, or *philo-sophia*, is "love of Sophia" or "love of Wisdom," as *Sophia* is the goddess of wisdom. After the Socratic Revolution, wherein the moralistic philosophy of Socrates took hold, and especially by way of Plato and Aristotle, the sophists would come to be seen as great rhetoricians capable of wordplay and manipulation, philosophical teachers of the rich and powerful, and as charlatans, charges also levied at famed and elite philosophers such as Plato and Aristotle.

The proclivity of the West for philosophy may owe itself, in part, to the Neanderthal and Cro-Magnoid culture and substrate in Europe, which tended to a low proclivity for purely abstract or symbolic thinking and a tendency to naturalistic or common sense thinking. This sort of thinking would produce synthetic and eventually analytic language, relayed by phonetic alphabets. The Vietnamese language, in contrast, hadn't been given alphabetical form until put under French rule and by way of a French priest. Chinese language is traditionally written in characters, not letters. Mongoloids tend to have Denisovan admixture typically absent in Europeans, and more Australoid influence, perhaps connected to an enhanced proclivity for superstition or religiosity not found so natively in Europe. Unlike in South Asia, where Aryans and Nordics established caste rule over people of color, and where white rulers had an easier time ruling through gaslighting their colored victims; in Europe, rule was established largely over

[1128] *Proverbs* describes the Universe as morally ordered according to the principle of *Hokhma*, or "Wisdom." This Wisdom is an attribute of God, which one taps into oneself when one acts wisely and practically. It permeates the natural order of the Universe. The use of Wisdom is good, but there is no evil other than foolishness. In fact, *Proverbs* uses the world for "fool," which is literally *evil*. The work contains many Masonic themes, including references to architecture and stonemasonry. *Ecclesiastes* is something of a documentation of experimental approaches, ultimately resolving that, no matter what, mortality is inescapable. *Job* describes a council of beings called the *Sons of God*, among them "the Satan," which is an oppositional role among the Sons of God. The Satan is allowed to inflict many horrors on a very righteous man, named Job, who was undeserving. The Satan had convinced God to allow this, so as to prove that Job's love of God was not dependent upon God's rewarding Job. Eventually, Job demands God explain, and God shows Job immense powers, demonstrating that Job's mortal understanding was not sufficient to judge God from. This treats "the problem of evil."

[1129] Having relation to *Sufis*

white or whitening people, as rulers there had a more difficult time and developed, by way of pressures from the bottom, toward "rational-legal authority," as Max Weber called it, a component of democratic and republican societies, as are found especially in the West.

Natural philosophy— the study of Nature, as characterized Greek and Roman philosophy— can be found as far back as the Phoenician scholar Sanchuniathon and Thales in Ancient Greece, but became particularly systematic in Aristotle's works on metaphysics, physics, and biology. Aristotle understood *Nature* (*physis*) to include those characteristics developed by a thing's own accord, and included not only efficient and material causation, but also formal and final causation. Nicholas Georgescu-Roegen, in his *The Entropy Law and Economic Process*, remarks that

> Other civilizations may have arrived at the notions of *cause* and *effect*, but only that of Ancient Greece struck, and almost from the outset, on the idea of causality as a two-way algorithm: except the First Cause, everything has a cause as well as an effect. However, because of their paramount interest in the First Cause, the Greek thinkers focused their attention on cause rather than on effect. As we know, Aristotle turned around the notion of cause until he discovered four forms of it.
>
> [...]
>
> As partakers of the Western mind we are apt to believe that causality represents, if not an *a priori* form in Kant's sense, at least one of the earliest notions inevitably grasped by the primeval man, yet the brute fact is that in contrast to Greek civilization the ancient cultures of Asia never developed the idea of causality. It was thus impossible for them to link the logical syllogism with the causal algorithm and organize factual knowledge theoretically. However, we cannot blame only the absence of theoretical science for the very well-known fact that over the last two millennia or so factual knowledge in the East progressed little, if at all, despite the substantial advance it had over the West at the outset. Other factors as well counted heavily in the balance.[1130]

Natural philosophy—or philosophy more simply— is generally split between the schools of idealism and realism, sometimes considered in terms of spirituality vs. materialism or psychologism vs. physicalism or solipsism vs. referentialism (common sense). What constitutes natural philosophy is a matter of debate, but while naturalism does contain idealistic interpretations within its scope, it is the physicalist, materialist, and mechanistic approach that is most readily or obviously associated with philosophical naturalism. This tendency in thought comes largely from the early Ionian philosophers, or *physikoi* ("physicists") and *physiologoi* ("physiologists"), such as Thales, Anaximander, Anaximenes, Heraclitus, and Anaxagoras, as well as from the atomist traditions of Leucippus, Democritus, and Epicurus, and Apollo, Asclepius, Hippocrates, and more. The *physikoi* and *physiologoi* ran contrary to the *theologoi* ("theologians") and *mythologoi* (followers of mythology) that might be associated with the Orphics, pagan bards like Homer and Hesiod, Pherecydes, Parmenides and the Eleatics, and Pythagoras, and on down through Plato and Plotinus. The *physikoi* and *physiologoi*, as might be expected, tended to physicalism and physicalist explanations for phenomena. They generally rejected eternalism and idealism in favor of presentism and materialism, and preferred determinism to teleology. The *theologoi* and *mythologoi*, on the other hand, were friendlier to eternalism and idealism, and might reject presentism and materialism, preferring teleological and imaginary explanations for psychic noumena. The physicalists tended to prefer phenomenal explanations, while the psychicalists tended to prefer noumenal ones. While the *theologoi* were not entirely excluded from the natural sciences, it would be

[1130] Georgescu-Roegen, 31

the *physiologoi*, the *skepticoi*, and Aristotle's lineage that would be most associated with natural philosophy.[1131]

From an Easterly perspective, natural philosophy as a whole might generally be considered to be *Nastika*, though aspects of natural philosophy are acceptable to *Astika* as well, such as the atomist school, or *Vaisesikas*. Thus, it is especially the realist side that would be considered *Nastika*. The idealist and theologian (*theologoi*) side, and some aspects of the physicians and physicists (*physikoi*), while having some *Nastika* flavors too, were more aligned with the older sophists and mythologists of the *Astika*. Nonetheless, philosophy as a whole— properly speaking, *natural* philosophy and not sophistry— demanded that there at least be rational grounds for claims regarding the supernatural, leading idealists and theologians to defend their arguments, to the best of their ability, with mathematics and logic (these were also in use in the East). Another way to put it is that *Astika* and idealism concern themselves especially with the *sacred*, that having to do with divinity, the Right-Hand Path or *daksinacara*, white magic; while *Nastika* realism or absurdism is oriented in the *mundane*, the natural and common affairs of daily life, green magic, or the *profane*, that which is taboo or forbidden, the Left-Hand Path or *vamacara*, black magic.[1132] *Astika* did not forbid the mundane, and may even seek explanation of it, but opposed orientation in it. The mundane was a largely neutral place of realist natural philosophy and green magic, and its advocates, rationalists sometimes considered to be "Luciferians"— often confused for profane Satanists—, might dabble in aspects of both Right-Hand Path or white magic and Left-Hand Path or black magic.

The mundane and sometimes slightly profane realists tended to focus on harm-reduction, as might be seen in concepts such as Epicurus's *ataraxia*, or "freedom from concern," while the idealists and believers in the sacred, with concepts such as Plotinus's *henosis*, a blissful union with the Divine, focused on transcendence and deification, perhaps the ultimate satisfaction.[1133] Nonetheless, this satisfaction would be achieved through ritualistic magic encouraging an appearance or behavior of selflessness and altruism; whereas harm-reduction typically involved some degree of hedonism. Aristotle's way of *eudaemonia* was something of a balanced compromise, common to the Axial Age he was a part of, such as that of Lao Tzu's Wisdom, the Indo-Scythian thinker Buddha's (or Shakya Muni's) Middle Way, or Hillel and Jesus's Golden Rule. A Middle Path, or dialectical approach, would tend to characterize good philosophy in the Axial Age and ever since, and can be found in thinkers such as Plotinus himself (himself somewhat Aristotlean) to a limited extent, Eriugena, Nicholas of Cusa, Amalric of Bena, Giordano Bruno, Spinoza, and so on. By the time of Spinoza, *neutral monism*, the view that idealism and realism are two aspects of Nature as a whole, growing from the mundane views of natural philosophy and green magic, would be clearly and thoroughly expounded, and the conflict between harm-reduction and deification would be philosophically and alchemically eliminated. Church and State worked together to restrict access of commoners to these ideas. Finally, those who took to the Left-Hand Path of the absurd and profane would form Thugees ("Thugs"), *Aghori*, *Nyonpa*, and other amoral or anti-moral schools of thought, contributing to Western-style "divine madness" and strands of Strict Observance. Somehow the *theologoi* found a way to assimilate divine madness into their sacred beliefs, despites its relationship to the profane, perhaps speaking to a development toward Western

[1131] This lineage would be passed down in modern philosophy primarily by way of empiricists and rationalists such as Hippocrates, Archimedes, Galen, Theophrastus, Roger Bacon, Mondino de Luzzi, William of Occam, Machiavelli, Blaise Pascal, Galileo, Edmond Halley, Copernicus, Johannes Kepler, Isaac Newton, Francis Bacon, Giordano Bruno, Thomas Hobbes, David Hume, Rene Descartes, Baruch Spinoza, and Leibniz

[1132] A Left-Hand Path, or *vamacara*, approach is one that is not only Nastika, but is strongly against custom or law or faith. The Left-Hand Path is a path that embraces the profane.

[1133] These might be related to negentropy and syntropy

monism and idealism and slowly away from dualism as can be found among peoples such as the Zoroastrians, Abrahamic religions, and so on.

The zetetics, or skeptics (*skeptikoi*, "those who doubt"), such as Xenophanes, Pyrrho, and Sextus Empiricus,[1134] seem to have taken a more "middle of the road" approach as well, with Xenophanes having spent time in both Ionia and Elea, being influenced by both the *physiologoi* and the *theologoi*, himself dabbling a bit in both sides and influencing both sides, from Zeno of Elea to Democritus. Aristotle and the peripatetic school, and the later Stoics, likewise maintained a middle of the road path.[1135]

Whereas religion stressed blind submission and faith in obedience to God and the sacred, natural philosophy supported mundane free and rational inquiry, critical evaluation, and discerning judgement. Natural philosophy, as a result, would lead to republican and democratic, and finally anarchic, conceptions of religious and stately or governmental authority. All along the way, Church and State countered these efforts. These would would increasingly look Eastward for support, even while pushing back against Eastern advances. Religious and governmental authority across boundaries involving coopetition, rulers have long seen a common interest in supporting one another against slave and peasant uprisings, even while competing with one another for territory and supreme rulership; this prize, after all, was nothing if not for efforts to preserve it, and those rulers who did not die in battle might simply give up their sovereignty for suzerainty, still maintaining local rule as kings under an emperor or as dukes and counts under a new king. While genuine republican and democratic efforts had been in the interest of rulers early on, as in Rome and Athens, and despotic and oligarchic variants would continue to be so, more and more genuine efforts would be attached to the lower nobility, gentry, and commoners against strata higher than themselves.

Ancient Pantheism and Luciferianism

The traditional religions of the world involved Nature worship of one sort or another. They tended to venerate various aspects of Nature, such as the Sun, Moon, planets such as Mars, Mercury, Venus, constellations and distant stars, as well as volcanoes, seas, storms, trees, animals, and other natural phenomenon. The Earth Mother and Sky Father motif had been especially common during the Chalcolithic and Neolithic, particularly upon their meeting, especially among Indo-Eurafricanoids, Americanoids, Lappoids, and Tungids, being a primarily Borean belief system. This shamanic system typically involves a concept such as the *World Tree*, sometimes considered to be the *Tree of Life* in *The Bible*, and generally understood to represent the *axis mundi*, or the "axis of the world," as described by Mircea Eliade, its central pole, which is also the point at which Heaven, or the sky, and the Earth meet. Perhaps the most powerful example of an *axis mundi* is the Aurora around the North Pole, and the pole's relation with the Pole Star. It is mostly likely that the origins of the World Tree belief come from the arctic and spread both throughout Eurasia by Lappoids and Tungids and throughout the Americas by Americanoids from there. Otherwise, a volcanic mountain and its accumulation of electricity around its summit is most likely the most powerful example of a perceivable *axis mundi*. The Guanches, for instance, worshipped the Teide Volcano as a sort of *axis mundi*. Things that reminded people of volcanoes, such as mountains and pyramids, would also be worshipped or revered. Others among the New Age movement have claimed that there are spiritual or electromagnetic vortices, or "stargates," in

[1134] Who gives his name to *empiricism*

[1135] Despite their differences, pantheism was found among the Eleatics, such as Parmenides, the Ionians like Thales and Heraclitus, and the skeptics like Xenophanes, likely following in the influence of the Phoenician philosopher Sanchuniathon, who had criticized the Phoenician gods as personifications of natural entities and forces

places such as Sedona, Arizona in various rocks and canyons, where otherworldly forces can be felt but not seen in mortal form. Shamans are understood to use the World Tree to traverse to the "other side," the spirit-world, to gain wisdom for such things as curing ailments. In Norse, the World Tree was called *Yggdrasil,* while to the Saxons it was *Irminsul*, though it has a unique name in hundreds of different cultures. This world tree is often associated with a serpent, such as Jormunger. Jormunger,[1136] Loki's middle child, was a giant sea serpent in Norse mythology that bit its own tail like an *ouroboros*, a snake or dragon eating itself. Odin was said to have sacrificed himself upon this World Tree. These sorts of stories served the role of entertainment for those who were not in the know, while for the knowers they served the role of a mnemonic device, a mechanism for jarring one's memory to remember facts or principles. Those who understood the story's esoteric and often astrotheological content would be reminded by the storyline of the occurrences of natural phenomena, while others found amusement from the story itself. Underlying the whole story, however, its foundation, was pantheism.

Ephraim Squier, in his *The Serpent Symbol, and the Worship of the Reciprocal Principles in Nature in America*, suggests that, though humans developed along separate paths, these paths were more or less parallel and culminated in a psychic unity of humanity, which more-or-less took the form of a dualistic pantheism that venerated such things as the Sun, the phallus, serpents, and eggs as symbols of Nature's potency and creative power, or first causes, which were later balanced by more femine forces such as the Moon, the yoni, and so on. He quotes a "learned author," citing Cory, as having said that

> By comparing all the varied legends of the East and West, in conjunction, we obtain the following outline of the mythology of the ancients: and these, in mystic union, as the soul and body, constitute the GREAT Hermaphrodite Deity, THE ONE, the universe itself, consisting still of the two separate elements of its composition, modified though combined in one individual, of which all things are regarded but as parts.[1137]

His footnote, citing further Adolphe Pictet, compares this to the beliefs of the Celts, and, citing Tliss and Schelling, to the Cabiri, and his main text compares the beliefs of many other societies, such as the Greeks, Egyptians, Indians, and Mesoamericans. He expresses a perennialist conception of polytheology that is somewhat heno-pantheistic, and in which there are many principles of Nature that are ultimately resolved into the dualistic and, finally, monist principle, which Tliss apparently calls a "super-mundane God who ruled them all." He says that the "doctrine of the Reciprocal Principles of Nature [was] designated as active and passive, male and female, and often symbolized as the Sun and Moon, or the Sun and the Earth." He alludes to an Orphic-style egg as an early insight into humanity's early conception of the creative power of Nature. He says,

> We may in this manner rationally and satisfactorily account for the origin of the doctrine of the reciprocal principles. Its universal acceptance establishes that it was deduced from the operations of that law so obviously governing all animated nature, —that of reproduction or procreation.[1138]

In other words, it seems, the ancients recognized in reciprocity, the interaction of potent and fertile forces, often understood as Father and Mother, the generative or evolutionary principle, which would be later remembered in alchemy. This reciprocity was the body of the One.

[1136] Sometimes understood to be the same thing as Irminsul. Old Norse translates *Irminsul* to *Jormunr*.
[1137] Squier
[1138] Squier

Pantheism was the basis for much traditional religion and philosophy in the ancient world. Paul Harrison, a foremost proponent of naturalistic pantheism, gives us a clue in *Elements of Pantheism: Religious Reverence of Nature and the Universe* as to what pantheism is all about:

> The word pantheism derives from the Greek words pan (="all") and theos (="God"). Thus, Pantheism means: All is God. In essence, Pantheism holds that the Universe as a whole is worthy of the deepest reverence, and that only the Universe and Nature are worthy of that degree of reverence.[1139]

Pantheism means "all is God," but it's important to know that the "all" in question is not "all" as in every individual unit in themselves, but *The All* as in "the entirety of existence taken as an undivided whole." J. Allanson Picton, purveyor of pantheism, says,

> In this view, the man is the unity of all organs and faculties. But it does not in the least follow that any of the organs or faculties, or even a selection of them, is the man.
>
> If I apply this analogy to an explanation of the above definition of *pantheism* as the theory that there is nothing but God, it must not be supposed that I regard the parallelism as perfect. In fact, one purpose of the following exposition will be to show why and where all such analogies fail. For pantheism does not regard man, or any organism, as a true unity. In the view of pantheism the only real unity is God. But without any inconsistency I may avail myself of common impressions to correct a common mis-impression. Thus, those who hold that the reasonable soul and flesh is one man--one altogether--but at the same time deny that the toe or the finger, or the stomach or the heart, is the man, are bound in consistency to recognise that if pantheism affirms God to be All in All, it does not follow that pantheism must hold a man, or a tree, or a tiger to be God.[1140]

Paul Harrison points out that the word *pantheism* is fairly recent and that it springs up in disparate religions. It does so without a cohesive, singular tradition, and it does so because it is the natural and fairly objective conclusion of critical thinking. People living in and looking to understand the same Universe, if correct, naturally come to the same conclusions about it. The result is a convergent evolution of ideas, producing "multiple discovery." Paul Harrison says that pantheism is "a perennial heresy that has appeared in every world religion," but that it has also "appeared as a philosophy or religion in its own right." However, he says, "because the word Pantheism was not invented until the early eighteenth century, it rarely appeared under its own name before modern times."[1141] I include within the bounds of pantheism not only explicit pantheism but various forms of emanationist philosophies, some interpretations of monotheism and henotheism, and monist belief systems as well.

Pantheism is perennial, a pantheist might suggest, because it aligns itself with the perennial truth of existence. The Universe,[1142] the totality of all of existence, is, was, and always will be, containing everything within it and manifesting everything inside of itself from all directions. One may *feel* otherwise, but it is plain to see that pantheism is perennial, because it is a belief that springs up in a nonlocal fashion, meaning it does not require transmission from teacher to student, owing to its self-evidence in Nature, which is accessible to the senses and to the intuition of any individual who can deduce the truth for themselves. Like the perennial grasses, pantheism springs up everywhere, sometimes with distance between patches, and even when plucked away.

[1139] Harrison[1], 1
[1140] Picton, 8
[1141] Harrison[1], 13
[1142] Or Multiverse or Omniverse, etc. if you prefer

From traditional interpretations of pantheism, as well as from unique instances of insight, pantheism would inspire sages in religious and secular society. Pantheism is a sentiment expressed across the world in traditional religions and revival movements, as well as in secular philosophy, but ancient pantheism[1143] bridged pure philosophy and mystical spirituality, and grew from more primitive pantheism, which was often understood animistically or shamanically.

Unitarian minister, William Maccall, in "National Missions: a series of lectures," says

> It may be thought [...] that pantheism is fitted only for the East. A word will vanquish that notion. Pantheism is the natural religion of the whole human race [...] The Greek was as much a pantheist as the Hindoo [...] The German cannot utter his pantheism like either the Greek or the Hindoo, for he is in exile. He utters it, however, in a manner of his own[1144]

Pantheism would be found within secular philosophy as far away as China, such as in the thought of Lao Tzu and his philosophy of Taoism, but was a foundation among the secular Greek philosophers such as Thales, Xenophanes, Parmenides, Empedocles, Heraclitus, Melissus, Zeno, and Pythagoras, as well. Like the Phoenician philosopher, Sanchuniathon, and perhaps from his influence, the Greek pantheists would criticize the gods, at times claiming they represented interpretations of natural phenomena. The tradition of secular or Promethean pantheism would continue in later Greek philosophers (perhaps including figures such as Aristotle) and would find its influence also in Roman society in the philosophies of the Stoics and neo-Platonists. The Greek and Roman pantheists spoke in terms of a Monad, the One, or the All, or implied some other kind of unity of existence (or of existence and non-existence), while, in China, Taoists spoke in terms of the eternal *Tao*. Middle Eastern religions like Yazidism, Yarsanism, and Ishik Alevism may have their roots in the pantheistic Yazdanism.[1145] Existing religions with pantheistic interpretations include theistic religions such as Hinduism and Zoroastrianism, esoteric traditions within Abrahamic religions, neo-pagan revivalist movements such as Rodnovery, Assianism, Heathenry, neo-Druidry, and Wicca, as well as in interpretations of otherwise atheistic religions such as some versions of Buddhism, like Zen.

The "barbarian" societies of Europe, such as the Celtic, Germanic, and Slavic peoples—or, at least, their intelligentsia— were also inclined toward pantheism. European pagans living off of the land were referred to as *rustici*, or "rustics," by the Romans, and *pagan*—originally meaning "rustic" or "rural"—would come to mean the "folk beliefs" or "beliefs of the rustics," who tended to various sorts of Nature worship. German and Irish philosophies continued to carry in them a rustic pantheism into modern times. The lack of folklore from many of the traditional European belief systems is said by some to be evidence of Abrahamic repression, owing to the spread of Christianity. Nonetheless, pagan beliefs were carried on in many ways in the guild networks, which themselves had grown out of the pagan mystery schools, and who maintained their traditional gods as patron saints. Many of these guilds were forced underground at various points in history, becoming secret societies.

Pantheism would inspire both gnostic and agnostic positions, theistic and atheistic interpretations. In religious circles, pantheism was used to justify the belief in a monotheistic deity, and in secular circles it was used to dismiss claims about the gods in a skeptical fashion. One of these paths would be used to

[1143] Typically polytheistic, exoterically-speaking
[1144] Maccall
[1145] Mazdakism, another Middle Eastern religion, is associated with early communism, and may have had its influence on the commoners of Europe

justify religious authority, while the other was used to dismiss religion altogether, culminating in such skepticism, at times, that it concluded in a sort of "soft" atheism.[1146]

Among the religious, pantheism has often been reserved as an esoteric interpretation for the intelligentsia. Among the philosophers, the goal seems more to have been about spreading awareness or enlightenment. This conflict between philosophy and religion may have something to do with the Biblical story of the Garden of Eden and the fruit of knowledge of good and evil. Enlightenment has been associated with Lucifer, the "Light-Bearer," who is said to have presented himself as a snake in the Garden of Eden according to some interpretations of the literature. Of course, there are endless interpretations of this story. Opponents of the snake might suggest that the snake took Adam and Eve from a non-dualistic worldview to one filled with wars of relativity, whereas proponents of the snake might suggest that the snake took them from relativity toward the absolute Good.

Lucifer has been identified variously with Lugh, Lugus, Lug, Lleu, Loucetious, Loki, Hermes, Apollo, Fria, and others, and was often seen as a master of all trades, arts, and commerce, a wizard of sorts, as well as presiding over contracts, oaths, and good governance. He was often depicted as having three faces, as in a trinity. In *The Bible*, Lucifer is called *the Morning Star*. Venus, which is also associated with Lucifer, is also known as *the Morning Star*. In Canaanite mythology, suggests John Day and Gary Smith, the Morning Star was Attar (Ishtar), who had tried to usurp the throne from the storm god Ba'al,[1147] and upon his inability to keep the throne descended into the underworld. He was known for providing water to humanity, and as a warrior. *Ba'al* is likely a rendition of El or Elohim, part of early Hebrew henotheism or kahenotheism, later— in combination with the gods of the Jahwist, Deuteronomist, and Priestly sources— assimilated into the concept of a singular deity. Various Gnostic sects held that the Promethean figure of Lucifer was a revolutionary opposed to the Demiurge, the Demiurge (often associated with the Hebrew God) being responsible for having trapped Sophia— Wisdom— in a prison of flesh. The Greeks knew the Morning Star as *Phosphorus*, and the Romans or Latins as the improper noun *lucifer* (though acknowledged as a god at times). In Hebrew, *Lucifer* is *Hillel*. In his various forms, Lucifer has been identified with Venus, Mars, Mercury, Jupiter, the Sun, the Moon, the day sky, and the night sky.

While Lugh may have been the master of all trades, the horned god, Pan— often depicted as a mythical faun or satyr— was considered to be a pan-Celtic or pan-European deity of nature and procreation, perhaps being a masculized version of the Earth Mother, as might be suggested by Pindar's association of Pan with the mother goddess. *Pan* means all, but is interestingly cognate with the word *companion* as well. He was a rustic, folk deity that was not worshipped in temples, but in nature, and was especially prominent among mountain people such as the Arcadians of Greece. Like Lugh, Pan would be demonized. His image, the goat-bottomed and human-topped faun, goats intact, would be turned into the image of Satan.

In modern terms, Luciferianism has many meanings, often unfounded in history and mythology. Sometimes it is equated to Left-Hand Path positions such as Satanism, itself having many meanings and interpretations. Luciferians and their opponents will variously suggest that Lucifer is the Demiurge or that Lucifer is opposed to the Demiurge, with some, such as Rudolf Steiner, placing Christ between Lucifer and the evil god, in Steiner's case *Angra Mainyu*, the evil god of Zoroastrianism. Some renditions of Christianity have been interpreted as Luciferian. On the other hand, many atheists have

[1146] "Soft atheism" referring to disbelief in God, not the rejection of God's possible existence
[1147] Often translated as "Lord" or "Owner," and sometimes known as *Moloch*, the Phoenician god to which children were sacrificed

traced their own anti-theism to Luciferianism, preferring to eschew mythology and theology altogether. Perhaps the unifying metaphysic of Luciferianism, however, would be that Lucifierians, properly-speaking, tend to be monists who recognize duality within oneness. As such, they embrace the mundane, that which is stretched between the profane and the sacred, and recognize that bad or evil things are necessary to existence as it is. However, this is not to suggest that Lucifierians are motivated by evil or wrongdoing, but rather they recognize that within the framework of the Universe there are competing interests—what may be good for oneself may be bad for another—, and that these interests are co-defining and ultimately non-dual. It is in non-duality that Luciferians share ground with crazy wisdom, which is also non-dual. However, Luciferians, rather than promoting subjectivism, as might be found in many traditions of crazy wisdom, promote rational as well as moral inquiry. Strangely, this may itself be considered a form of crazy wisdom, not because there is anything actually crazy about it, but because *crazy wisdom*, used *colloquially*, refers to any kind of wisdom that is outside of the norm, and not just mania. People who go about rational plans, whose goals are not known to others, may appear to be mad to those others at times, especially if it appears one is making a sacrifice for no apparent reason. Also, going against established traditions to follow one's own common sense and logical deductions appears strange too. In this way, rationalism was a development away from crazy wisdom while also still being affiliated with it in the public mind. Even worse, figures of enlightenment, such as Prometheus, Lugh, and Pan, have been turned into the devils of more recent, Abrahamic traditions, for their having shared wisdom with humanity. What tends to set the Luciferian apart from the Satanist, however, is that, while the Luciferian accepts the dark side of things as a subjective fact, they are nonetheless driven by the light side of existence and prefer to engage in harm-reduction and increased morality, so long as that morality is rational. The major tool for achieving this, for the Luciferian, is by way of agreement. Agreement, or contract, sorts things out such that arrangements are good for all involved, and the bad can be decreased. By accepting the existence of the bad, the Luciferian believes it can be managed or even eliminated. It is for this reason that Luciferians are often seen as contenders with God, because they believe that one becomes godlike through humanistic transcendence. Many rationalist pantheists, in their rejection of a deity greater than the Whole, and in their rational mysticism, have been considered Luciferians.

Anglo-Saxons, Jutes, Franks, and Normans

The original name of England is said to have been *Albion*, related to the Albani people, perhaps otherwise known as *Britons*. The Picts and Gaels similarly established the Kingdom of Alba, later called *Scotland*. *Albania* is also a country in Southeastern Europe. The Albanians are of relation to the Cyclopians of the Balkans, including the proto-Greeks and proto-Thracians, their language an isolate within the Indo-European language superfamily. Laurence Waddell had argued, in *Phoenician Origins of the Britons, Scots, and Anglo-Saxons*, that Syrian, Anatolian, and Canaanite peoples, including Trojans, Hittites, and Phoenicians, had long ago populated Ancient Britain.[1148] It is likely that the Britons, or Albani, had been Beaker-like people of a Basal Eurasian, perhaps Alpinid, sort, which would be followed up by Mediterranoid and then Nordid superstrates. *Albani* is related to *albino*, and the Basal Eurasians were likely the first albinos. *Alpine* is also of relation to *albino*. The Britons, probably a Celtic group that was an admixture of Albani and Celtic Urnfield- or Hallstatt-derived peoples and Phoenician Veneti, would eventually be conquered, enslaved and then put under feudal control, by the Romans, and then later by the Anglo-Saxons (as documented by Gildas) and the Normans. England is no longer called *Albion*, but instead gets its name either from the Angles, the god Ing, or both.

[1148] He had also argued for pan-Sumerianism, the idea that most well-developed ancient cultures had come from Sumerians

The *Angles*, or *Angli*, a Germanic tribe, came from the Suebi, a people considered sometimes to have been Celtic, but otherwise Germanic, similar in some respects to the Belgians, but likely to have involved some Phoenician or Finnic admixture. According to Gary and Clive, in "Tribal History of the Angles," the Angles come largely from around the Baltic Sea, and have some relation to the Uralic and Altaic people, such as the Finns, by way of the Frisian, Finn Folcwalding, as do the Jutes or Danes. They suggest that "Germanic and Norse magical tradition could originate with the Finns/Kvens because it shows the characteristics of the shamanism of Uralic and Altaic speakers and related groups across Northern Eurasia."[1149] The Angles had banded together with the Saxons, becoming the *Anglo-Saxons*. Valentyn Stetsyuk suggests, however, in "Alans, Angles, Saxons," that the homeland of the Anglo-Saxons, during the Scythian times, was to the West of the Dnieper, East of the Sluch River. He suggests a strong connection between the Anglo-Saxons and the Iranic confederation of the Alans as well.[1150] This is likely one of the areas to which the Israelites (also called *Samarians*) had fled to after having been driven out by the Assyrians. Here they would apparently be associated with names such as *Saka* and *Sarmatian*, as well as *Alan*. The first mention of the Saxons in history was by the Roman-Egyptian, Ptolemy, who knew them as *Saxones* in his work *Geography*.[1151] Sometimes the *S* would be dropped in favor of *Axones* or *Aviones* more simply. Early on in the Middle Ages, the Saxons lived in Northern Germany around Holstein and the Elbe (or Alba) River, in a region known as *Albingia*, before spreading out into Old Saxony, which would include Angria as well as East and Westphalia going into Northern France into the North Rhineland. According to Widukind, a Saxon youth had bought grounds in Thuringia (Germany) with gold, pleasing the inhabitans until he had dug up and spread as thinly as possibly the soil upon surrounding lands, fortifying them and claiming absolute domain over them on the grounds that his original purchase was now imbued in them. After this, the original inhabitants regretted accepting gold for earth.[1152]

[1149] Gary and Clive

[1150] See Stetsyuk[2]

[1151] *Saka* is often traced to various difference Indo-European sources, including **sek^{w}* and **sak or *sag* and **seh$_2$g, *sh$_2$g,* or *sakana*. **Sek^{w}* means variously "to persecute" or "prosecute," and "pursue," and perhaps serves as a base for what became *association* (as by way of cognates to *sect* or *society*) and *suit* as in "lawsuit." It would also refer to a "case" or situation and "thing." Similarly, Middle English *sake* refers to legal disputes, and Old English *sacu* to a legal dispute or accusation. Germanic *sache* also refers to a Thing or something worthy of investigation, and is common to the spelling of Saxon as *Sachsen*. *Sachsenspiegel*, for instance, was the codified laws of the Saxons under the Holy Roman Empire. In German, this comes from proto-Germanic **sako*, which similarly refers to a charge or accusation, in common with Norse *sok* and Dutch *zaak,* coming from proto-Indo-European **sag*, meaning "to seek out." **Seh$_2$g* also means "to seek out." *Saxon* is typically said to come from *sax*. The word *sax*, derived from one of these others, means "stone knife," and may be derivative of Saka, Sakha, or *Saxa*, the Saxons, if not the other way around. In Anglo-Saxon society, especially around the Dane Law, a *sokeman* was a peasant who was free to hold a court, *sok* or *sak* referring to a court. *Soc and sac* referred to a bundle of rights that a sovereign had with regard to holding courts without regard to outside jurisdictions. *Sax* could also be a reference to dogs, such as those of the Sakha.

Different groups have their own speech patterns, and brought these in when pronouncing words another may have initiated, such that the shared use was never monolithic and always required some interpretation because always being different from the beginning owing to different accents or dialects in approaching the emerging language. It is *creole* not in the sense that it produced a monolithic pronunciation, but in that it produced a mutually-intelligible set of utterances from out of pidgins used over a long period of time, such that it became a regional pidgin functioning as a mutually-intelligible creole. In this way, different approaches to a root, such as **sek^{w}* and **seh$_2$g*, may be attempts to say the same thing with different accents or pronunciations, owing to established manners. That is, each people may have brough to the emerging creole, from out of the pidgin, distinct consonants (*k^{w}* vs. *g*), distinct laryngeal patterns, distinct morphological derivatives, and distinct reflexes, which were nonetheless able to be mutually understood because of overall similarity.

[1152] Excursus: Important Anglo-Saxons have included Widukind, Alfred the Great (who promoted literacy before the Norman invasion), Aethelsted, Edward the Confessor, Hugh of Saint Victor and Adelard of Bath (Anglo-Saxon

The Angles and Saxons, the main peoples associated with the Anglo-Saxons as a whole—though there are certainly others, and many depending on how wide the grouping is made to be—, appear to have together been a Germanic tribal confederation between these main two groups and their associates, likely having Iranic elements.[1153] Among these associates would be the Frisians and the Jutes. *Frisians*, named after the goddess Fria, were a Germanic or Belgic people originally derived from the Frisii, but being admixed with Saxons and Angles, who would populate the Netherland and Germanic zone of Frisia. Although there also seems to have been some distinctions made between Anglo-Saxons and Jutish or Jutish-derived peoples, the Jutes are also included among the Anglo-Saxons. While the Frisians, Angles, and Saxons were from mainland Germany the *Jutes*, another Germanic[1154] people, lived on the peninsula named after them, *Jutland*. The Romans may have known them with the *J* dropped, or pronounced as a *Y*, as *Eudoses* or *Eones*, their name being associated with giants.

Sometimes the Franks, Danes, and Normans— other Germanic peoples— are counted among the Anglo-Saxons, but generally are put with with into larger categories instead, such as *Teutonic*. Either way, they are important to the history of the Anglo-Saxons. The *Franks* were a Germanic tribe that originated near the Radhanites of the Rhine, and are likely of some admixture with them. The Frankish King, Clovis, had been a convert to Christianity, and some centuries later Charlamegne claimed to be descended from Judah from the line of David, suggesting he identified as a Jew. He had been crowned by the Pope to be the Holy Roman Emperor. A separate lineages traces the Franks to the Trojans or possibly-related Etruscans, by way of a mythical King Francus and by association of the name *Paris*, which features in Trojan mythology. Meanwhile, some Vikings, Jutes known as *Norsemen*, "men from the North," had settled into Northern France, where they would become known as *Normans*, adopting Frankish culture and becoming Christianized.[1155] These events would drastically impact the Anglo-Saxons. The Saxons had gradually been displaced from their home in Holstein by Slavic Wends (who would later be displaced by Danes) allied with the Franks under Charlemagne of the Holy Roman Empire, remaining in Saxony and moving on into England, leaving the Anglo-Saxon leader Widukind defeated in the Saxon Wars and leading to the conversion of the Saxons. Gildas suggests that the Saxons had been invited by the Britons to help secure the lands against the invading Picts, after the retreat of the Romans, after which the Saxons turned on the Brits.[1156] The Anglo-Saxons had already been somewhat Romanized before taking over Britain, some of the men having served in the Roman army as mercenaries. Romanization had coincided with stratification and the appearance of kings.

As to how the Angles, Saxons, and Jutes all came together, Gary and Clive suggest that "all having the same God must have helped with this," suggesting that the Angles, Saxons, and Jutes all worshipped the god named *Ing*, "the one thing" people in what would become England "had in common," and that this

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philosophers), and many others. Schleswig-Holstein (Haithabu-Hedeby, Eider Canal, Danevirke, Seebull, Selkborg, Nydam Mose, Osterrönfeld, Meldorf) is an Anglo-Saxon archaeological area, as is North Sea Coast of the Netherlands (Tongeren, Velsen, Domberg, Elsk, Elsloo, Voorburg-Arentsburg, Heerlen-Cloppenburg, Valkenburg), and Gudme/Gudhem, Harzburg-type Settlements, Sutton Hoo, Benty Grange, Coppergate, Wollaston, Shorwell, and Staffordshire, among many others, are also noteworthy.

[1153] *Saxon* itself is often treated as more of a tribal affiliation rather than a strict, racial ethnonym

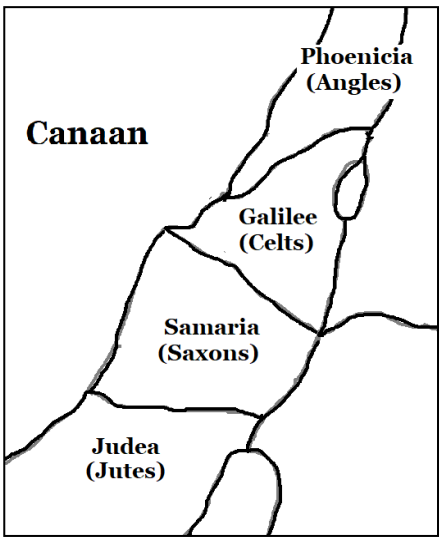
[1154] Possibly Iranic

[1155] The Norman founder and first ruler, Rollo, was known, however, to give human sacrifices while courting Christianity

[1156] In more modern times, David Hume wrote *The History of England* and Edward Gibbon wrote *The History of the Decline and Fall of the Roman Empire*, while Sharon Turner authored *History of the Anglo-Saxons* and Augustin Thierry wrote about the Norman Conquest of Anglo-Saxon England in *History of the Conquest of England by the Normans*. Saxon society went through various political renditions, including as relatively free societies but also chiefdoms, kingdoms, duchies, and oligarchic republics.

is the source of the name of England, not the Angles' presence there.[1157] The Angles and Saxons would become especially associated with their home in England, taken from the Brits, where they would become the English. The Jutes would move into Scandinavia, becoming the Norwegians, those that remained, associated with the Tribe of Dan, were called *Danes*, giving their name to Denmark. The Frisians would come to populate England with the other Anglo-Saxons.

The Angles and Saxons might be most readily associated with the Israelite-derived Scythians, while the Jutes have some relation to the Judahites and the Radhanite Jews who were stationed in Germany and France. As such, there is a historical rivalry to be understood between the Jews, or Jutes, and Isaac's sons, the Saka or the Saxons ('saac's sons). The mixture of Finnish, Jutish, and Saxon peoples represents a mixture of Phoenician, Jewish, and Israelite peoples, together known as *Canaanites*. The Frisians may have been derived from Phrygians,[1158] their homophone, and so may represent an Illyrian input into the group. There may have also been some Celtic (and possibly Baltic) influence in the Anglo-Saxons, by way of assimilation of groups such as the Chauci, Cimbri, and Teutons, as well as other early Belgic groups.



There are many people besides the Jews who are to be considered Israelites-proper, or the sons of Jacob. Jews are the sons of Judah, which is only one of the Twelve Tribes of Israel, or those who lived in their kingdom, the Judahites. Aside from one other, the other Israelite tribes became lost,[1159] becoming various tribes in the Scythian cultural complex, perhaps especially worth mentioning the Saka, who would later become known as the *Saxons* or— according to Edward Hine's interpretation— "'saac's sons."[1160] Albinus is widely quoted as having said that "the Saxons had come from the Sacae [Saka] of Asia" and Pliny and Ptolemy have been quoted as having also affirmed that the Saxons were derived from the Saka, while Herodotus describes their origins as being in the Kura-Araxes.[1161] But they would end up in Canaan. Anglo-Saxons are not gentiles, then, because they are Israelites. This has been well-documented, by people such as Richard Brothers, Edward Wheeler Bird, John Wilson, and Edward Hine. Nonetheless, the world has come to believe that the Jews are the only Israelites left and that everyone else is a gentile.

The current conflict, if there really is one, between Jews and gentiles is usually traced back in *The Bible* through to the story of Jacob and Esau, sons of Isaac, son of Abraham. Isaac had, himself, been spared by Abraham, who transgressed on the Canaanite ways of sacrificing the first-born son.[1162,1163] Abraham

[1157] However, Tacitus said that the Aviones, who may be the Saxons, were worshippers of Mother Earth, along with the Angles and others

[1158] Karl Otfried Muller, for instance, noticed common words between the Phrygians (Frisians) and German in his studies on the Dorics of Greece

[1159] Or remained as Samaritans

[1160] It has also been speculated that the Saka had merged with the Wusun of Central Asia, becoming the Saxons or *Sak-sun*. The Wusun were from Northwestern China along Silk Road hot spots and were said to be tall, green-eyed, and red-haired, probably being slightly-Turkicized Indo-Europoids. They may have been known as *Issedones* to the Ancient Greeks. They were known allies of the Han.

[1161] See Hine

[1162] This seems to have been in conflict with the ways of the Old World Order, of the heir being the first-born, which Abraham seems to have initiated

had, instead, passed a blessing on to Isaac, saying that the land of Israel would be his. Isaac would, in turn, pass this blessing down to his offspring, to the first-born, Esau. However, *The Bible* tells that Esau, who is generally considered to represent a gentile for his having had red hair, had fallen for a trick by his brother, Jacob, who had sold Esau a bowl of lentils for this birthright, Esau apparently not taking the deal seriously despite their mother, who favored Jacob, having had witnessed it. When the time came to bestow the birthright blessing, an aged and blind Isaac would unknowingly give the blessing to Jacob, who had pretended to be Esau by wearing skins with hair on his arms, Esau having been a particularly hairy huntsman (and Jacob a shepherd and businessman). Jacob had the support of his mother. Esau would show up to receive his birthright after it had already been granted to Jacob. The birthright was apparently a means of bestowing chieftainship, putting Jacob in command of the people and leaving Esau's progeny to establish the Edomites. Esau's progeny were the Edomites, who, after having their nation destroyed, were forcibly converted by the Hasmonian Dynasty of Judea (which was established after the Maccabean Revolt) to Judaism. If *gentile* is anyone who is not Jewish, then, as it has been established since the rise of Rabbinical Judaism and Christianity, then all of the Hebrews born to those outside the line of Judah are gentiles, whereas Edomites are not. However, if *gentile* is anyone who is not born an Israelite, son of Isaac and Jacob, then this does not include the Saxons, but does include the Edomites. If *gentile* is anyone who is not a Hebrew, then just about everyone alive in Europe and Asia today is probably not a gentile. Michael Bradley holds that Esau, the red-body-haired brother, was reference to an atavistic recurrence of a more-or-less pure Neanderthal, suggesting that Hebrew texts actually speak of many Esaus.[1164]

Jews, or Judahites, and Anglo-Saxons, or Israelites of Samaria, Galilee, and Phoenicia, are competing for power with one another, two factions of the *Vaishya* and two divisions of the once United Kingdom of Israel, as it existed under Kings Saul, Ishbaal, David, Solomon, and almost by Rehoboam. The prophet Samuel had, according to *The Bible*, begrudgingingly accepted the demands of the people to have a king for the first time. King Saul, as a result, was selected by *cleromancy*, or lottery considered to reveal the will of God. Before this, the Israelite people—both those that would become the Judahites and those who would become the Samaritan Israelites— had lived together under a loose confederation, presided over by officials known as *judges*, called the *Twelve Tribes of Israel*, named after Jacob, son of Isaac (son of Abraham) and brother of Esau, who had been given the name *Israel*, according to mythology from *The Bible*, after having wrestled with an angel. The *Ten Tribes of Northern Israel*, or Samaritan Israelites, became dissatisfied with the rule of Rehoboam, successor of Solomon, and the Ten Tribes of the North would split from the *Two Tribes of the South*, the Judahites, dividing into the Kingdoms of Israel and Judah. Eventually, the Kingdom of Israel would be conquered by the Neo-Assyrian Empire and deported, giving way to the condition of the *Ten Lost Tribes of Israel*; and the Judahites would be conquered and put into bondage in Babylon, from which they derive novel characteristics that would distinguish them from the other Israelites. The Ten Lost Tribes would scatter and become various Scythian groups such as the Sarmatians and the Saka. The Judahites became Radhanites.

This is, of course, assuming that mainstream theories have been established in good faith, which may not be the case. Thomas L. Thompson, in *The Mythic Past*, denies the existence of a historical Israel

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[1163] The difference between the pagan and the Abrahamic form of sacrifice was apparently that the pagans sacrificed to satisfy the needs of the "gods," such as the Titans, while the Abrahamic people sacrificed without need to satisfy any needs of their deity, but rather to show thanks regardless to a deity that did not need sustenance from their behavior. Unlike the Phoenicians, their neighbors, the Israelites sacrificed animals instead of children, following after Abraham.

[1164] See Bradley[1]

existing in Canaan, suggesting it is entirely mythological, including the United Kingdom. There have been many attempts to locate the original Israel elsewhere, including attempts by Christian Identitians to locate it in England, Scotland, or Ireland, and by rogue Mormons to locate it in the Americas.

Early Saxons and other Germans oriented their economy on cattle similar to the Phoenicians, they buried their dead in pits and kurgans as did the Yamnaya (and the Saka), or at sea like other pirates, and they lived in pit-houses called *grubenhäuser*, also like the Yamnaya and Saka. These pit-homes were described by Tacitus, when he says,

> It is well known that none of the German tribes live in cities, nor even permit their dwellings to be closely joined to each other. They live separated and in various places, as a spring or a meadow or a grove strikes their fancy. They lay out their villages not as with us with closely-jointed houses, but each one surrounds his dwelling with an open space, either as a protection against conflagration or because of their ignorance of the art of building. They do not even make use of rough stones or tiles. They use for all purposes undressed timber, giving no beauty or comfort. Some parts they plaster carefully with earth of such purity and brilliancy as to form a substitute for painting and designs in color. They are accustomed also to dig out subterranean caves which they cover over with great heaps of manure as a refuge against the cold and a place for storing grain, for retreats of this sort render the extreme cold of their winters bearable and, whenever an enemy has come upon them though he lays waste the open country he is either ignorant of what is hidden underground or else it escapes him for the very reason that it has to be searched for.

The Saxons are known for having maintained a strong tradition of common law, perhaps coming from a time before the United Kingdom of Israel, wherein judges were the final authorities on civil matters, possibly as adapted from groups such as the Hittites, who were also understood to have practiced a system of codified common law. These kinds of systems would often be associated with liberty, because one was treated as being at liberty to do as one wished, and only judged upon the instance of some actual harm done. This was in contrast to systems of statutory law, which dictated behaviors were acceptable and not. The long tradition of associating common law with liberty is made obvious in the *Phrygian cap*, the pointed red hat often associated with figures such as elves or gnomes, also known as a *liberty cap*, worn as a symbol of Freedom and Easterly origins by republican revolutionaries. The Phrygians had taken the Hittites's place in Anatolia after the Bronze Age Collapse, likely adopting much from their culture. Frisians, the inheritors of the Phrygians, and close relatives of the Saxons, are also associated with liberty.

The Greek and then Roman civilizations persisted for a good while, developing most of what we associate with Western society today. Nonetheless, around the same time as the Upheaval of the Five Barbarians in China, the Roman Empire fell to the loosely joint efforts of heretical Christians, pagans from Germanic, Celtic, and other "barbarian" tribes, Jews, and from piracy and cultural and economic breakdowns, among other reasons. This would end the classical period of Mediterranoid antiquity, and put Europe into a period called the *Dark*, *Middle*, or *Medieval*, *Ages*. In this period, there was a generalized reduction of philosophical and political thought carrying over from classical antiquity, and many elements from Roman society were diminished in a return to traditional ways from European pagan societies. Various barbarian kingdoms developed in the absence of, and between, Roman (or Byzantine) control, perhaps the most important being Nordic, Germanic kingdoms that developed into the Frankish and then the Holy Roman empires. In particular within the Nordid race that conquered Europe, it was the Anglo-Saxons and the Jutes who appear to have been the most influential of the Germanic tribes or ethnicities, essentially gaining world dominance by way of the waterways. Of course,

other Germanic as well as Gallo-Romantic and additional tribes would have great influence as well, but it would be the Anglo-Saxons and Normans who would especially become dominant over the others as well as over Western Europe as a whole.

At some point, in their united interests against the Roman Empire, the Judahites and the Israelites, or the Jutes and the Saxons, under their various new identities— often being associated mythologically with *therianthropy*, or "shapeshifting"—, and then the Phoenicians, would combine their efforts once more, giving way to the fall of the Roman Empire. This occurred through a combined effort of peoples variously called *Huns*, *Alans*, *Goths*, *Jews*, *Carthaginians*, and a number of other terms, but being largely united in a Levantian-Caucasian home in Canaan and the surrounding areas, or otherwise by Steppe culture, as was the case with the Huns, or, in China, the Han.[1165]

Like the Phoenicians with whom they shared a familial relationship, the Germanic sea-raiders, or pirates, called *Vikings*, had rowed and sailed vessels with carved animal heads, often dragons or sea serpents, at the front, and were carried by red-and-white striped sails. The Angles and Saxons, among the Vikings, had been Indo-European speakers having much relationship to the Scythian or proto-Scythian people. They had followed the Celts into the area, the Celts having also been a Phoenician and Scythian-related people-group that had developed from out of the offspring of the Yamnaya, such as the Cimmerians,[1166] as well as from Neolithic cultures such as the Corded Ware and Beaker People.[1167, 1168] The aristocracy of Europe was established largely through maritime dominance, the march of cities followed soon after, and then the factory system (called such because of the *factors*, traders for unknown superiors, who were associated with them) after that.[1169] It was essentially Nordic Vikings—among them the early Anglo-Saxons and what would become the Normans—, whom had inherited the Phoenician seafaring tradition as sea- and river-fairing Vikings, who would establish themselves as the rulers of Europe and then the Americas. The relation of Vikings to Jews (Jutes) might be seen when one considers that when anti-Semitism had come to a head during World War II, Denmark is understood to have saved around ninety percent of its Jewish population from the so-called genocide. *Chicago Jewish*

[1165] The Chinese have legends of *cyanthropy*, or the turning of humans into dogs, sometimes involving sex between the cyanthrop and a human woman

[1166] John Pinkerton affirmed the Celtic identity of the Cimmerians, V. Gordon Childe affirmed them as pre-Scythian Thracians, and they are widely-regarded as proto-Scythian or a part of the Scythian cultural complex

[1167] The Celts, however, tended to be of the Alpine variety of Caucasoid, whereas the Germanics brought about the Nordic phenotype

[1168] Both *Scot* and *Saxon* are said by some to be etymologically- or philologically-related to *Scythian*, although *Saxon* is also said to mean "Isaac's sons," as in "'saac's sons." This is the prominent perspective, for instance, of the radical Christian Right, which has produced near-anarchist or substantially-anarchist sentiments related to concepts in Saxon common law, giving rise to movements such as the Sovereign Citizens and the Freemen on the Land. Similar in some respects to certain Moors, these movements make legal arguments related to jurisdiction and natural law, and have been involved in civil disobedience and so-called "paper terrorism." The similarity to anarchism comes from the common law tradition, which anarchists such as Lysander Spooner approved of, and from their concept of *voluntaryism*, their anti-elitism, and their federalist understanding of the body politic, wherein it is understood that the federal government is actually subservient to the lower levels of government, with the "freeman" or "sovereign," similar in idea to the *sovereignty of the individual* promoted by anarchist Josiah Warren, being the center of authority.

[1169] King David, of the Davidian Revolution in Scotland, was the Normanized Gaelic creator of the burgh system, which gave legal monopolies to towns that the King could more easily tax and where he could bring his wares to market more easily. This was kind of a predecessor to the factory, but created a class of merchants that were privileged. With the spread of burghs came Gregorian reforms, Norman influences in governance, feudalism, and etc.

News asks, "Are Vikings Jewish?" They allude to the possibility that this may be so, saying that some Vikings might "carry genetic markers from Southern Europe and Asia."[1170]

Bedouins, Radhanites, Slavs, and Turks

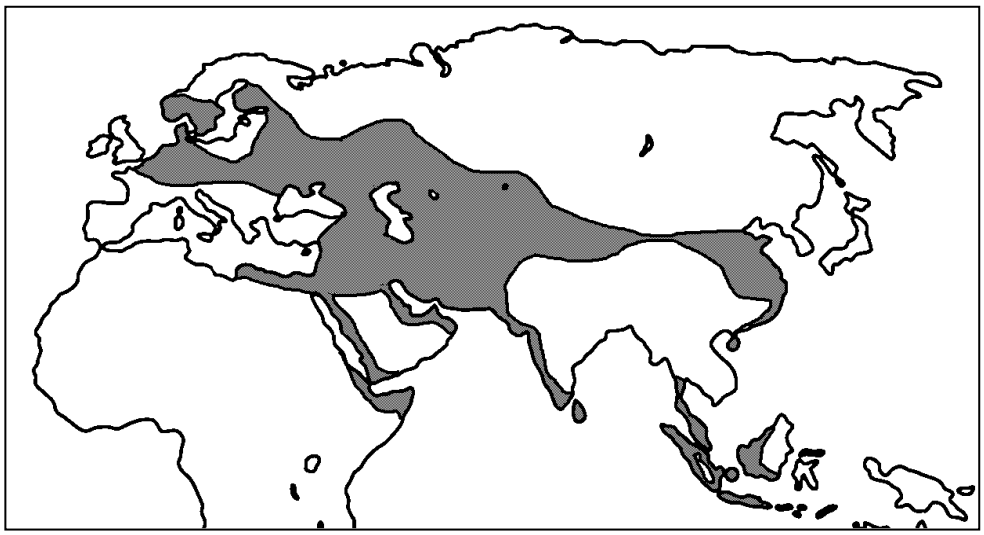
Bedouins are nomadic Arabid merchants who travel by way of camel from oasis to oasis, herding goats and trading, having long been very prominent in the deserts of Arabia, the Middle East, and North Africa. Though having had taken to a number of pagan deities in the past, they have since been largely united into the monotheistic faith of Islam. Bedouins adhere to a hierarchy of loyalties, saying "I am against my brother, my brother and I against our cousin, and we are together against the stranger." This provides the foundation for Bedouin conceptions of law, promoting self-help and duty to others. They would tax passers by and demand tribute from neighbors. Bedouins have traditionally been relatively stateless people, excepting tribal control of oases, though they have been governed by chieftains or *sheikhs*. Like the Celts or Scythians, Bedouins were known for "friendly raids" on one another, a practice called *ghazw*, and are similarly derived, at least in part, from the Hebrews.

Radhanites were nomadic Jews who made exchanges along the Amber Road and Silk Road, going from Scandinavia all the way to China, by land and by sea. Like Bedouins, they made use of camels on their journeys by land through the dessert.[1171] The name *Radhanite* has been said, by people such as Cecil Roth and Claude Cahen, to come from the Rhone River in France, which has been considered a Radhanite stronghold, and which is known as *Rhodanus* in Latin or *Rhodanos* in Greek. Alternatively, *Roden* is the name of a location in Sweden, from which the Rus may have come. However, these locations may derive their names from a location in Mesopotamia, called *Radhan* or *the Land of Radhan*, not far from Baghdad.[1172] They are Babylonian Jews. Radhanites spoke a myriad of languages, including European languages such as Roman, Frankish, Spanish, and Slavic, according to Ibn Khordadbeh. He says that they traveled from France or Spain to Morroco, Tangier, and Cairo, and from there on to Baghdad and then toward India and China, saying, as popularly reported, "sometimes, also, they take the route behind Rome and, passing through the country of the Slavs, arrive at Khamlidj, the capital of the Khazars."

[1170] Chicago Jewish News

[1171] Radhanites would often serve as mediators between Christian and Islamic merchants, who could not or who refused to trade directly with one another. They would, for instance, sell Islamic slaves to Christians and Christian slaves to Muslims. They would also sell pagan slaves from Eastern Europe, such as Slavs.

[1172] The Nestorian Christian Church is also found in Radhan



Primary trade range of the Radhanites
(excluding sea routes of the Mediterranean and Atlantic)

Slavs are a people who are closely related to the other Europeans, including the Greeks and Romans, Thracians and Scythians, and Celts and Germans, with all of whom the Slavs shared an affinity as Indo-Europeans. Perhaps the defining feature of the Slavs is their input from the Veneti, or Phoenicians, though they might be considered to otherwise be derivative largely from the Scythian cultural complex.[1173] Indeed, the Slavs have often been traced back to this particular tribal influence, though, like all peoples, the Slavs are actually a mixed people coming from more than one tribe. The Veneti, though, would be a particularly influential element, and for this reason the Slavs would come to be known also as *Wends*, derivative of *Veneti* or *Venedi*, and also as *Finns* at times, though Finnish and Slavic are different languages. The Veneti developed into groups such as the Slovenes and Sclavenes, perhaps where the word *Slav* comes from.

Slavs are natively situated in Central and Eastern Europe primarily, having come from the old homelands of the Aryans, Thracians, and Scythians, including in areas such as in Poland, Ukraine, and the North Balkans, but have since spread out across Eastern Eurasia and into the full extent of Russia. Of course, ethnic Slavs includes people of all racial categories who speak the Slavic language as their native tongue and who have grown up as a Slav. If there is such thing as a racial Slav, they are especially situated near the ancient homelands. But such a Slav is the result of many peoples. *Galicia*, for instance—home to Gauls or Celtic peoples—, is found not only in the Celtic home of Spain (North of Galatia, another homeland of Celts in Anatolia), but also in Central Europe, spanning between Poland and Ukraine, and such Celts have since been subsumed into the larger Slavic grouping. Similarly, the Scythian, Germanic, Iranic, and other elements of Slavic zones have been largely assimilated or eradicated.

[1173] Some historians suggest that Phoenicia included all of Canaan, the Red Sea, North Africa, and up into the Black Sea and into Ukraine. In such a case, the Israelites and Jews, the Scythians, and perhaps even the Bedouins might all be considered to be Phoenicians.

General range of the Slavs

The *Mordvins*, or *Mordovians*, a proto-Slavic people, are likely descendents of the Scythian Andropophagoi, as they are living in their ancient homelands (as well as in Samara). They are racially of Lappoid, Alpinid, and Pontid proto-Nordid stock. Ethnically, they are Uralic or proto-Finnic, considered to be of an especially Volgid phenotype, though they have been partially Turkicized and greatly Slavicized. They divide themselves into two major sub-ethnicities, the Erzya and the Moksha, considered genetically distinct, though others include the Shoksha, Qaratays, and now Russian-assimilated Teyukhans. Their social structure is patriarchal, with fathers ruling and first-born sons administrating. They practice a pantheistic religion called *Ineshkipaza* that has archaic pagan elements carried over from the Neolithic era, involving the veneration of ancestors and the worship of the Sun, Moon, Earth, and natural forces. A newer version of it is called *Mordvin neopaganism* or *Erzyan native religion*. They were contemporaries of the Khazars and direct neighbors of them, as well as to the early Slavs and Finns, perhaps representing a member of the racial complex from which the Alpine expansion occurred. The Sarmatians had some conflicts with the Moksha in the area, as well as with some fellow Scythians. Mokshas had become, with the related or derived Slavs and others, among the most powerful ethnic groups in Eastern Europe.

The homelands of the Slavs have long been different from those of others in a number of ways. That they were inhabited by Phoenicians is not particularly unique, nor the mixture of Phoenicians with Scythians, as had also occurred with Celtic and Germanic peoples. That it is perhaps dominantly Phoenician, in common with the later Venetians, does seem somewhat unique. The Phoenicians seem to have made conquest of the Black Sea and perhaps also the Caspian, having at least made use of them, and exchanging with other Phoenician-mingled peoples, the Germanic Vikings, by way of the Dnieper and Volga Rivers, among others. This mixture of the Slavic and the Germanic peoples, especially, would establish the Rus, from which the Russian people would come. Like the Khazars and other Turks, the early Rus interestingly were governed by a *khagan*, or "King of Kings." Kievan Rus, following after the Rus Khaganate, would become the stronghold of the Rus, a multi-ethnic state governed by a Germanic (primarily Swedish, perhaps) ruling class which had merged with and assimilated into the Slavic and Turanian cultures of the people whom they had conquered, with Slavic becoming the dominant common language. Valentyn Stetsyuk points out, in "Anglo-Saxons at Source of Russian Power," that much of the *toponymy*— topographic or geographic naming— of Russia, especially surrounding Moscow, is Anglo-Saxon in origin, demonstrating a rich map of locations given Anglo-Saxon names. Stetsyuk attributes the power of the Russians to Anglo-Saxon influences, downplaying the influence of the Rus and Slavs, though they were certainly involved.[1174]

[1174] See Stetsyuk[3]

Madison Grant, in *The Passing of the Great Race*, had described the Slav as essentially an Alpinid peasant stock, the least impressive of the three major races of Europe, which had been partly responsible for the setbacks of the Nordid race by way of its expansion into Europe, especially its displacement of the Nordid from what I have identified as the Jat Belt going into India, the Slavs having cut the Nordid-proper off from the Indo-Nordid, largely through displacement of the Pontid[1175] and proto-Nordid dominance of the steppes of Eastern Europe, and Western (and parts of Central) Asia. As Madison Grant saw things, the Slavic Alpinids have long been in a process of replacing the much nobler Germanic Nordids, having generally replaced or overlain what other authors might call *proto-Nordids* or *Pontids*, with the Teutonic and Scandinavian peoples, including Anglo-Saxons, what some might say are *true Nordids*, having been responsible for a limited counter-assault into the lands of the Alpinids.

With consideration toward what Stanislav Szukalski said about the Yetisyn, he describes the tactic of the Yeti, and by extension the Yetisyn, as that of a cuckoo bird, source of the word *cuckold*, referring to the husband of an unfaithful wife. He says, in "Anthro-Political Motivations," that

> It is known that the cuckoo never nests but, like all nomadic, non-home-making creatures, finds a small victim to work for it. It waits till a small bird, like the meadow pippit, flies away seeking food, then descends on its nest and lays an egg. Mother pippit, on returning, is surprised at its large size, but being proud of what seems to be her achievement, begins to hatch the egg.
>
> The young cuckoo [...] lays on its back and begins to push the legitimate pippit children out of the nest.[...] The mother will spend her entire energy to feed the parasite, completely unconscious of what is being loaded on her shoulders. She is the "kidnapped" sucker-parent by proxy, doing her duty because "it was there", the ...egg of Providence.[1176]

Remember, the Yetisyn are most generally idenfied with the Alpinids, who Caroll Quigley states split the original Mediterranoid people into a Nordic population, and who Madison Grant suggested were outpopulating the Nordic race, leading to its demise.

The Slavs have tended to stay behind in certain respects. The Slavic homelands, particularly Poland, were relatively free of feudal obligations. Rather than the land being administered by the royalty, as was done in later Germanic societies of the Iron Age, the Polish nobility acted instead as private landlords, having claim to the land by way of *allod*, a landly estate that the noble had, unless sold, claim to in perpetuity and without tax. This was associated with their Sarmation or Samaritan heritage, Eastern Europe having been called *Samarra* or *Sarmatia* in the past. Allodial land holders are considered to be sovereigns of their land whose rights are granted by God or by the Sun. Often throughout Europe, the norm was for only ecclesiastical and sometimes royal estates to be allodial. Germanic peoples had originally practiced this form of ownership, too, before adopting feudalism. Germanic allodiaries developed into the Germanic nobility, becoming subjected by territorial lords. In some places, allodial claims still exist and are even in effect. Poland continued the system of allodial title for quite some time. They were late to shift from allodial titles to the system of feudalism, and were also late to shift from agricultural society to industrial capitalism. It seems that the area is culturally conservationist.

Turkic peoples might be considered to play a similar role to the Slavs, but more East, being a highly mixed pastoral people. Turks readily admixed with other peoples who they dominated, including the Arabids and Turanids to their South, and Europeans to their West, establishing places such as Hungary,

[1175] A proto-Nordid or late Mediterranoid phenotype
[1176] Szukalski

a country in Europe named after the Huns. Turks made it as far into Europe as breeching Celtic and Romantic lands. However, the Turkic people are distinguished by their being more mixed with Mongoloids, Turanids, and Arabs than are Slavs, though they also have certain Mediterranoid, Alpinid, and Nordid admixtures as well. The Sakha of Yakutsk, for instance, happen to be very Nordid- and Turanid-like Turks, being related to the proto-Nordid Saka.

The Huns were the Westernmost presence of the Han people, as are found in China, perhaps a derivative of the Xiongnu, themselves being traced back, despite their apparent quarrels with the Yuezhi proper, and like the Chinese Han and other Chinese, to the Great Yu. Christopher Beckwith seems to deny the origins of the Huns from the Xiongnu (or "Hsiung-nu"), and does not seem to see them as a bridge between the Huns and the Hans of China, though acknowledges that historically the connection was made. Instead, Beckwith seems to want to consider the Xiongnu to be Saka on the basis of their name and the region they inhabited, which had in ancient times been an Iranic stronghold.[1177] While the Xiongnu may have had some Saka admixture, I tend to agree with the traditional conception of the Xiongnu as the Huns, and by extension that the Huns were Hans, or a branch thereof. Nonetheless, the rise of the Han or Qin Dynasty would correlate to the spread of the Xiongnu, with whom they were in conflict. Considering that the Qin, who would give their name to China, appear to have been placed geographically between the Xiongnu and the Han, and that the later Qing were Manchu-led, it may not be unreasonable to consider if the Qin were also Manchu-led, their presence causing the division between the Han and Xiongnu, or Huns.

Some of the Huns may have been only culturally Turkic, as with the White Huns, though this may also refer to the fair skin also found among many Turkic peoples, in distinction to Turks who may have relatively darker skin tones more associated with Tungusic-speaking people. As the Slavs spread throughout Central Europe, perhaps as a result of the expansion of the Turks, the Turks would begin to establish power centers, such as Khaganates, in Northwestern and Central Asia and down into the Middle East.

The *Tatars*, or *Tartars*, a Tat[1178] people, are a Turkic people living in Central Asia, representing a Scythian proto-Nordid and Turanid substrate and a slight Mongoloid superstrate from advances from Huns and Mongolians as well as some admixture with Tungusics around the Lake Baikal area and throughout Northern and Eastern Siberia and Manchuria. *Tartary*, the area of Tatar control, would spread, variously in time, across Central Asia and down South but uphill into Tibet as well as Northward and Eastward across much of Siberia and through to Manchuria and Korea. Examples of Tatar peoples besides the Tats or Tatars-proper include peoples such as the Kipchaks, Azerbailjanis, and Cumans. The Cossacks are a people inhabiting Ukraine who come from a mixture of Slavic and Tatar backgrounds.

Along the Volga River in what is now Russia, and out of the prior Turkic Khaganate, the Khazar Empire would develop. The Volga trade route is known for this reason as the *Khazarian Way*. The Khazars mediated Silk Road trade between China in the East and the Kievan Rus in the West. The Khazars were perhaps originally Tengrists or something similar, like the Huns and other Turkic peoples, and also like other Turkic people, were racially mixed, or *mongrelized*, a term derived from *Mongol*. They were primarily Aryans who had mixed with Turanids and Mongoloids. Being Tengrists made them open to taking the form of other religions, all non-Tengrist gods being seen as various faces of Tengri, and so Tengrist. Being surrounded by Christians to the West and Muslims to the South, having connections to

[1177] See Beckwith, 72
[1178] Jat

the Radhanites, and perhaps out of some nativistic sentiment or awareness of their own origins in the Yuezhi, the Khazars adopted Judaism for their religion, becoming the only Jewish Empire in known history. People such as Johann Ewers, Rabbi Isaac Baer Levinsohn, Nikolay Karamzin, Karl Neumann, and Ernest Renan have long tried to place the Ashkenzai Jewish homeland in Khazaria. However, there have also been arguments for the Anglo-Saxon origins of the Khazars. Of the Anglo-Saxons, for instance, in "Khazars," Valentyn Stetsyuk says, "let us say directly that the Khazar Khaganate was created and headed by them," but that "it should be assumed that the Anglo-Saxons were only the ruling elite of the Khaganate."[1179] Among others, it is popular to claim that the Khazars were sourced from Edomites, the progeny of the Biblical Esau, who had been forced to covert to Judaism by the Hasmonean dynasty of Jewish rulers, thereby being incorporated into the Jewish nation. The King of Khazars had claimed descent from Japheth. The Khazars, before adopting Judaism and likely afterwards, were a cannibalistic and sacrificial people who had worshipped Baal. Bradley says, "Once becoming Jewish and 'chosen,' these ex-Hun Khazars gave the word *slavery* to the world by selling Slavic captives in previously unimagined numbers." [1180]

Among the Khazars were the Abkhazians. Typically of a Georgian Caucasoid or proto-Iranic and -Germanic early Nordid phenotype, the Abkhazian people militarily and culturally occupy a zone of Georgian Caucasus. They are known for also having among them Congoid peoples, called *Abkhazian Negroes*, likely derived from West Africa, taken as slaves. Murat Yagan, an author of ancient teachings, is a famous Abkhazian established in Canada. He practices the "high mountain tradition" of the Abaza, or Abasgoi, tribe, called *Ahmsta Kebzeh*. *Kebzeh* is perhaps of relation of *Kebechet*, the Egyptian serpent water-goddess of embalming. Ahmsta Kebzeh is the ruling class tradition of the Abkhazis. It claims to manipulate or "develop" one's nervous system to become more spiritually-aware. It holds that diseases are owed to disruptions of the energy body owing to emotional, intellectual, or physical hang-ups. Yagan himself, as pictured on the back of his book, the second volume of *Ahmsta Kebzeh: The Science of Universal Awe,* in which he presents a profile photograph of himself (probably to demonstrate elite geneaology for those in the know), appears to have some characteristics of an Otamid phenotype, especially in nose-from and facial-flatness with a chin that juts out beyond the cheeks, red skin, and a slight brow ridge. He appears, however, exceptionally *hypsicranic*, or high-headed, a trait especially concentrated in the Caucasus and surrounding regions (such as in the Balkans and Anatolia) as well as among many Native Americans (including some of the Silvids, Margids, Centralids, Andids, Patagonids, and etc.), among Malaysians and other surrounding Asian populations, as well as some West Africans found South of the Sahara. Hypsicrania is not a trait commonly attributed to Otamids, who are typically understood to have low, sloping foreheads. However, and while Yagan is not an example of this, hypsicrania may accompany these Otamid features especially in South America, excepting for a low forehead, such as among some Lagids resulting from admixture such as between Fuegids and Patagonids. It's interesting that among the Fuegids are the Yaghan people, phonetically similar to the surname *Yagan*. Skulls in Peru—the *Paracas Skulls*— have shown exceptional elongation, often attributed to artificial manipulation, while Flathead Indians such as Walcolids were understood to have flattened their heads, likely in mimicry of the ruling class. Peoples such as the Yuezhi, Huns, Alans, and Goths had also practiced artificial elongation of the skull, mimicking or accentuating natural hypsicrania, as did the people inhabiting Samarkand in Central Asia, now inhabited by Turkicized, Alpinid Tajik people, and Samar in the Phillipines,[1181] among many others, such as the people of France

[1179] Stetsyuk[4]
[1180] Bradley[1]
[1181] Perhaps more flattening than elongation

in Tolouse who only relatively recently stopped it, and in Vanuatu who still practice it. Yagan's head appears to have been artificially elongated.

Curiously, F.H Fung has described possibly tridactyl (three fingers and toes, as with a three-toed sloth) and slope-headed, elongation-skulled Nazca mummies, without saggital sutures and with reduced occiputs. Two of these specimens are named *Montserrat* and *Maria*.[1182] Despite the large number of demonstrable fakes that abound, these have raised interest from serious extraterrestrial researchers and the curious public owing to their strange anatomy and physiology. They have also made their way into the parliamentary deliberations of Mexico and Peru. Skeptics, such as Daniel Proctor and others, however, think these are manipulated corpses that have had body parts rearranged and removed. If real and not manipulated, or meat dolls like some of the demonstrable false ones, I think this a better working hypothesis than extraterrestrials is polygenesis, perhaps from a sloth-like creature, owing to the fewer number of outrageous and ungrounded assumptions that must be made to assume the latter. They could, of course, be entirely bogus. The same could be said of Brian Foerster's claims regarding the anatomical differences and genetics of the various elongated skulls he claims to have had genetically tested (unrelated to these tridactlys), which he seems to believe showcases major phyletic differences between these people and other humans.

The elongated heads may have been natively evolved in South America or perhaps even in the Caucasus or, wildly, Antarctica, its original holders perhaps having excelled in some degree of intelligence over others and becoming a priestly or politicial elite. However, through much intermixture, and over much time, this natural characteristic would develop into basic hypsicrania of today, and had to be maintained by head-binding. Others might begin to copy, and eventually pass for elites themselves. Over time, what might had begun as a racial characteristic may have become a stamp of affiliation with the characteristics long-gone of a once influential race of humans. The opposite could also be true, however. Hippocrates says, for instance, probably speaking of Scythian groups,

> Macrocephali. There is no other race of men which have heads in the least resembling theirs. At first, usage was the principal cause of the length of their head, but now nature cooperates with usage. They think those the most noble who have the longest heads. It is thus with regard to the usage: immediately after the child is born, and while its head is still tender, they fashion it with their hands, and constrain it to assume a lengthened shape by applying bandages and other suitable contrivances whereby the spherical form of the head is destroyed, and it is made to increase in length. Thus, at first, usage operated, so that this constitution was the result of force: but, in the course of time, it was formed naturally; so that usage had nothing to do with it; for the semen comes from all parts of the body, sound from the sound parts, and unhealthy from the unhealthy parts. If, then, children with bald heads are born to parents with bald heads; and children with blue eves to parents who have blue eyes; and if the children of parents having distorted eyes squint also for the most part; and if the same may be said of other forms of the body, what is to prevent it from happening that a child with a long head should be produced by a parent having a long head? But now these things do not happen as they did formerly, for the custom no longer prevails owing to their intercourse with other men.

Hippocrates' statement would seem to suggest a form of conscious evolution. If true, elongated heads have their origin in artificial cranial manipulation and then natural traits corresponding to this cultural standard would be favorably selected, familialy, sexually, and socially. Of course, Hippocrates was not

[1182] See Fung

around long enough to know, though he may have been informed by cultures that retained memories of the practice through their traditions. He could be completely mistaken.

The Jews of Khazaria are a possible source of the Ashkenazi or Yiddish-speaking Jews of Europe, although this is probably not at all exclusive, as relatives of the Gutes and Jutes had natively populated Ashkenaz for quite some time, having interacted with the Radhanite Jews of the Middle East in a similar manner to the interactions between the Norse and the Slavs. The fact of the matter is that the Jat Belt and surrounding areas has long been a dynamic zone of admixture, whereby a spectrum is created from Northwest to Southeast, uniting peoples as far as Scandinavia and the Indies. That there was a longstanding connection between Jutes and Radhanites, and between the Norse and the Slavs, giving way to peoples such as the Ashkenzi Jews and the Rus should not at all be surprising. The particularly foreign aspects of Ashkenzi Jewry are derived from Babylonian captivity, which would influence Radhanite and, by extension, Ashkenazi Jews, distinguishing them from their more purely Indo-European Jutish cousins. Yiddish seems to have developed as a synthesis of Germanic, Hebrew, and Turkic sources.[1183] As Beckwith tells us,

> [T]he Vikings had become intensely involved in commerce with the Islamic lands of the Near East via the Russian rivers. This trade route had first been developed by the Khazars, Jews, and Muslims and only then came under the domination of the Vikings [...] Sailing West on the Black Sea, the Rus reached the Byzantine [...] [who] hired them as mercenaries, thus constituting the famous Varangian Guard.[1184]

The Varangians, originally composed of Rus efforts, and supported by the Byzantine Empire and the Papal States (including Venetians) as bulwarks against the East, eventually, after the Norman conquests, included Angles and Saxons into the Varangian Guard as well, similar to their role later as Transylvanian Saxons, such as those impaled by Vlad the Impaler (Dracula). The Rus and the Khazars, both connected to the Radhanites, were at odds with one another. Ultimately, the Khazars were wiped out by the Kievan Rus, except for the royalty and nobility, which went through Hungary, Poland, Germany, France, and Spain, leaving people behind along the way, calling themselves *Ashkenazi Jews*. *Ashkenaz* either means Anatolia or Germany. Some suggest that Togarma, son of Gomer, name-stole Ashkenaz's moniker, another son of Gomer. He then apparently started conflicts with real Jews and Samaritans, their opponents along with Russia. The infamous Rothschilds, often considered the villains of world society, were possibly Khazars of this lineage. Rothschilds, it is suggested, named Germany *Ashkenaz* after their homeland. The Venetians had seen the Radhanites as strong competition for trade in Europe. After the fall of the Khazar Empire and the cutting off of Radhanite trade into Europe, Europeans, particularly the rich who had become accustomed to their use, suffered a period without Eastern spices while Venetian influence grew, though Albanian pirates disrupted Venetian traders.

In a certain respect, the spread of the Radhanites, in the form of the Norse and the Rus from out of the Jutes, as well as of the Slavs and Turks advancing Westward, and their conquering of the proto-Germanic and Iranic proto-Nordids and Pontids and the Anglo-Saxons Nordids, is similar to the spread of the Scythians or the Yamnaya over their predecessors, representing a later wave of conquerors in Europe, the establishment of a new superstrate. However, this superstrate also includes the old nobility through intermarrying and cultural assimilation, typically as arranged by war chieftains' compromising with external threats against the demands of civil chieftains and the rest of their own ethnic group.

[1183] Similarly, there are Judeo-Iranic and Judeo-Spanish languages
[1184] Beckwith, 166

Mystery Cults and Perfection

The mythological and philosophical schools of mystery would make a major impact on society, bringing us what would become civilization, and then, with a change of hands, heresy and radicalism (and free thought and explicit Mutualism more specifically). Early Mutualistic traditions were found in pagan mystery cults and schools of philosophy, elements of which would go on to influence the fraternal practices of later secret societies, guilds, *societas*,[1185] *collegia*, sodalities, cooperatives, labor unions, and other institutions close to the heart of Mutualism. These institutions are often traced through to the Greek and Roman schools of philosophy and the mystery schools more widely, and often involved burial ceremonies. The philosophical schools of Greece, Rome, and other societies maintained themselves as perennial interests to free thinkers, such as those of the Mutualist *milieu*.

Mystery traditions in later Greco-Roman society— points out Marcus Terentius Varro— were something separate from state religions and philosophical outlooks, which they often coincided with, or ran parallel to. Perhaps most significantly, they were often open across class lines and had an egalitarian nature to them that was not common to everyday life. They were secret and exclusive to initiates of the mystery in question. The mystery cults and philosophy together provided alternatives to the official state religion. But the state religion had also grown from them, as essentially all ancient religions had, whether immediately or directly, or as haunted by pasts long gone. The mysteries represent the Petri dish from which state religions and states themselves had come to evolve. Manly P. Hall, too, the famed 33rd degree Freemason and philosopher, puts emphasis on the importance of mystery schools, when he tells us in *The Secret Teachings of All Ages* that "the pagan Mysteries were the architects of civilization," but that "they eventually fell a victim to the onslaughts of that recurrent trio of state, church, and mob." He says that they had been "desecrated by the state, jealous of their wealth and power; by the early church, fearful of their wisdom; and by the rabble and soldiery incited by both state and church."[1186] John Yarker says, citing Jacolliot, that "the Artisan caste [had] formed two divisions the one of which adopted as its mark or sign the plumb-rule, and the other the level," common symbols in Freemasonry, and that they

> eventually united into one in order the more effectually to resist the confederacy between the two higher castes; and all the great works of remote ages was executed by this confederacy. As this confederacy is evidently a mixed caste, and as the two higher castes [...] refused them recognition, it seems evident [...] that these builders were a mixture of Aryans and aborigines, who had their existence as a Fraternity before caste existed, and from the evidence adduced [...] and the splendour of their labor, a branch of the Cabiric fraternity.[1187, 1188]

The mysteries are the soil from which church and state spring forth, but they themselves are neither state nor religion in the proper sense of things, perhaps being closer to proto-state "civil society." As such, every church and every state has revered the mysteries, openly or, often, in a clandestine fashion, and has declared a monopoly upon their taxonomy and paradoxes. But Nature, Mystery Herself, has remained such that neither priest nor politician can make of themselves absolutely necessary intermediaries, at least not to those who figure out for themselves that Nature, including her *telos*, is God, and that each and every person, as a direct expression of "Him," is necessarily a direct line to God themselves. Thus, the mysteries are associated with the *perennial philosophy* and the *prisca theologia*,

[1185] The Roman term for a partnership
[1186] Hall[2], LXXX
[1187] Yarker, 66
[1188] Who is a mixture of aborigines and Aryans, if not the Jats?

or original religion, as often discussed in the halls of Freemasonry. Nonetheless, traditions can be useful, even if they threaten to become dogmas. And the mystery tradition represents such a tradition. Manly P. Hall says that

> The Mysteries taught that spiritual illumination was attained only by bringing the lower nature up to a certain standard of efficiency and purity. The Mysteries were therefore established for the purpose of unfolding the nature of man according to certain fixed rules which, when faithfully followed, elevated the human consciousness to a point where it was capable of cognizing its own constitution and the true purpose of existence. This knowledge of how man's manifold constitution could be most quickly and most completely regenerated to the point of spiritual illumination constituted the secret, or esoteric, doctrine of antiquity.[1189]

He says, "[t]he Mysteries were institutions erected for the transmutation of base ignorance into precious illumination."[1190]

Some trace mystery traditions through Thracian-trouser wearing philosopher, Pythagoras of Ionia, or Thracian religious figures such as Orpheus. The Orphic mysteries held to a conception now called the *Orphic egg*, which pictures a sort of cosmic egg wrapped by Ananke (Necessity), from which a hermaphroditic diety, sometimes associated with Pan, is hatched. Ananke was the first god in existence. The Greeks established their early philosophies upon the notion of the necessity of existence, and in Orphic tradition, Ananke was a Greek serpentine goddess of necessity, inevitability, and compulsion that spanned across the cosmos, was mate of Chronos (also serpentine, not Cronos), and crushed the egg of creation, splitting it into Earth, Heaven, and Sea. Some myths suggest that she is the mother to the Fates, or Moirai, who spin the threads of fate and destiny. Gods such as Ananke were beyond the reach of younger gods, whose fates they controlled. Ananke is often depicted with wings and a liberty cap and holding a spindle. Interestingly, however, Plato posed *intellect* against *ananke*, suggesting that intellect overcame ananke (necessity), resulting in creation. Of the Orphic mysteries, Thomas Taylor said that

> In conformity with modern prejudices, the author of the *Letters on Mythology*, endeavours to prove, that the Orphic hymns deify the various parts of nature, not considered as animated by different intelligences but as various modifications of inert and lifeless matter. This hypothesis is no doubt readily embraced by the present philosophers, a great part of whom deny the existence of any thing incorporeal; and the better sort, who acknowledge one supreme immaterial Being, exclude the agency of subordinate intelligences in the government of the world, though this doctrine is perfectly philosophical, and at the same time consistent with revelation. The belief indeed of the man; who looks no higher than sense, must be necessarily terminated by appearances. Such a one introduces a dreadful chasm in the universe; and diffuses the deity through the world like an extended substance; divided with every particle of matter, and changed into the infinite varieties of sensible forms. But with the ancient philosopher, the deity is an immense and perpetually exuberant fountain; whose streams originally filled and continually replenished the world with life. Hence the universe contains in its ample bosom all general natures; divinities visible and invisible; the illustrious race of dæmons; the noble army of exalted souls; and men rendered happy by wisdom and virtue. According to this theology, the power of universal soul does not alone diffuse itself to the sea, and become bounded by its circumfluent waters, while the wide expanse of air and æther, is destitute of life and soul; but the celestial spaces are filled with souls, supplying life to the stars, and

[1189] Hall², LXXVI
[1190] Hall², XCII

> directing their revolutions in everlasting order. So that the celestial orbs in imitation of intellect, which seeks after nothing external, are wisely agitated in perpetual circuit round the central sun. While some things participate of being atone, others of life, and others are endued with sentient powers; some possess the still higher faculty of reason; and lastly others, are all life and intelligence.
>
> [...]
>
> Not only the universe, but each of its eternal parts is animated, and endued with intellect, and is in its capacity similar to the universe. For each of these parts, is a universe if compared with the multitude it contains, and to which it is allied. There is, therefore, according to the Orphic and Platonic theology, one soul of the universe; and after this others, which from participating this general soul, dispose the entire parts of the universe into order; and one intellect which is participated by souls, and one supreme God, who comprehends the world in his infinite nature, and a multitude of other divinities, who distribute intellectual essences, together with their dependent souls, and all the parts of the world, and who are the perpetual sources of its order, union, and content. For it is not reasonable to suppose that every production of nature, should have the power of generating its similar, but that the universe and primary essences should not more abundantly possess an ability of such like procreation; since sterility can only belong to the most abject, and not to the most excellent natures.
>
> In consequence of this reasoning, Orpheus filled all things with Gods

"Mystery religions," says Michael Cheilik, were "present in Roman life since the early Republic." He says that "the populace craved immortality and a deeper feeling of belonging to the universal order," but that the "icy state cult, with its legalistic formulas and its shadowy afterlife, did not fill this need, nor did most of the philosophies inherited from Hellenic culture." So, he says, "adherents of the older mystery cults, the new mystery philosophy, and Christianity multiplied even more. Astrology became a vital force."[1191] Esoteric traditions such as Sufism, Kabbalah, and Gnosticism represent more recent renditions of the mysteries, and are often seen as counterparts to the more exoteric Babylonian Judaism, Christianity, and Islam. Pagan religion and mythology still accompanied the Greeks' and Romans' interest in philosophy, until, in later antiquity, Christianity would spread throughout Europe. The Orphics had another myth about the resurrection of their god Dionysus, which has led to comparisons to Mithra or Jesus.

The *Gnostics*, or "learned," likely having much relation to the philosophers, and coming largely from out of people such as the Samaritans and Celts, among others, venerated Sophia, but believed her to be fragmented into the individual souls of the population, waiting to be liberated through *gnosis*, or spiritual knowledge. *Gnostic* likely comes from or shares a relationship to *Nastika*, the set of heterodox traditions coming out of Vedic or Hindu tradition, including Buddhism and Jain beliefs, as well as the Caravaka tradition of atheistic materialism. Orthodox Vedic belief in India is known as *Astika*. *Astika* has been compared to *theologoi*, while *Nastika* has been compared to *physiologoi*, perhaps imperfectly so. Nonetheless, the relationship between natural philosophy and Gnosticism is hard to miss.

Many emanationists, such as the Gnostics— inspired by teachings of surrounding neo-Platonists as well as by native pagan beliefs—, found a strong resolution for the problem of evil. As Plotinus had taught that everything comes from a single Source, and further proximity from the Source is distance also from the Good, the True, and the Beautiful, a sort of depravity, the Gnostics taught that distance from God,

[1191] Cheilik, 224

the One, was also distance from Perfection. In some interpretations of the Gnostic mythos, the implication seems to be that perfection is a matter of completeness: To be a portion, a fraction, of the Whole, is to lose sight of, and to cease participation in, this completeness. Good and bad, then, becomes a false perception; what is good to one is bad to another, and vice versa. Both are incomplete. Perfection exists beyond, and contains, this duality.

The Gnostics suggested that the existence of evil—which was simply a good misunderstood, or incomplete— is inherent to the material world, a construct of the Demiurge. The world of spirit, as it were, contains the existing good in the world. The problem is that portions of spirit (or Sophia) are trapped by the Demiurge in the fractioned bits of matter— the body—, struggling to be freed. Often, Sophia does not recognize herself in others, due to the fractured parts she is stuck within, which causes conflicting perspectives. The human spirit (which is good), Sophia, sees itself in the material conditions set into place by the Demiurge, and loses sight of its own value, seeing fractured portions of itself—though a portion of Perfect—as bad. Each portion of Sophia finds itself in the same conflict, seeing other portions of itself in competition for resources; a carryover effect of separation and materialism. This is why matter is associated with relativity, and thus conflicting desires and perspectives on good and bad. The Gnostics associate matter with the origins of evil. Everyone, amidst conflict, sees their own will as good, and that of others as bad.[1192] Conflict is a matter of scarcity, a condition of material existence. If left purely to spirit, mind over matter, abundance would be the rule, and conflict would cease to be. Everything would be understood to be good. Spirit and matter, as it were—one good, and the other bad, in a sense—, compose the perfect Whole. Spirit is the origin of good, and matter is the origin of bad. Because all beings are composed of spirit and matter, and we only experience our own spirit, all beings see themselves as good, and others as bad. That is, they experience their spirit, and others' bodies; they experience the good (satisfaction of spirit) from within, and the bad (limitation of spirit) from without. They are ignorant of perfection. Its acknowledgement is *gnosis*, the goal of the Gnostic.

Taking after the neo-Platonists, the Demiurge in many traditions is not meant to be understood as fully evil, but is merely incapable of Perfection. In some ways, the Demiurge may be understood to be limited from a perfect rendition of Platonic form—the Good, the True, the Beautiful— in the same way that a

[1192] Two people, neither of whom know the other, enter a busy coffee house, book in hand, ready to take a seat and read for a few hours. There is one seat open. The first one in sees the seat, but assuming the first in line will also be the first to sit, she moves forward to the line. The second person, knowing if they stand in line they will lose the seat, anxiously skips the line to set their book in its location, preserving it for post-acquisition of their drink. They then stand behind the first. The first person is understandably annoyed; they wanted the seat, but didn't think of the necessity of saving it, possibly even having a preconceived notion of fairness which has been infringed upon. The second is happy to have thought ahead; they get exactly what they came for. Fairness may come into dispute, but even if the second customer stood in line, one of the customers (themselves) would have lost out on a place to sit, and felt the situation to be a bad one. What we have come to is a matter of dispute, and the origins of this dispute have to do with the playing out of preferences. Even if the employees of the coffee house step in, and say that the second customer was acting unfairly, this is not so much a matter of fact, but a preference for behavior on behalf of the employees (and one which may previously not have existed at all). This preference, which the first customer and the employees would agree is good, would be understood to be bad to the second customer. After all, there was no sign posted regulating the order in which one orders drinks and claims a seat. As far as they are concerned, such a dictate is unfair, and lacks in even-handedness. Surely, they think, they cannot be the first to have chosen a seat before ordering a drink (they may have, in fact, found themselves in the position of the first customer in a prior scenario, having lost out on a seat in the past in the same way, feeling such an act then to be "fair game"). The dispute, claims of good and bad, stems from the reality of the situation, not the ideality of it. That is, the customers would probably agree that the ideal situation is for everyone to have a seat and to feel satisfied; the conditions of reality are such that these ideals are unfeasible, and so material existence leads to conflict. In this way, good and bad are both relative and absolute. Unity is absolutely good, and separation is absolutely bad; but within the separation are notions of good and bad. The existence of good and bad is absolutely perfect. Such is the fractal Universe in which we exist.

painter is limited from capturing a perfect image of a brook on his or her canvass; a striking, yet futile, attempt. That which is intrinsic can never be duplicated from outside.

Regardless of what one makes of Sophia and the Demiurge, the Gnostics touch on something rationally important: Perfection is a trait of the Whole, and good and bad are matters of fraction. The Whole contains both good and bad, but this is perfect in that they complement and define one another. The more we stray from an understanding of the Whole, the more we get caught up in our own subjectivity, which entails conflicts of perspective. The best approximation of Perfection can be found by way of wisdom and compassion. In compassion one sets aside one's iron will, and takes one up more malleable, in order that the will of others may be accommodated, along with one's own. In many ways, the resolution to the problem of good and evil, of conflicting goods, is a matter of working for the good of the Whole, working toward the balance of interests. The Greatest Good, if one may take from Aristotle, is a matter of consensus; a good that none other sees as bad. Even still, the Greatest Good is merely a portion of Perfection. The Greatest Good requires the greatest bad for recognition. Without contrast, good and bad don't exist at all. The contrast, itself, which allows for experience, is perfect. The Greatest Good is the temporary recognition of Perfection, but Perfection always is. The Universe is Eternally Perfect.

Everything is perfect within itself. No one else can fit the perfect description of you. You are unique, and uniqueness is perfection. As an individual, in every moment in time within that moment, you are perfectly you. It is in comparison to others, when one is regarded not as an individual unto themselves, but a member of a species, that this perfection is lost sight of. You are perfectly you, but you are not perfectly human. No one is. When the fractured portions are set into contrast amongst one another, their deficiencies and imbalances are made apparent.

Unlike fractured portions of the Whole, the Monad contains everything within itself. Nothing exists outside of its bounds. It is, in fact, the thing in itself. There is nothing outside of it to challenge its Perfection, nothing with which to contrast it. It is a fraction of nothing, and the totality of everything. All notions of good and bad exist within its Perfection. The Universe is Perfect.[1193]

Gnosticism ranges from Hermeticism and Sethianism to Valentinianism, Marcionism, Manichaeism, Mandaeanism, and more, and overlaps with Kabbalah and Sufism. Not all Gnostics would agree with my assessment above, because Gnosticism is more of a *milieu* than a dogma, and comes in many flavors. Gnostic theosophy included elements of pantheism, dualism and monism, emanationism, and metaphorical, allegorical, or astrotheological entities such as the Demiurge, Aeons, Archons, and more. Gnosticism would later express itself in medieval mysticism and in magico-religious beliefs, as found in people such as Symeon, Gregory Palamas, Meister Eckhart, Hildegard, Saint Bernard, the Victorines of Peter Abelgard, Dominic de Guzman, Francis of Assisi, the Beguines, the Rhineland mystics, John on the Cross, and etc. It was certainly an influence on heresies such as the Bogomils, Waldensians, Cathars, Free Spirit, and others as well.

[1193] "I just don't like it," one might retort. "How can something I don't like be perfect?" Like pain, it is necessary. Is pain good or bad? On the surface, if we answer purely emotionally and subjectively, pain is clearly bad! Everyone knows pain is to be avoided. Objectively, however, we can see that pain performs an important service to the body. We do not feel pain until our barriers have been broken. This can be by way of forceful tearing or puncturing, by burn, bruising, or another invasion of one's physical perimeter. If we are feeling pain, we know to get away from the source of the pain, the thing that is causing us physical harm. A burn tells us that we are too close to a fire or a hot surface. As we feel the sharp edge of a metal surface we are cleaning slice into our palm, we know to discontinue the pursuit, so as not to encourage unnecessary entropy. Pain is subjectively bad and objectively good; a relationship of higher perfection. Can you think of an act that is subjectively good and objectively bad? If you were to pursue such an act, would you last long? This is why it is rare to find such things.

Hermeticism, coming especially from Egypt but largely by way of Greece as a Greco-Egyptian religion, would become especially important as a basis of gnosticism. Hermeticists, following a leader named *Hermes*, considered also to be Thoth or Mercury, were associated with natural magical arts, such as astrology and alchemy, among other things, combined with ritualistic magic or *theurgy*. It held to a pantheist worldview, wherein God is *The All*, the whole of existence or The One, and that the *macrocosm*, or the larger scale of existence, directly correlates with the *microcosm*, or small scale. They hold to reincarnation, like many Gnostics. A similar belief, neo-Platonism, likewise holds to an emanationist cosmology that takes place within The One, and similarly holds the One to be essentially *nous* or mind. Mary the Jewess was a very early, and perhaps the first, known alchemist in history, being of the Hermetic tradition. She had taught the concept of the *unity of opposites*, of male and female forces to create something new. She had said, in a magical-dialectical fashion, that "One becomes two, two becomes three, and out of the third comes the one as the fourth," known as *Maria's Axiom*. Carl Jung had apparently considered this in his psychology to have been a statement about individuation and integration. Another statement attributed to her is, "Join the male and the female, and you will find what is sought." She is also known through a number of inventions. Cleopatra the Alchemist was later associated with the school of Mary the Jewess. She said of the Ouroboros that, "One is the Serpent which has its poison according to two compositions, and One is All and through it is All, and by it is All, and if you have not All, All is Nothing."

Mandeans, remnants of the Sabians, were a Gnostic sect who worshipped a deity called *Hayyi Rabbi*, meaning "The Great Living," represented by life-giving water, or *yardna*, river water appropriate for baptism, necessitating life by the river.

Marcion had been a Gnostic preacher, perhaps the first to compile a New Testament, who had believed that the god of the Old Testament had been a separate diety from the God of Christ. This distinguished Christianity from Judaism. The god of the Jews was an actually-existing, though lesser diety to God, and Jesus was sent to free humanity from the Jewish god, who was the Demiurge.

Valentinus was as Gnostic preacher who was nearly made Pope. According to Pat Pryor, in "Gnostics: Valentinians and why orthodox believers feared them," says that Valentinians, the followers of Valentinus, worshipped a god that was called the Deep. Valentinians, she says, believed that matter, which was manifested in pagans and Jews, at the end of time was destined to perish, and was the lowest form of existence. Everlasting spirit, residing in the Valentinians, was the highest realm. Soul, the realm of humanity, especially non-Valentinian Christians, was extended between the two, in a sort of becoming. Perhaps, suggests Pryor, the Valentinians believed that these forms of existence resided in each individual, and that each person has the option to be eternal, to perish, or to remain becoming as a matter of their free will. Valentinians, she says, speak of the realm of God as a sort of fullness. Pat holds that Valentinians believed that Wisdom, a craftsman, had made a mistake in desiring to know God directly, being cast from the fullness and leading to the emanation of Earth. Pryor says that, according to the Gnostics, "Wisdom and Forethought worked together to enlighten human beings to recover this divinity that had been stolen," but that Valentinus, instead, suggests that there is a direct connection between humans and God and that Logos, which reveals God to us, took the form of Christ, who upon his crucifixion upon a tree became the fruit of knowledge. Sin, according to Valentinus, was ignorance, especially of God, resulting in the material world.[1194]

[1194] See Pryor

Often understood to be the quintessential Gnostic sect, and perhaps derived from or progenitor of the Mandaeans,[1195] the Sethians were derived from the same people as the Scythians, though they tended to originate in Egypt.[1196] They had gotten their name from the Egyptian god Set, the Greek Seth, who is also Seth from *The Bible*, third son to Adam and Eve, which some of the Sethians had apparently believed to have been the pure son, unbegotten by the Demiurge. Set, in Egyptian cosmology, is the son of the Earth (Geb) and Sky (Nut), and he also represented the West side of the Nile River. He was commonly understood to represent the planet Mercury, not unlike Hermes Trismegistus, and is sometimes equated with the serpent god Typhon. He was a shapeshifter depicted in many forms, a Trickster god. Eventually, Set would come to represent the gods of foreigners, no matter who.

While many scholars hold that the Sethians saw themselves as the "seed of Seth," other scholars have argued otherwise. David Litwa, for instance, in Miguel Conner's "The Evil Creator and the Sethians," holds that the Sethians understood Seth to have been an evil creator, the Demiurge, and that the Egyptians held that the Hebrew God Yahweh was Seth, who they depicted as a "donkey-headed god," Yahweh sounding to them like the hee-hah of a donkey, *yao* actually meaning "donkey" in Egyptian.[1197] To the Egyptians, suggests Litwa, Yahweh had been the God who had wreaked havoc on Egypt, senselessly killing firstborn sons, causing plagues, and etc. The Egyptian Gnostics, the Sethians, as a result, understood the Jewish God, Yahweh, to be Seth, the evil god.[1198] This, however, runs counter to the suggestion that the Sethians adopted their name in favor of Seth, unless it represented some kind of internal Scythian rebellion against the past and their own heritage. Litwa says that Sethians were Christians, but that they were framing Christianity within the context of a negative-Demiurge theology. This was distinct, for instance, from the neo-Platonic conceptions that tended to view the Demiurge in a positive light.

The Sethians were transcendental trinitarians who practiced sex magic and used entheogens to induce altered states of mind, believing also in out-of-body experiences or astroprojection. The Sethians were often equated with the Ophites, who had held that the snake and Jesus were the same, and that Eve had thereby listened to Jesus, the trinitarian Son. The "Secret Book of John," a Sethian Gnostic text, says that Jesus caused Adam to eat the fruit, but contradicts this just after by saying that the serpent did it to cause wickedness needed to control Adam. Clearly there are many mixed opinions regarding the Sethians, resulting from both friendly and unfriendly perspectives of them as well as differing interpretations in general. Many scholars suggest that the Sethians equated Christ to Seth, too. Perhaps there were disagreements between Sethians themselves. Whatever the case, they venerated the snake as a heroic figure who had tried to save humanity from its oppression. One of the Sethian rituals is telling of Egyptian-styled teleology. According to Miguel Conner, citing April DeConick, in the "Secret Book of John," an initiate in a ritual, understood to be in Hades (Hell), is called out from the darkness by

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[1195] Mandaeans were possibly Samaritans and Druze from Samaria and Galilee

[1196] The Scythians, or at least some among them, in particular the lineage of the Pharaoh Joseph, may have understood themselves to have come from Egypt. Some may even have understood their time in Egypt to have been even more ancient, perhaps being aware of their Nesiotid roots or those of Levantoids in the land of Cush (or Kush) where Set was worshipped. The Scythians, or Sethians, would also be visitors of the Hindu Kush Mountains, named after the Kush of Egypt who had fought up into Western and toward Southern Asia, perhaps being something of a pilgrimage as well as a matter involving Silk Road trade embargos. Indeed, the Indo-Nordid phenotype, a derivative of the proto-Nordid and the Easternmost variety of Nordid, is a locally-adapted race to the area of the Hindu Kush, a reminder of the early presence of proto-Nordids in the area. The Sethians were likely of Anglo-Saxon stock.

[1197] Cornelius Labeo, a Roman scholar, wrote about the deity Iao (Yow), and how the other gods are aspects of this one god. *Theocrasy* is the mixing of deities into one.

[1198] See Conner[2]

Forethought, or Sophia, who saves the initiate from their conditions of slavery and baptizes them in water, reminding them that they have heard the truth and must guard themselves from falsity.[1199, 1200]

Mani was a Parthian prophet, whose followers are called *Manicheans*. Manicheanism is a continuation of older Mazdaism as it had developed from out of the Yamnayan offshoots, and of Zoroastrianism. Like these other religions, Manicheanism is dualistic. Mani poses that there is a world of Light and world of Darkness that are engaged in an almost permanent cosmic battle, a battle that will ultimately come to favor the Light. This is essentially a teaching of salvation. Like other Gnostic religions, of which Manicheanism is one, Mani posed that the human had a divine light—in many Gnostic traditions, Sophia, or Wisdom— in them that was entrapped in the world of darkness. Mani, perhaps a Marcionite—a follower of the Gnostic Christian Marcion of Sinope— or influenced by Marcion, had considered himself a follower of Jesus Christ, but he ultimately saw himself in a long line of prophets going from Buddha to Zoroaster, Hermes Trismegistus, Plato, and Jesus. Like many of the other heretics in history, including Jesus, Mani would be tortured to death. Like Manicheanism, from which it may have taken influence, and contemporary with it, Mazdakism was derived from Zoroastrianism. It notably promoted communism and *polyfidelity*, or group marriage.

Remnants of the religious leaders of the Celts, called *Druids*, are likely to be found among the *Druze* people, white, Pythagorean (Pythagoras is often associated with Druidry), Alpinized Aryans found in the Middle East, such as in Israel, sometimes classified among the Nordids. The Druze were Kenites, or, according to Wilhelm Gesenius, Cainites. *The Bible* says that the Kenites settled with the Tribe of Judah. They may have been responsible for the adoption by Abraham of the god Yahweh, suggests Friedrich Wilhelm Ghillany. The Druze occupy Mount Hermon in Northern Canaan, the source from which the Jordan River flows, in which Jesus was said to have been baptized. Mount Hermon is considered a cursed mountain by Jews, where the Nephilim were said to have been generated from the intermixture of humans and fallen angels. Therefrom the Tribe of Dan had apparently come, and there the god Pan was worshipped. Israel Knohl says that this was the true Mount Sinai from *The Bible*. The Druze may also be from the religious sect that the historical Jesus belonged to, as suggested by DNA testing of the Shroud of Turin, fabric that is said to have been used to wrap Jesus's face, which contains the image of a face and tested positive for Druze genetics. Jesus's parents, Joseph and Mary, lived in Galilee, a town called *Nazareth*, likely named after Celtic peoples— "Gauls"— such as those in Galatia. Of the Druze, John Yarker says they are "Syrian Mountaineers," "a peculiar race who are probably of Phoenician descent." He says, "[t]he members are sworn to absolute secrecy, and strictly observe their oath. They are known to have signs of recognition which are common to Freemasonry."[1201] The Druze themselves trace their ancestry to Jethro, father in-law of Moses.

Abrahamic Religions

The Abrahamic faiths, having grown from the mystery schools, maintain that an oral history had eventually been gathered and written down of a people called the *Hebrews*, who had kept a longstanding covenant with their god who had promised them land of their own. Likely having come from the Hyksos, Hapiru, and Shasu raiders and hired mercenaries, they had developed from a herding people, who had raised goats and sheep. The original Abrahamic religion was an early monotheistic religion probably inspired by or deviated from Sumerian religion, Atenism, Zoroastrianism, or Vedic

[1199] See Conner[2]
[1200] Sethians would be subsumed into other more popular camps, such as the neo-Platonists and later Gnostic groups such as the Bogomils and Cathars, perhaps also contributing to the Knights Templar and other elite orders.
[1201] Yarker, 158

religion such as Hinduism.[1202] While not the first monotheist religion, it was the first of the existing Abrahamic religions (which includes Christianity and Islam). It is notable in the West for its lengthy chronology and ethnic ideology, which is grounded largely historically. The Hebrews had found themselves subduing other nations. But they were subdued by other nations as well, such as the Assyrians, Babylonians, and then the Romans. It has since been divided into separate camps, among them the Samaritans, Jews, Druze, Christians, and Muslims.

Samaritanism, the religion of the Ancient Israelites (North Israel is also called *Samaria*) as distinguished from that of the Jews, is an Abrahamic religion that is very much like Judaism. Of relation also to the Samara, Samarra, Sumerians, Shasu, and Saka, the Samaritans are typically traced back to Palestinians who, after the onslaught against the Kingdom of Israel and its evacuation by the larger population, had mixed with surrounding Canaanites and repopulated the "Holy Land." Ephraim and Manessah are counted among contributors to the Samaritans. According to the Samaritans, the holy mountain upon which the most important events of the religion occurred, where Noah landed his ark, Abraham was prepared to sacrifice Isaac, the Israelites first performed their ceremonies upon entering into Canaan as told to do by Moses, and which had been chosen by Yahweh for the Israelites to center their lives upon, was Mount Gerizim, which interestingly enough also has a recognized meridian line running through it. While Israelite blessings were performed on Mount Gerizim, on Mount Ebal curses would be given. The Israelites (Samaritans and Jews) were divided on these mountains. However, after the Samaritans and the Jews had been scattered into Scythia and Babylonia, and after their reconvergence, the Samaritans would continue to worship on Mount Gerizim, while the Jews would establish their center of worship in Jerusalem. Samaritans and Jews would fight violently over their disagreements about the holiest of places, as well as against the Roman Empire. Jews denied the importance of Mount Gerizim, holding instead that Noah had landed on Mount Ararat and that Isaac had almost been sacrificed on Mount Moriah.

The Jews had more relation to the Yuezhi, the Gutes, and the Goths than to the Shasu or the Saka. Nonetheless, Rabbinical Judaism, the beliefs of the Jews who had been captured and taken to Babylon, the people of Southern Israel, was very much like those of the Samaritans, excepting especially issues surrounding the mountain and Rabbinical beliefs that the Babylonian Jews had but did not share with the Karaite Jews, a sect of conservative Jews. After a kind of Renaissance of the mystery schools, Judaism had been updated following the rise of the Radhanite rabbis and the codification of apparently longstanding secret oral traditions,[1203] compiled variously into *The Torah*, part of a larger *Tanakh*, and *The Talmud*. Karaites do not organize rabbinically, however, and, like Samaritans who only recognize their own version called the *Pentateuch*, only recognize *The Torah*. Their approach to interpretation is similar to that of later *Anabaptist* Christians— believers in voluntary baptism over infant baptism—, in that they prefer a plain or obvious reading of scripture. Rabbinical Judaism is not the same, however, relying instead on legal proceedings of the Sanhedrin, or Jewish elders. Rabbinical Judaism was Pharisaic, and inspired by Hillel, a Radhanite, whereas Karaite Judaism may have been an offshoot of Saducees, perhaps following Shammai.[1204] Like Jesus Christ, whom he would inspire, Hillel's teachings

[1202] Judaism began as a monolatristic or henotheistic religion that synthesized different Canaanite Gods and otherwise refused to worship an outside god, though they acknowledged the existence of other gods early on. That they synthesized different gods, or at least versions, into their one God, can be seen from the different sources of the Old Testament—which can arguably be broken up into the Deuteronomist, Yahwist, Priestly, and Elohist— and the various names of the Hebrew God, which are understood to have originally been different gods.

[1203] These ultimately relate to Tantric traditions involving concepts such as *kundalini*, which itself would make its way into Judaism in the form of the ten *seiferoth*, or the "Tree of Life," also found in Slavic tradition

[1204] Hillel had likely followed after another teacher called the *Teacher of Righteousness* (although some have considered Hillel to have been that teacher), often associated with the Essenes. A possibility is that the Teacher of

focused on the Golden Rule, an ethic of reciprocity. His teachings were far more liberal than those of Shammai, however. *The Zohar* and the Kabbalah had introduced the esoteric side of Judaism, while Gnostic Christianity and Sufi Islam would have many schools and texts. Like the Samaritans, many of the Jews, such as the Zealots, would come to revolt against the Roman Empire. Jews and Samaritans represent some of the earliest recorded revolutionaries and heretics of Hellenism and Christianity (and their own doctrines).

Originally considered a heresy itself, early Christianity was a branch of Judaism mixed with Greek and Roman and probably Eastern philosophy and gnosticism, perhaps coming from the Saka or even Shakya Muni himself, that was based around a mythological or legendary figure named *Yeshua*, *Jesus of Nazareth*, or *Jesus Christ*, who was said to have been an important prophet and the Son of God, a title that was usually reserved for kings and emperors, reminiscent of the god-kings of Asia. Proudhon said, regarding Jesus and early Christianity, that

> All at once a man appeared, calling himself *The Word of God*. It is not known to this day who he was, whence he came, nor what suggested to him his ideas. He went about proclaiming everywhere that the end of the existing society was at hand, that the world was about to experience a new birth; that the priests were vipers, the lawyers ignoramuses, and the philosophers hypocrites and liars; that master and slave were equals, that usury and every thing akin to it was robbery, that proprietors and idlers would one day burn, while the poor and pure in heart would find a haven of peace.
>
> This man — *The Word of God* — was denounced and arrested as a public enemy by the priests and the lawyers, who well understood how to induce the people to demand his death. But this judicial murder, though it put the finishing stroke to their crimes, did not destroy the doctrinal seeds which *The Word of God* had sown. After his death, his original disciples travelled about in all directions, preaching what they called the *good news*, creating in their turn millions of missionaries; and, when their task seemed to be accomplished, dying by the sword of Roman justice. This persistent agitation, the war of the executioners and martyrs, lasted nearly three centuries, ending in the conversion of the world. Idolatry was destroyed, slavery abolished, dissolution made room for a more austere morality, and the contempt for wealth was sometimes pushed almost to privation. Society was saved by the negation of its own principles, by a revolution in its religion, and by violation of its most sacred rights. In this revolution, the idea of justice spread to an extent that had not before been dreamed of, never to return to its original limits. Heretofore justice had existed only for the masters; it then commenced to exist for the slaves.
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> Nevertheless, the new religion at that time had borne by no means all its fruits. There was a perceptible improvement of the public morals, and a partial release from oppression; but, other than that, the *seeds sown by the Son of Man*, having fallen into idolatrous hearts, had produced nothing save innumerable discords and a quasi-poetical mythology. Instead of developing into their practical consequences the principles of morality and government taught by *The Word of God*, his followers busied themselves in speculations as to his birth, his origin, his person, and his actions; they discussed his parables, and from the conflict of the most extravagant

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Righteousness had been a Saduccee or Zadokite priest who had been opposed to Jonathan Apphus or his father Antigonas Mathatthais, Hasmonean dynastics. Hasmoneans had receieved the Edomite forced converts to Judaism (associated with the Biblical Esau) and would later be associated with Herod, who tried to hunt down baby Jesus in the Massacre of the Innocents

> opinions upon unanswerable questions and texts which no one understood, was born *theology*, — which may be defined as the *science of the infinitely absurd*. [1205]

Christianity would take philosophical influence from schools like Stoicism and neo-Platonism, Gnosticism, and mythological influence from Mithraism and perhaps even Taoism or Buddhism and Krishnaism. Concepts such as Heraclitus's *Logos*— "Reason," "the Word," "the Way," etc.[1206]— would be adopted for the ends of Christianity. Primitive Christianity, combining Jewish and Hellenistic elements and coming from groups such as the Ebionites and Therapeuts, took many forms and did not have a unified theology, with the various presbyters leading the various congregations from their interpretations of the gospels from their own philosophical or theological vantage points. Thus, we find that some of the early Christians maintained pantheist views, Gnostic views, unitarian views, universalist views, millenarian views, and other views that Christians today may find unfamiliar, as well as contradicting (to unitarianism) views like trinitarianism. While pantheists held that all of Nature as a united whole was God and Gnostics stressed a personal mysticism over dogmatism, *unitarians* held to the view that Jesus was not the Godhead but was instead an enlightened or inspired man or had some other connection to the Divine, *universalists* believed in salvation for every soul, and *millenarians* believed that a time of fundamental change would come to transition the world to a better way. *The Bible* has at least two accounts of Jesus's sanity being questioned,[1207] leading, along with his behaviors, some to question if Jesus would today be considered mentally ill while others have considered him to have "crazy wisdom." Some of these views are expressed in the various *apocrypha,* Christian texts that fall outside of the Catholic *canon*, or accepted scriptures. Like Lucifer—Lugh, Lugus, Loki—, Jesus, the *Logos*, would be known as the *Morning Star*.

Christians were made sense of by the Romans such as Pliny the Younger as being burial societies, or *hetaeria*. Christianity is to be counted among the mystery tradition, though was distinct from the state cults and distinguished itself in a number of important ways. An author using a more specific definition of the *mysteries*, referring to pagan traditions exclusively, holds that there was a parallel development going on between the pagan mysteries and Christianity, saying that the "similarities must rather be explained by parallel developments from similar origins." The author says further that the

> parallel development was fostered by the new conditions prevailing in the Roman Empire, in which the old political units were dissolved, and the whole civilized world was ruled by one monarch. People were free to move from one country to another and became cosmopolitan. The ideas of Greek philosophy penetrated everywhere in this society. Thus, under identical conditions, new forms of religious communities sprang from similar roots. The mystery religions and Christianity had many similar features[1208]

However,

> There are also great differences between Christianity and the mysteries. Mystery religions, as a rule, can be traced back to tribal origins, Christianity to a historical person. The holy stories of the mysteries were myths; the Gospels of the New Testament, however, relate historical events. [1209]

Despite the differences, though, Christianity wasn't all too different from the other mysteries.

[1205] Proudhon[2]
[1206] Related to the concept of the *Tao*
[1207] *Mark* 3:21-22, *John* 10:19-20
[1208] N/A[4]
[1209] N/A[4]

> In theology the differences between early Christians, Gnostics (members—often Christian—of dualistic sects of the 2nd century AD), and pagan Hermetists were slight. In the large Gnostic library [...] Hermetic writings were found side-by-side with Christian Gnostic texts.[1210]

Jesus, likely a half-Jewish heretic, has been claimed to have been from the Therapeutae,[1211] Zealots, Essenes, Ebionites, various Gnostic sects, and what would become the Druze, among others. He was a native speaker of Aramaic. The Arameans consider their origins to be from Chaldea, Phoenicia, and Assyria/Syria. Apotactics, in the tradition of the Tatians or Encratites, are associated with the apocryphal *Gospel According to James*, the half-brother of Jesus, and have been compared to the Manicheans and later Cathars. They were known for their condemnation of private property. Related Encratites drank water out of the eucharist instead of wine. Encratites opposed marriage and sex, believing them to be sinful. These were early heretics, opponents of the Apostle Paul[1212] who would go on to inform mainline Christianity. If James, the apparent half-brother of Jesus, had been an Encratite, then perhaps this is the tradition from which Jesus comes. Joseph McCabe held that Jesus was likely an Essenian religious leader who was turned into a legend through oral hearsay. Similar to McCabe, Jan Irvin and Andrew Rutajit have explored the astrotheological origins of Christianity, and point out that "early Christians" were,

> actually Gnostics, and Mithra and Krishna (sun) worshippers—the Therapeuts, Zadokites, Essenes, and others. The Roman Empire's official religion became Christianity under Constantine as he created a *one-world religion* from the doctrines of all existing religions. Thus was born the "Roman Catholic Church" (*Catholic* means "universal") and Constantine the religious *and* secular leader of the new Christian state authoritarian patriarchy.[1213]

Recently, Ammon Hillman has stirred up some controversy by claiming that Hebrew comes from Greek,[1214] the *Septuagint* is the original *Bible*, predating the *Torah*, and that by translating the Ancient Greek he discovered that Jesus was a sort of black magician and pederast, and that this was a basic continuation of the mystery schools. Whether this is literal fact or interjection by ruling class Saturnalians is not certain, and Hillman has certainly faced a lot of backlash for his blasphemy. The major merits of his case rest on the fact that Jesus, when disovered with a naked boy or young man in the garden, declared that he was not a *lestes*, which Hillman finds is used as a descriptor by Romans of child-trafficking pirates, whom were customarily crucified. If true, this suggests either that Jesus was not as great of a guy as he was made out to be, or that he was smeared by the *literati* of the time, the equivalent of the mass media for the time.

Michael Bradley holds that it was John the Baptist who truly founded Christianity-proper, suggesting it has even deeper Egyptian or Atlantean origins, suggesting that Moses may have been the Pharaoh Akhenaten, and that King Tut, his son, may have been the inspiration for the biblical Jesus.[1215] Bradley holds that Christianity as a polytheistic worldview actually came from Copper Age Western Europe rather than Iron Age Canaan, coming from the Atlantic Coast to the Nile River Valley, where it appeared

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[1210] N/A[4]
[1211] Western practitioners of Theraveda Buddhism, the oldest school of Buddhism
[1212] Michael Bradley says Paul was schooled by a grandson of Hillel
[1213] Irvin and Rutajit, 16
[1214] Joseph Yahuda also claimed also that Hebrew is derived from Greek, in his work *Hebrew is Greek*. Similarly, Thomas Young had considered Hebrew and Arabic to be Indo-European languages.
[1215] See Bradley[1]

as the Egyptian religion. John the Baptist was the man who baptised[1216] Jesus, and is considered a forerunner of Jesus by many Christians and other believers in Jesus. Jesus had referred to John the Baptist as "Elijah who has come," perhaps a reference to his being something of a *Messiah*, or savior-figure, himself. Jesus had also been compared to Elijah. Elijah had, like Enoch, been taken to heaven without dying. Like Jesus, Elijah is said to have been resurrected, having appeared to Jesus's apostles, Peter, James, and John. Interestingly, Jesus has also been compared to Enoch, with some esoteric traditions holding that he was the re-birthed form of Enoch. The *Gospel of John* holds that Jesus and John the Baptist were relatives. Like Jesus, John the Baptist was critical of the Pharisees (and Sadducees) and was sentenced to death as a heretic (according to Josephus), being beheaded by order of Herod. He is revered by the Mandeans as the last of the prophets.

Ephraim Squier suggests that there is a leading semi-mortal figure that is associated with the perennial mythos found in primitive and ancient religions across the world, saying that in

> almost every primitive mythology we find, not only a Great Father and Mother, the representatives of the reciprocal principles, and a Great Hermaphrodite Unity, from whom the first proceed, and in whom they are both combined, but we find also a beneficent character, partaking of a divine and human nature, who is the Great Teacher of Men, who instructs them in religion, civil organization, and the arts, and who, after a life of exemplary usefulness, disappears mysteriously, leaving his people impressed with the highest respect for his institutions and the profoundest regard for his memory. This demi-god, to whom divine honors are often paid after his withdrawal from the earth, is usually the Son of the Sun, or of the Demiurgic Creator, the Great Father, who stands at the head of the primitive pantheons, and subordinate only to the Supreme Unity; he is born of an earthly mother, a virgin, and often a vestal of the Sun, who conceives in a mysterious manner, and who, after giving birth to her half-divine son, is, herself, sometimes elevated to the rank of a goddess. In more refined and systematized mythologies, he appears clearly as an incarnation of the Great Father, and partaking of his attributes, his terrestrial representative, and the mediator between him and man. He appears as Buddha in India; Fo-hi in China; Schaka in Thibet; Zoroaster in Persia; Osiris in Egypt; Taut in Phoenicia; Hermes or Cadmus in Greece; Romulus in Rome; Odin in Scandinavia; and in each case is regarded as the Great Teacher of men, and the founder of religion.
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> In the mythological systems of America, this intermediate demi-god was not less clearly recognised than in those of the old world; indeed, as these systems were less complicated, because less modified from their original or primitive forms, the Great Teacher appears here with more distinctness. Among the savage tribes his origin and character were, for obvious reasons, much confused; but among the more advanced nations he occupied a well-defined position.[1217]

There may be no telling for sure what Jesus's actual "tradition" was if he followed one, likely because his views had themselves involved learning from a wide range of traditions and a combining of their insights, an example of intercultural hybridization. It is interesting to note that many of the influences pointed to by Irvin and Rutajit involve Indo-Scythian or Persian roots. The Therapeuts, for example, have been connected to Theravada Buddhism, the oldest extant tradition in Buddhism, called also the *Doctrine of the Elders* (though Bradley considers them a native Egyptian tradition). The Theravadics opposed the doctrine of the Mahayana Buddhists, which showed up at a similar time to Rabbinical Judaism in India, still preserved in Tibet and China, often associated with Nagarjuna and his teachings

[1216] *Baptism* is a ritualistic cleansing of the soul by water. John the Baptist did this in the Jordan River, where he would submerge people for purification.
[1217] Squier

of *emptiness*, the idea that there is no fundamental reality, which had followed soon after the development of the concept of *mathematical zero* in India by Pingala and others.[1218] Today, Christianity celebrates *Christmas*, its main holiday said to be the birthtime of Jesus, but which actually corresponds to the Winter Solstice and Roman celebrations of Saturnalia.[1219]

Christianity appears to have begun as a movement supported primarily by the lower classes, with Jesus acting as a sort of heretic and revolutionary. However, the Christ myth, with its "son of God" rhetoric also seems to echo the efforts of the Titans, perhaps anticipating Romantic or postmodern populist dynamics, such as those involved in the Reign of Terror. Opponents of Jesus see him as having co-opted Jewish, Samaritan, and other resistance movements, perhaps from people such as Mani, John the Baptist, or Apollonius. Proponents often count him among these others. Josephus apparently records him this way (though it has been criticized as possible Christian interpolation):

> Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works-a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day.

Whatever the case, Bart D. Ehrman, in "Christianity and the Defeat of Paganism," suggests that a small group surrounding Jesus were responsible for starting Christianity, saying that

> Christianity started out with a tiny group of 20 people, or followers, who had accompanied Jesus of Nazareth to Jerusalem. The New Testament describes them as those belonging to [the] lower class. They were Aramaic-speaking uneducated Jews from a rural, nondescript part of the empire.[1220]

Hugo Grotius described the early Christians as an eclectic group of free thinkers.[1221] He said, in his *Prolegomena to the Law of War and Peace*, that the "early Christians" had

> sworn allegiance to the sect of no one of the philosophers, not because they were in agreement with those who said that nothing can be known—than which nothing is more foolish—but because they thought that there was no philosophic sect whose vision had compassed all truth, and none which had not perceived some aspect of truth. Thus they believed that to gather up into a whole the truth which was scattered among the different philosophers and dispersed among the sects, was in reality to establish a body of teaching truly Christian.[1222]

[1218] Concepts like *zero* existed before this, but this was a major point of popularization of the utility of the concept in math

[1219] Saturnalia involved the worship of Cronos, the god who cannibalized his own children, and is associated with the planet Saturn, which the Saturday-as-Sabbath Jewish religion is also affiliated with

[1220] Ehrman

[1221] In many respects, philosophical and religious syncretism was also the goal of the later heretical Christians and Jews, and radicals, of which Mutualism seems the best example. Mutualism, unlike the political philosophies— that are oriented toward one or another "ism" based in something particular, and not in mutuality, which itself is not particular (like a commune is, or capital is, for instance)— seems the best example of Grotius's "early Christian" ways. Mutualism certainly grew out of an earnest attempt to live according to the Golden Rule.

[1222] Grotius, 27

Similarly, the conservative Roman pagan philosopher Celsus, perhaps the oldest critic of Christianity on record, popularly criticized it on the grounds that, not only was it a religion of peasants, but that its scholars would "weave[1223] together erroneous opinions drawn from ancient sources and trumper them aloud." He felt that Christians were overly eclectic, and held too many diverse views together. Further, and interestingly enough—because advocates of primitive Christianity often oppose secrecy—Celsus opposed Christians for their having "entered into secret associations with each other contrary to law."[1224]

Jesus— or Yeshua, Joshua— had opposed the Pharisaic money-lenders of what would become standard Rabbinical Judaism,[1225] and abhorred their usury. *Usury*, which today refers to the subjective "excessive interest," but which originally referred to any interest (but especially on money) has been opposed in many of the world's major religions, including Hinduism, Judaism, Christianity, and Islam. Secular society also opposed it.[1226] One of the major problems associated with usury is that people would incur debt because their crops failed, turning them into debt slaves.[1227] Jewish society would practice what is called *jubilee*, a time when all debts are erased, as a resolution to some of the problems of wealth accumulation that persisted despite their opposition to inward usury, so that even non-interest-bearing debts would be forgiven: "Forgive us our debts as we forgive our debtors." Jesus says,

> the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know, we worship what we know, for salvation is from the Jews.[1228]

Jesus taught that people should love their neighbor as their brother, that each should do to others what they would want done to themselves, and that it was easier for a camel to pass through the eye of a needle than for a rich man to go to Heaven. He said to "[g]ive unto Caesar what is Caesar's, and unto God what is God's," referring to state money vs. community. During Passover, and for preparation of his crucifixion, Jesus had eaten a meal with his disciples called *the Last Supper*, whereat Jesus administered the *eucharist*. The *eucharist* refers to sacramental bread and wine. The bread is supposed to represent the body of Christ and the wine his blood, which one eats still today at Mass. This is clearly symbology associated with sacrifice and cannibalism. Jesus had predicted to his disciples that he would be murdered. He was said to have been crucified on a tree or cross, which mythologically provided a

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[1223] Perhaps not an accidental pun, as the radicals were often weavers

[1224] Not much of a law if something can run counter to it, is it? Can you imagine something contradicting the laws of Nature? What makes the laws of Nature laws, truly stated, is that they cannot be contradicted. Human laws are only laws insofar as they are statements of natural laws. Otherwise, they can be broken.

[1225] Rabbinical Judaeism is that which follows the Babylonian *Talmud*.

[1226] Usury was traditionally associated with sodomy. Aristotle had held that both were attempts to produce something in crude and unnatural ways, and they were justified together by people such as Jeremy Bentham during the Enlightenment.

[1227] The Mutualists, coming from an older tradition concerned with "just prices," would come to oppose the monopoly on the basis of money—usually precious metals—as well as usury, and would instead promote the idea that anything with value can be used as a basis for currency. They believed that market competition, as it relates to currency, would push the price of money—interest— to its cost, and since paper money is merely representative, and the cost of creating representation is low, this would be from zero to one percent (one percent paid from money that is, in fact, issued into being! Interest paid from out of the principal, not interest paid atop that). Such a situation is currently hampered by legal tender laws and even by anti-usury laws. The Mutualists supported, instead, monetary freedom.

[1228] *John* 4:21-24

means of forgiveness for original sin, serving as a sort of surety, afterwards coming back to life. He is said to have had been a perfect man, of a perfect life,[1229] born of a virgin mother.

Early Christians called their path *the Way* in something of a Taoist manner, which has led some to wonder if a Taoist or Buddhist influence, perhaps through proto-gnosticism or from Eastern religion being spread along the Silk Road into Europe, was an inspiration to the Christ legend.[1230] Michael Cheilik says that "Christianity began to build an excellent structure to weather the increasing intolerance," and that the "basic appeal of Christianity was similar to that of the mystery religions, in its teaching of personal immortality and an afterlife as the reward of faith and good deeds."[1231]

Christianity would grow in popularity, especially among the Hellenistic poor, and, like Judaism, it was a revolutionary force, but one that pagan gentile and Jew alike joined in on. Many of the early Christians faced persecution by the Romans, and Christianity was seen as a subversive force by some rulers. That's largely why it had to be co-opted and administered, leading to the Council of Nicea, among others. By Irvin and Rutajit's order of thinking,

> The Christian "savior" is actually the sun, which is the "Light of the world that every eye can see." The sun has been viewed consistently, from time immemorial, as the savior of human kind for reasons that are obvious. Without the sun, life on this planet would not last for very long. So significant was the sun to the ancients, that they composed a "*Sun Book*," or "*Helio Biblio*," which became the *Holy Bible*.[1232]

As they see it, at the Council of Nicea, "Emperor Contantine literally created Christianity. Constantine was in no way *converted* to Christianity; he created it."[1233]

Apollonius, a neo-Pythagorean ascetic philosopher and— according to a Sophist, being of Tyana, and so— a Greek, has often been compared to Christ, having been born around the same time. Some say figures of his sort were common to the Mediterranean. Named after the Sun god Apollo, son of the Olympian Zeuss (*God* is *Deus*), his famous works include "On Sacrifice," and he was known to be a miracle-worker who had, like Pythagoras (and arguably Christ) in his exploits, traveled across Europe to the West, and as far as Ethiopia in the South and India in the East. *Apotheosis*, from *Apollo*, has to do with deification, especially of a human, similar to *henosis*. Appolonius, who opposed the "religion of the book," had taught that God does not need worship and that prayers do not move God—whom he calls the "*Great Architect*"—, but that the use of Reason or *nous*, "the mind," is a means of connection with the Divine because that is what the Divine is. He praised tyrannicide, which he had witnessed at the death of Emperor Domitian, and may have personally met the Indo-Parthian King Phraotes (remember, the Three Wise Men who had set out to meet Christ were Parthian magi). Porphyry and Hierocles speak of Apollonius as a miracle-worker superior to Jesus, and Enlightenment deists often embraced Apollonius as sharing their values of universalism and Reason. It is quite possible that Apollonius himself, or some Hellenistic Canaanite of his *milieu*, had been melded with Judaism, Mithraism, Stoicism, neo-Platonism, and a number of other worldviews, into Catholicism, making the Christ figure

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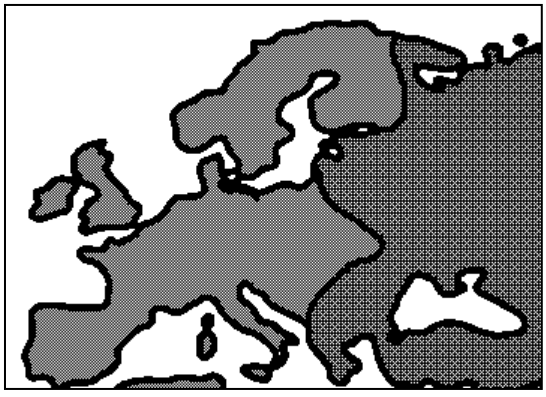
[1229] Some Gnostics claim that Enoch had been taken to heaven to become the angel Metatron, only later to be born as Jesus Christ. This is no doubt influenced by the doctrine of the "transmigration of the soul" or reincarnation, as was taught by Pythagoras and as is currently believed by people such as the Druze. Speculatively, this may, itself, ultimately be sourced in practices of backcrossing, introgression, or etc., which are known to preserve genotypes.
[1230] It's interesting to note that both Jesus Christ and Lao Tzu have been independently claimed as the ancient originators of anarchism
[1231] Cheilik, 225
[1232] Irvin and Rutajit, 33
[1233] Irvin and Rutajit, 16

something between a legend and a myth, and thereby giving ground both to Anabaptist and unitarian conceptions of Jesus— as a common man separate from God— and, paradoxically, to trinitarian and mystical conceptions such as those of Joachim of Fiore or Eriugena and Meister Eckart. It may be that the trinitarian element of some Christian denominations comes from pagan sources, such as from Mercury gods like the "Thrice Great" Hermes or the triadic Lugh. Of course, Christianity also took much from Judaism, as well, of which it was a derivative. Judaism had taken after Samaritanism, Atenism, Zoroastrianism, and ultimately Vedism or Hinduism, in their monotheism— much as Hellenic religion would do with Zeuss—, developing out of the Canaanite pantheon, perhaps with gods sourced elsewhere as well.

The narrative of Jesus's similarity to other deities, and particularly Solar deities, leaves one to wonder if there was a Jesus at all, or if the whole thing is an astrotheological allegory for Jesus's role as a savior from usury, similar to the Sun being a savior from cold and darkness. Whether Jesus was a myth or a legend based around a historical figure, or both, may never be known for sure, but for some is a matter taken on faith. Regardless, the Christ myth or legend would go on to inspire many followers, called *Christians*.

Some of the tendencies of early, rabble-rousing Christians would carry on as heresies once Christianity would become established as the dominant religion in Europe, largely through the Catholic Church. The Romans had persecuted the Christians much as they did the Jews that they had come from, before legalizing Christianity and, combining it with pagan elements as from Mithraism, adopting trinitarian Christianity, as that of the Apostle Paul, as the state religion, thereby starting the Roman Catholic Church. The Council of Nicea would become a defining moment in the new Church's history, condemning the unitarianism of Arius in the Arian Controversy, and establishing the Nicene Creed. Many of the pagan folk religions (some from whom Christianity appropriated) would build resentment against Christianity for what they felt was a foreign religion displacing their indigenous beliefs. Pagan sentiments, as well as heretical and Protestant Christian beliefs, would eventually pose themselves as threats to the established Catholic order, as would reformists within the Church. The Church would also break up into *East* and *West* or *Catholic* and *Orthodox* during the *Great Schism*, divided between the Eastern Roman or Byzantine Empire and the Western Roman or Holy Roman Empire.



General ranges of Roman and Byzantine Catholic influences
(Note: many of the areas marked were not ever fully Catholicized)

As Judaism represents the movement away from Canaanite polytheism and toward kahenotheism, henotheism, and then monotheism, and as Christianity played a similar role with Hellenistic religion, Islam would be the monotheizing force for Arabic polytheism. Abraham was the founder of Hebrew religion, from which the Jews of Judah, the Christians of Christ, and the Muslims of Mohammed would

come. *Muslims*, of course, are the followers of Islam, and *Mohammed* was a prophet who is seen by Muslims as falling into a line of prophetic succession, taking the place of Abraham and Jesus, both seen as legitimate, as the final prophet. Unlike Catholicism, however, which would unite a trinity in a corporate unity as God, and more similarly to the views of unitarian Christians and later Druze, Muslims hold to the view that "there is no God but Allah and Mohammed is his prophet," holding to the principle of *Tawhid*, that God is One, speaking specifically against notions of trinitarianism and polytheism, which are seen as related views. *The Quran*, the Islamic *Bible*, speaks of a Babylonian trinity worshipped by Abraham and his people, which was polytheistic and astrotheological. The Sun, Moon, and Venus were worshipped by them especially, being understood as a triad. Abraham, according to *The Quran*, had worshipped Venus, the Moon, and the Sun in succession, decrying each as his Lord, following his decrying of the Sun with "O my people, indeed I am free from what you associate with God." In Christianity, gods were turned into angels and demons. In Muslim society, such as in Abbasid society and as is pointed out by people such as Samer M. Ali in his paper, "Early Islam—Monotheism or Henotheism? A View from the Court," god-kings (such as were featured prominently in Southeast Asia also, I might add) had been incorporated into henotheism under Allah.

Islam is most natively Arabic, but has also found its home among Berber or Moorish people after the Arabization of North Africa and admixture with North Africans, as well as among Turkic and Mongolic peoples, whose native Tengrism derived from the Mongols—and related worldviews— allowed for the worship of any deity of any religion, seen as one of the many manifestations or understandings of *Tengri*, the shamanic god of Mongolic and Turkic steppe peoples, related also in some respects to the proto-Nordid and the Lapp people as well, and thereby to Sami shamanism, Rodnovery, and Vedic religions such as Hinduism. Islamic presence and influence reaches from Ibero-Maurusia and across North Africa, into Arabia and Central Asia, and down into the Indies. Especially important Muslim civilizations, in regard to their impact on Western society, have included the Rashidun, Ummayad, and Abbasid caliphates and the Seljuk, Ottoman, Safavid, and Mughal empires, and various incarnations of Turkic Khaganates and Mongolic Khanates, as well as the Tartar or Tatar confederations, these all generally being important to European society especially owing to their proclivity to establish trade blockages and demand tribute from merchants along the Silk Road, something that they had inherited from older steppe peoples such as the Yuezhi, Huns, Goths, pre-Islam Mongols, Parthians, and many others.

Like Catholicism and its East-West Schism between the Roman Catholic and the Eastern Orthodox churches, Islam would be divided primarily between Sunni and Shia Muslims. Like Christianity, but perhaps more vehemently, Islam is opposed explicitly to usury, and, like certain denominations of Christianity, as well as Ancient Egyptian religion, hold that good deeds are important along the path to salvation by God and a place in Heaven. Abraham, according to *The Quran*, the holy book of Islam, was told to sacrifice Ishmael, not Isaac, and Ishmael is understood to be where Islam comes from by way of Mohammed. *Ishmaelism*, or *Ismailism*, is an especially influential branch of Shia islam, while *Sufism* has become especially prominent among Sunni and Ismaili Muslims. These would be especially associated with the esoteric aspects of Islam. The Druze would associate themselves, though quite questionably, with Isma'ilism.

Nordic Judaeo-Christian Rulers

"The Jutes actually arrived first!" exclaims the author for the United Church of God, telling of the expedition of the Jutes to establish Kent (now a part of London), led by Hengrist and Horsa, in England. Discussing a skeleton discovered with "the finest single object he unearthed," Bryan Fausset

suggests, in *The World of the Past* edited by Hawkes, the individual, a Jute from Kent, had a "remarkably small" head that "seemed to have what we call a very low or short forehead."[1234] The Jutes of Kent built a giant underground grotto with ornate shell walls, known as the *Shell Grotto*. Its origins are not certain, some having suggested Phoenician origins despite its Gothic-style pillars. The archaeology of Kent has also uncovered a material culture that had overlaps with the Frankish culture of continental Europe. As Tom Rowsell reports, in "Debunked: Anglo-Saxon Diversity: Uptown Girl,"*Uptown Girl* refers to a quarter-Congoid (*Quadroon*) mulatto female from Kent, around the time of the spread of Christianity. She is said to have had Frankish and Arab DNA, perhaps Berber, and was buried with a Frankish pot. A similarly Quadroon skeleton was similarly found in Dorset, [1235] where the Vikings famously raided. The Jutes had been followed by the Angles and Saxons, establishing Germanic English rule over the Celtic Britons, and then again by the hybridized and somewhat Romanized Germano-Celtic Normans, or Jutes/Danes who had conquered Southward into Gallo-Roman territory.

The Jutes[1236] are basically the Ashkenazi Jews, or German Jews, with *Jew* referring to the home of Judea or Judah in Israel, which was established by the Jat people, a caste that was prevalent in Indian and the Middle East, who had been known in Canaan as Judahites. Jews, with their lines by way of the Radhanites to the East using a short sea voyage down the Red Sea and into the Arabian Sea, as well as their ancient land connections established as far back as their time as the Yuezhi, have long maintained relations with the East, bringing statism and religion to the West. All in all, we come to find out that the Jutes and the Goths[1237] were basically the same Germanic peoples, related to other Germanic and Iranic peoples, and that they came from a common source with the Jats,[1238] a people associated with the landed gentry, moneylenders, and merchants of the *Vaishyas*. The Jats, or *Juts* as they are called in the Caucasus area,[1239] were a caste of landlords, merchants, and bankers who revolted against Brahminism. Merchants related to the Radhanites, they had been connected to the emerging maritime trade off of the coast of Elamo-Dravidian society, perhaps after their having been conquered by the Indo-Aryans. Speakers of the Hebrew tongue of Canaanite language family, similar to the Radhanites, though perhaps non-natively, they were, in common with the Phoenicians, a maritime superpower of the Mediterranean, members of the Canaanite society.

Jats, or Jews, in the form of the Jutes, and other Ingvaeonic peoples (Angles, Saxons, Frisians), and, with help from Radhanites and Catholics, established themselves as the ruling class of the Germanic peoples and then others around them, giving way to what others have called the *Norman yoke*, spreading especially after the reign of William the Conqueror after his defeat of the English and their King, Harold Godwinson, at the Battle of Hastings. Christianity had existed in England before the Norman invasions, in the forms of Celtic and Roman Christianity, and according to Bede had already caused the decline of Anglo-Saxon paganism. Christianity was especially prevalent in Kent early on. The King of Kent had married a Frankish Christian princess, before being made the target of Gregorian missionaries. But when the Normans invaded, under William the Conqueror, Christianity was enforced

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[1234] Hawkes, 446
[1235] See Rowsell
[1236] And also the Khazars
[1237] *Goth* basically refers to a Jat *Gotra*, a clan. *Goth* means "clan," so *Goths* refers to a network of clans.
[1238] The author for the United Church of God, relying on the work of Stephen Collins, suggests that the Jats may have been Judahites, and points to further connections to the Chinese Yuen-chih or Yuezhi (remember that "J" is pronounced like a "Y" in some parts of the world) as relatives of the Tocharians and the White Huns (the Huns are also related to the Han Chinese), as well as to the Jutes. I might add the Yuan.
[1239] They are also called *Tats* in the Caucasus (and in Iran). Jats, as a larger complex, have very many names, ranging from *Jatti* to *Zatti* or *Tati* and from *Gute* to *Jut* and beyond.

unlike it had been before, and almost all of the lands in England were confiscated and put under feudal tenure, becoming the allod of William the Conqueror. Benson says that the

> Norman kings used law and law enforcement to generate revenues needed to finance their military operations, to enhance their own wealth, and to buy the support of powerful groups. In this regard, one of the earliest and most significant changes the Normans made in English law was replacing the old restitution-based system [...] with a system of fines and confiscations along with corporal and capital punishment.[1240]

The European peasantry had become increasingly concerned about the presence of these tax-collecting, land-claiming, money-lending Jat foreigners, including the Normans and their terrible yoke, but especially their allies the Radhanite (Babylonian) Jews, who were clearly foreigners, giving way to such events outside of England as the Rhineland Massacres and leading up to such minstrel ballads as *Sir Hugh* or *The Jew's Daughter*, about "Little Saint Hugh" of Lincoln, who was said to have been a victim of blood libel and Jewish sacrifice.[1241] Ashkenazi Jews having spent time in Babylon and having taken up a Semitic language, and unlike Christians practicing usury, stood out among the other Germanic peoples. When it comes down to it, though, Jews, Jutes, and Anglo-Saxons (Samaritans) are very close relatives. Roger Waite asks, in "The Jewish Roots of the Nobility of Europe," "[w]ho are the nobility?" To which he answers, "[b]y far their most common origin is simply the extended family of royalty."[1242] A writer for the United Church of God writes, in *The Throne of Britain*, that

> the royalty of Europe is descended from Judah's son Zerah, in accordance with the prophecy that the scepter would not depart from Judah (Genesis 49:10). Indeed, the royal house of Britain is a fusion of the lines of Zerah and Judah's other son Perez through his descendent King David. Because of intermarriage, the other royal houses of Europe are Davidic as well.[1243]

Come the time of the birth of Jesus, he was apparently supposed to receive the divine blessing, which was passed down to him through the kingship line of King David.[1244] The author points out that "through long ages royalty and nobility rarely intermarried with commoners," and that the origin of the nobility or aristocracy is as "the extended family of the royalty" and "landowners of the remote past,"

[1240] Benson, 47

[1241] According to the Online Etymology Dictionary, *Jew* was a word that had been used to refer to Roman coins in England, *Jewish castle* referred to the ruins of pagan temples, and *Jew's house* referred to tin-smelting facilities. This perhaps goes back to the time of the Gutians. It says that *Jew* (like the word *Gypsy* or *Gyp*), as a verb, had come to mean cheating or driving a hard bargain. The editors suggest that "The campaign to eliminate [Jew as a term with negative connotation] in the early 20c. was so successful that people also began to avoid the noun and adjective, using Hebrew instead" (Etymology Online[2])

[1242] Waite

[1243] United Church of God

[1244] However, we are told that Joseph, son of David, was not actually the father of Jesus at all, but was his stepfather. All kinds of theories exist to account for this, from it all being a myth, to Jesus being the son of a prostitute, to Jesus being the product of Enochian sex magic, and etc. Another plausible explanation, and one of my own, is that the Old World Order involved a system whereby "God," likely the title of a person in Tibet, had the right of first night with Mary, the wife of Joseph, who was himself in the line of David. Exoterically, then, Joseph was the father of Jesus, except that Jesus was born of a "miracle." Esoterically, Jesus was the son of the ruler of the world. This may just have been how things operated behind the scenes, to create a sort of "trickle down" effect of the ruler's genetics. This sort of hypergyny may have been involved in early fealty relationships as well, intertwining families with the lineage of the ruler. While the father would not be attached to the progeny of the ruler except by way of fealty, the mother nonetheless would be, and this within the context of a gynocentric patriarchy.

who had the land "either granted by the king or it was conquered and taken."[1245] Roger Waite continues, telling us that the "royal houses of Europe are Davidic," saying that the "other origin involves descent from the landed gentry—that is, landowners of the remote past."[1246] These landowners had been able to conquer others through war. They acquired the land by Right of Conquest. Waite says further that the "early Scot overlords were Jewish."[1247, 1248] While the United Church of God claims the royalty to be Jewish—in this case, Judahites—, the nobility is their extended kin, including the Scots, Anglo-Saxons, and others. Scots are said by some British Israelists to be a people whose ethnogenesis involves a Scythian and Egyptian (by way of Pharaoh's daughter, Scota) synthesis, an idea derived from the "Declaration of Arbroath," in a passage that concludes that the Scots had

> journeyed from Greater Scythia by way of the Tyrrhenian Sea and the Pillars of Hercules, and dwelt for a long course of time in Spain among the most savage tribes, but nowhere could they be subdued by any race, however barbarous. Thence they came, twelve hundred years after the people of Israel crossed the Red Sea, to their home in the West where they still live today.

Further, there are claims that this trip involved the transport of the Davidic, and so royal, lineage to Scotland, which later is said to have been moved to England. This idea holds that the prophet Jeremiah and Baruch, his scribe, had taken the King Zedekiah's daughters to Egypt, later going to Ireland, where the daughter married a *High King of Ireland*—a king with claim to the totality of Ireland—, thereby transferring the title to the throne. Others hold that Britain and the United States are the tribes of Ephraim and Manasseh, thereby making them the holders of Jacob's title to Esau's birthright. Britain and the United States, as Ephraim and Manasseh, are understood to be the holders of the birthright, as according to *Genesis* 48 wherein he also gave to Joseph the "ridge of land [...] I took from the Amorites with my sword and bow," a clear indicator of Biblical titles to property, which are rooted in aggression. Jews, as Judah, are supposed by some Britsh Israelists to be the head ruler. In something of a sympatric or dyadic system between the Saxons and the Jews, the Saxons would take the land as the landed gentry, while the Jews would take the lending of money and merchandising as bankers.[1249] In traditional Jat lands, however, the *Vaishya* do both. The sympatric system was a more recent innovation. The Saxons became the nobles and the Jutes the royalty. The Saxons tended to prefer their native paganism, defected to from Samaritanism and much more like the original Aryan beliefs, to Judaism at first, but did succumb eventually to Christianity, adopting the God of the Jews and the narrative of Judaism as their own.[1250]

[1245] United Church of God
[1246] Waite
[1247] Waite
[1248] Scots, whom the author says are related, have long been associated with the Scythian expansion and with Ancient Egypt
[1249] Relationships like this are not entirely unheard of, as "man marriages" between tribes and their chieftains in the Kula Ring resemble in certain respects the kind of "gendered" division of interests that might be interpreted from this kind of sympatry. Similarly to some oceanic cultures, as well, Jewish and Anglo-Saxon societies often distinguish between the spheres of women and of men, and thereby their roles and expectations. In Anglo-Saxon administration of land, and Jewish administration of money and trade, one might infer a kind of internal-external dynamic, not entirely like that between the housewife who runs the home and the breadwinning husband who deals with others from outside. Quite similarly, the first chiefs were male war chieftains, tasked with leadership in times of war against external enemies, whereas councils of women elders would often maintain considerable say in domestic affairs.
[1250] Populist reactionary religious movements in Scandinavia and Germany often take the form of neo-paganism in rejection of the Jewish god, perhaps involving some degree of a lack of awareness of the deity's native Jutish home, but perhaps also disapproval of this in favor of pre-Jutish influences growing natively from out of the Battle- Axe and related cultures.

Bertrand Comparet says, however, in "Was Yahshua a Jew?" that Jesus was not in fact a Jew, at least not a follower of Judaism, because the Jews, he says, were followers of the *Babylonian Talmud*, whereas Jesus was opposed to this tradition. He says that

> Yahshua was not a Jew by religion. The Jews based their religion on the Babylonian Talmud, which was at that time called the tradition of the elders. Yahshua's whole ministry was one constant battle against the evils of Judaism. We have learned that Yahshua was a true Israelite of the tribe of Judah, by race.[1251]

This is something of a contradiction if we take *Jew* to mean "from Judah," because if Jesus came from Judah then he would certainly be a Jew. Comparet, here, is not being careful enough with his language. What he really means is the *Rabbinical Jews*. If we forgive him for his mistake, we learn that Jesus was anti-Rabbinical,[1252] most Jews today being Rabbinical Jews, leading Comparet to generalize as he did. He says, clearing this up a bit while making the same mistake,

> The tiny remnant which came back to Palestine from the Babylonian captivity, did include a few descendants of true Judah, Benjamin and a smattering of Levites, and these were Yahshua's sheep. He said He knew them, they knew Him and they followed Him. All those in Palestine who became Christians were true members of the tribes of Judah or Benjamin. The [Rabbinical] Jews weren't [pure] members of any of the tribes of Israel, for Yahshua said they were not of His sheep. [1253]

Comparet says, "the people that are called Jews today, moved Northeast into the Khazar kingdom." This is a common notion, and it does seem to be largely correct. The Khazar Empire, connected with the Radhanites, was the only explicit and widescale Jewish state, perhaps owing to being co-opted, as Jews tend to see the role of their religion as tearing down other religions and nation-states or empires. The Khazars had actually been a largely Turkic, but also Congoid,[1254] people of the Tengrist religion, a religion that is very adaptive and willfully takes the form of other religions, in this case Judaism. But the Jutes of Northwest Europe had been Jews of the sort that would be acceptable to Comparet, and were counted among the Anglo-Saxons. It's not impossible that the Khazars did in fact have some Jewish elements to them, left over from the exploits of the Yuezhi.[1255] However, Comparet's point misses the fact that the Jutes are also Jews of a sort; that Jews, as Jutes, became the royalty of Europe and Russia.

For comparison, Jesus is understood in the *Talmud* to have been the son of a Jewish prostitute, Mary, whom had been impregnated by a Roman soldier named *Pantera*. I have seen it claimed that, due to the specific hardships of Jews under Roman control, "working women" who became impregnated were

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[1251] Comparet[2]

[1252] That Jesus was anti-Rabbinical is interesting, especially considering that he is often associated with the teaching of the Golden Rule, which is said to have been derived from the Pharisaic leader Hillel the Elder. Hillel had taught "That which is hateful to you, do not do unto your fellow." This did not stop Hillel from giving a slave to a nobleman, rather than freeing him.

[1253] Comparet[2]

[1254] "Abkhazin negroes"

[1255] Comparet, like many preachers, is very charged, and comes to very pointy conclusions. He is, nonetheless, a learned man that we can learn something from if we are willing to challenge his sources, and does appear to be a valid source of a conservative ruling class perspective. It does appear that there is a Khazarian element at play in world politics, which some of the Anglo-Saxons have described as *Khazarian Mafia*. Nonetheless, it seems all-too-often that this is used as a means to let Anglo-Saxons off of the hook for their own wrongdoings. If we consider the criticisms of the Khazarian Jews to have any merits, we must also consider the criticisms levied against the Anglo-Saxon Christians. And, indeed, we find that they, too, are more than happy to extract usury from us, not as often in the form of interest, but quite often in the form of rent and profit. They have also been more than happy to rule over others as nobility. When we look at both sides, we find a familial dispute, each pointing fingers at the other side.

considered to be virgins by men of the lower class. However, the Pantera story is rejected by many Christians as pure defamation. Others claim that the virgin birth is better accounted for by a magical practice called *Hieros gamos*, which refers to a theurgical sexual ritual in which humans, representing or embodying deities called down from Heaven to possess their bodies, have sex, leading to the deification of the resulting child. Others hold that Mary had been a hermaphrodite, perhaps chimaric or a hybrid, and that pregnancy occurred through *parthenogenesis*, asexual reproduction. Rejection of the virgin birth has been seen among the Ebionites as well among some of the Unitarians. Christians take the idea very seriously.

Clif High holds— in a video possibly not titled by him,[1256] "Saxons Forbid Slavery and Name Stealing Since Thousands of Years"— that the Saxon and related peoples, as lovers of freedom, had, during the Middle Ages, been fiercely against slavery as well as the "original sin" of "*name stealing*," meaning to change or distort the meaning of words, to lie, or otherwise engage in a half- or non-truth.[1257] He does this based on his reading of the *Oera Linda Codex*,[1258] a controversial Saxon history that is said to have been privately kept, sourced from oral teachings and written down by hand. An author whose name is not given sums up Clif's video in "Yuletide // A Time of Personal Sacrifice," saying of the concept of *name stealing* that

> In the codex, the beliefs of many of these tribes are described. And when we find the word *sin* in these writings, we learn that the original sin is "name stealing." This can be interpreted in many ways but essentially they believed that the biggest sin, the most harm one can cause to oneself or to others, is telling a lie. This is the deepest alteration of language itself.[1259]

Doublespeak, the twisting or reversing of the meaning of words, is perhaps the modern equivalent of name stealing.

Name stealing and excuses for forgiveness go hand-in-hand. In order to go about their name stealing, Hebrew elites required a god of forgiveness who could grant them excuses when they feigned ignorance, in the case they were caught going about their sins. "I didn't know" is only a valid excuse when it comes to knowledge of human wants and desires, but does not extend to knowing about facts of Nature. Nonetheless, "I didn't know" is affirmed culturally as grounds for being excused, and this has foundations in Judaism. The god of *The Bible* is the god of ignorance as well as forgiveness, and so, also, excuses. He punished Adam and Eve for having eaten the fruit of knowledge, and thereby losing their plausible deniability. Before this, there was no sin, because it could all be denied by way of innocence, which is ignorance.[1260] When one is ignorant, in our Judaic culture, one is often forgiven, and so, under these conditions, knowledge becomes a liability, a loss of the power of one's excuses, a loss of the power to name steal.

Name stealing had perhaps been one of the chief distinguishers of the Jews from the rest of the Israelites early on, owing to the history of the Jews' captivity in Babylon, home to the Tower of Babel wherein the languages of man are said, in *The Bible*, to have been scrambled up. Rabbinical Judaism, descending from the Pharisees whom Jesus opposed, and of the sort that Ashkenazi (German) and

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[1256] Clif High suggested in the video that the codex was hundreds of years old at least, not that it was thousands of years old

[1257] High

[1258] This book is possibly a fake but is more likely a forgery or copy intended for preservation

[1259] N/A[6]

[1260] For instance, during the planned Coronavirus epidemic, the orchestrators feigned ignorance about knowledge of the consequences of their actions

Sephardic (Spanish) Jews adhere, follows the Babylonian *Talmud*. Of the Rabbinical Jews, Jesus Christ is understood by many far-Right white supremacists to have told, in one of his parables, of the *tares* among the wheat, weeds that would grow among the wheat, and the proper way to deal with them, which was not to pluck them from the ground, thereby harming also the wheat, but by allowing them to grow tall, standing above the wheat, and only then, when they appear for all to see, to cut off their heads, to bundle them up, and to burn them. According to the white supremacists, this was about the Jews hiding among the rest of the white people, pointing to common origins of the words *white* and *wheat* to make their claim. The word *wheat* in Indo-European may in fact be derived from the word from which *saka* came, **saca*.[1261]

Certainly, the WASP elites are not much better than Danish and Norman Jutish conquerors who had followed them in their own conquest over the Britons, the Scottish, Swiss, and other Celtic-Germanic banking practices often rivaling those of the Jews. While the ethnic ingroupness may also be something of a concern, the main issue is not ethnic, but political and economic. In particular, it has to do with political and economic class, where, at the bottom of the hierarchy, can be found both Anglo-Saxon and Jute. We must, therefor, distinguish between ruling class and abiding class among these groups, even if we concern ourselves as well with ruling races or ethnicities which maintain a clear and established in-group instinct. J.R.R. Tolkien proposed the idea that Jutes had gotten the Frisians and Danes into conflict in his "Jutes-on-both-sides" theory. It is important not to get too caught up in ethnic identity, or it may be used to divide and rule. It is more important to concern oneself with class.

Importantly, this plays into matters of today. The upper class needs the lower and middle classes to quibble with one another and, especially, when quibbling, to establish terms of engagement such as the need for the use of *credible sources*, sources that have some kind of title of nobility attached to their name, perhaps, such as *Dr.* or *Ph.D.* or *President* or *CEO*. So long as the Anglo-Saxon side and the Jewish side quibble on official grounds, agreeing to call the boundary when a working class or otherwise unofficial source is used, the ruling class as a whole, Anglo-Saxon *and* Jewish—the Great White Brotherhood—, wins. It is for this reason that universities and colleges teach students to only cite credible sources, typically including demands that they also be recent sources. They don't care about the content as long as the credentialed are referenced and the date is recent. That way, they can change the goalposts if need be. Also, things are much easier if there remain only two goalposts to keep score on, the side of Cain and the side of Seth, ever straddling the body of Abel. Hating either side only strengthens them. What is needed in the world, then, is, much as Jesus said, love.

Feudalism

The state has tended to be a civilizing though collectivist encroachment from the East, coming from Sumeria, Babylon, Egypt (the Egyptian state has an Eastern source), India, Tibet, China, and probably the Pacific islands.[1262] The West has always been a defense against the advance of Eastern collectivism, a defense that is simultaneously losing ground while also culturally weakening the rule of Eastern powers. The justification of the Western state, since the Fall of Rome especially, has primarily been defensive in

[1261] In the Parable of the Tares, it is commonly understood that the tares were weeds that hid themselves among the wheat by looking much the same, often said to be an analogy of unwanted elements hiding among the Indo-Europeans, considered to be false white people, Rabbinical Jews. Indeed, Jews were said by Jeremiah not to "even blush." The proto-Uralic **wete* borrows from Indo-European for what may have replaced **saca*, suggesting that there was a certain relationship seen between the whiteness of wheat and its symbol for what would become white Nordid people, the Saka.

[1262] China is the longest lasting, most contiguous country to have persisted from ancient times

nature.[1263] Feudal lords ruled on the basis of providing protection. From whom? The East (their cousins), particularly steppe peoples such as the Huns, Mongols, Tartars, Ottomans, etc. and also Near-Eastern Muslims and those of the Far East. That this protection is actually provided by those affiliated with the East is another matter, because the premise is accepted.[1264] Eastern influence would manipulate the nature of native Western authority figures— as are found in lawspeakers, war chiefs, and early kings of Celtic and Germanic peoples—, however, such that they would become kings and emperors themselves, as would be found in Babylon and would develop in Rome and France. Michael Cheilik says that monarchy "probably originated as a temporary expedient at times of emergency, with the king elected by the assembly."[1265] Nonetheless, as a whole, and in comparison to the East, especially China, Western society is also characterized by its tendency to break things down, owing in part to its *Nastika* philosophical and religious tendencies inherited from Southern Asian immigrants.

During the rise of the Greek and Roman Empires, centralized control of the Greek and Italic sort was practiced, but after the Fall of Rome, and the breaking down of the Dark Ages, and Rome's division into the West and East, much of the Germanic and Celtic ways of governance had been partially restored. The result was a society based around monarchy and feudal households, involving much war and conquest for power. Under monarchy, developing from corrupted war chiefs, a king or queen, or someone with a similar title, would be given the exclusive right to govern over a given country, sometimes with limitations imposed by that country's aristocracy or nobility. The Celtic and Germanic peoples were some of the last to form actual empires in Europe, though it is possible to speak of a widespread proto-Celtic and Thracian culture, from which the Germanics would be derived. Rather, it was maritime peoples such as the Phoenicians, Greeks, Romans, and others who formed the first true empires of Europe.

The Frankish Empire was developed by the Franks— a Gallo-Romantic-admixed Germanic people from the Rhinelands that likely had some admixture from or were derivative of Radhanite Jews as well[1266]— under Clovis. It was perhaps the first true empire of the Celtic-Germanic peoples (though Indo-Europeans such as the Hittites and Phrygians had formed empires long ago more Easterly). The Catholic Church had influenced Jutish, Frankish, and now Norman tendencies in Northwestern Europe against the Anglo-Saxons, Scots, and Britons, spreading Christianity and feudalism into England thereby (and also into traditional Germanic lands). Clovis, a convert to Christianity, had defeated the Romans and established the Frankish Empire, but new incarnations of the Roman Empire would continue to persist as the Carolingian, established by Pepin gave way to the Holy Roman Empire under Charlemagne, after the alliance was formed with Rome, where the Catholic Church was still centered. One excuse for the creation of Gallo-Romantic and Germanic empires such as those of the Frankish and the Holy Roman empires was the incoming pressures from the East, as from the Huns, Mongols, and Turks, which had already pressured the barbarian tribes, Celts and Germanics included, to topple

[1263] Paleoconservatives— who are closest to the root impulse of government— are also primarily concerned with defense against outsiders, in defending against external threats, as are coming primarily from the East in the form of collectivism, and which have been fairly nativized in Southern and Northern European culture (Western Europe and America are more resistant). Conservatives are more okay with authority because that authority is seen to be acting on behalf of an "in group" working to prevent damage created by some kind of outsider. Because the focus of authority is on the outsider, the authority is deemed to be less of a threat and more of a teammate (as is the case with figures such as war chiefs).

[1264] Or, at least, it was. It's becoming more clear to the mainstream American that our politicians work for the East. Rulers in Europe had been collaborating with the East since the Renaissance. Accepting representatives of Eastern (really, globalist now, not Eastern) interests for both candidate options is not something people are staying interested in.

[1265] Cheilik, 14

[1266] Franks and Radhanites appear in the Rhine River area around the same time in history

Rome-proper. The Huns, a decentralized steppe people, and more specifically the Xiongu, had likely been pressured themselves into invading Europe— wherein they established dominance over Goths and others— by the Han Dynasty of China, their cousins.

Especially after the Papal Revolution of Gregorian reform, it would establish itself as distinct and above the authority of secular government, such as that of the nobility and of the Holy Roman Empire, by now as much Celtic, French, and German as Italian, at large. In many cases, the Church maintained a great deal of authority over governments going into the feudal age. In reaction to this, secular authorities banded together and produced their own laws. Legal scholar, Harold J. Berman, says in his *Law and Revolution*, that, at this time, "a fundamental change took place in Western Europe in the very nature of law both as a political institution and as an intellectual concept." He says that "there emerged for the first time strong central authorities, both ecclesiastical and secular, whose control reached down, through delegated officials, from the center to the localities."[1267] He says that Gregory had established

> the legal supremacy of the pope over all Christians and the legal supremacy of the clergy, under the pope, over all secular authorities. Popes, he said, could depose emperors—and he proceeded to depose Emperor Henry IV. Moreover, Gregory proclaimed that all bishops were to be appointed by the pope and were to be subordinate ultimately to him and not to secular authority.[1268]

Quite the revolution. And the impact was monumental. Berman says that the "Papal Revolution" meant that the "king was no longer the supreme head of the church," and that the "era of 'sacral kingship' gradually came to an end."[1269]

Despite the control and corruption of the Catholic Church, the rise of Christianity is often associated with the decline and eventual abolition of slavery, similar to how later Protestantism is associated with the end of serfdom, or prior Judaism was associated with the end of traditional Canaanite human sacrifice (which ended with Isaac by way of Abraham[1270]). Christianity brought a new moral standard with it, which was established upon notions of brotherhood, notions that would be passed into fraternities and guilds of the coming years.[1271]

Landlordism comes from political power, and in the Medieval Ages it took the form of allodial title, feudalism, and manorialism. Before feudalism, landlordism was established by way of allodial title, a title not dependent on feudal obligations but held privately and in perpetuity. Only a sale could remove one from claim to this title. However, "folkland" would eventually lose its allodial nature and would be taxed, while "bookland" was originally developed to give charter and privileges to churches. Giving up one's allodial claim for bookland became an immediate advantage, one that might even be envied. Around the same general time as the Gregorian reforms, feudalism was being spread by the Normans. It was through the development of feudal obligations by territorial lords, and by being indebted, that allodial titles were broken down and feudalism-proper was established. *Feudalism* has been defined in *Duhaime's Legal Dictionary* as "the social structure of Western Europe in the Middle Ages." It says

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[1267] Berman, 86
[1268] Berman, 94
[1269] Berman, 403
[1270] Hebrew Abraham was going to sacrifice his son, Isaac, but relented when stopped by an angel, instead sacrificing an animal. This put an end to the Canaanite practice of child sacrifice among the Hebrews. Christianity would bring about the end of child sacrifice.
[1271] Among the nobility, these notions would be most strongly expressed in the military orders, such as the Order of the Knights Templar, who had been exposed to mysteries from the Near East, and had begun to establish "states within states." The *bourgeoisie* would develop fraternities and guilds of their own, as well.

further that feudalism "had for its central core the relationship of lord and vassal (not then a word of shame) bound together by a bond of personal loyalty and owing mutual aid and assistance."[1272,1273] Henry George describes feudalism quite well:

> After the Roman Empire fell, the idea of common rights was blended with the idea of exclusive property. The feudal system was the result.
>
> But side by side and underneath the feudal system, a more primitive organization revived. Based on the common rights of cultivators, it has left traces all over Europe, and still survives in many places.
>
> Feudalism clearly recognized — in theory at least — that land belongs to society at large, not to the individual. A fief (a feudal estate) was essentially a trust to which certain obligations attached. The sovereign was, theoretically, the representative of the collective power and rights of the whole people. Though land was granted to individual possession, specific duties were required. Through these, some equivalent to the benefits received from the common right was rendered back to the commonwealth.
>
> Under the feudal scheme, crown lands supported public expenditures. Church lands defrayed the cost of public worship and instruction, as well as care for the sick and destitute. The military tenant was under obligation to raise a certain force when needed.
>
> These duties were a rude and inefficient recognition — but unquestionably still a recognition — of a fact obvious to the natural perceptions of all men: Land is not individual property, but common property.
>
> Amid the feudal system there were communities who tilled the soil as common property, though subject to feudal dues. Of course the lords, if they had the power, claimed pretty much all they thought worth claiming. Yet the idea of common right was strong enough to attach itself, by custom, to a considerable part of the land.[1274]

The semi-revival of traditional Germanic and Celtic society entailed that feudalism evolved as a combination of barbarian common law and Roman civil law, mixing elements of the commons with private ownership or control by the king (in the name of the common interest). While Roman society was a slave-based society, organized largely through the *latifundium* (large private estates or villas), the feudalism after its fall was based more on serfdom. Many of the radical and heretical Christians would come to attack feudalism on the grounds that land was a common inheritance from God. Feudalism would be a change whereby the allodial title to the entire realm was held by the king, often a compromised Gothi. Kings either had allodial rights in all of the land, or were otherwise understood to be executives of the people, holding the land as their trustee. Historians Patricia S. Daniels and Stephen G. Hyslop, in their *Almanac of World History*, note that feudalism was a system "in which land was parceled out in exchange for services as well as the payment of rent." They say that it "was a class system," and that the "status that a person held in society depended in large part on the amount of land he controlled," and that at the "top was the king, who granted land to nobles in exchange for their support," while at "the bottom were the peasants who worked the land for masters." Its "roots lay in the policies of rulers such as Charlemagne, who sought the support of powerful nobles by granting them

[1272] Duhaime Legal Dictionary

[1273] Notice that, here again, just as with the origin of government, we see mutual aid—on behalf of a victor— to be the culprit for centralized control. The power of governments ultimately has its roots in mutualism, which, in the hands of the working class, will also be their undoing. Government is but mutualism, partially accomplished.

[1274] George

large estates." In turn, the "nobles tried to guard their property and the king's realm by dolling out parcels of land to lesser lords—vassals—who served as knights in time of conflict." Then the "lesser lords in turn contracted peasants to work their land, growing rich from tolls, taxes, and produce generated from the labor of their serfs." They say that fundamental "to the feudal system were the manor houses of the major nobles, located in militarily defensible positions and garrisoned with professional troops for protection."[1275] Thomas Jefferson tells us that

> In the earlier ages of the Saxon settlement, feudal holdings were certainly altogether unknown; and very few, if any, had been introduced at the time of the Norman conquest.
>
> Our Saxon ancestors held their lands, as they did their personal property, in absolute dominion, disencumbered with any superior, answering nearly to the nature of those possessions, which the feudalists term allodial.
>
> William, the Norman, first introduced that system [feudalism] generally.
>
> [...]
>
> But, still much was left in the hands of his Saxon subjects; held of no superior, and not subject to feudal conditions.
>
> [...]
>
> Feudal holdings were therefore exceptions out of the Saxon laws of possession, under which all lands were held in absolute right. These, therefore, still form the basis, or groundwork, of the common law, to prevail wheresoever the exceptions have not taken place.

Feudalism did exist in some parts of England before the Norman conquest as a part of Roman *latifundia* influence,[1276] but had generally been eradicated by the Anglo-Saxons. What Thomas Jefferson is saying is generally correct. Even the nobility did not always sufficiently organize to protect their interests. Feudalism had entered England as part of the "Norman yoke." Normans also further forced Christianity onto the Saxons. The mechanism of spread of the Norman yoke seems to have been largely by way of Jutish warfare—the Right of Conquest— and usury, feudalism resulting from obligations of surrender and from defaults on debts. Jews who were in conflict with Christians were protected by the laws of the royals. In England, Jews were considered to be "royal serfs," and were given protection in the Norman castles, freedom of travel without toll, a trial by their peers, were granted land directly from the king, and were given other permissions, including the ability to practice usury with Christians. A Jew's oath was as good as the oath of twelve Christians. Some Jews might serve as men-at-arms. Further, in Norman England, William the Conquerer wanted taxes paid in coin rather than in kind, and this would become standardized, giving priority to coin and allowing for seigniorage to be extracted by the King's mints. This also made the economy more dependent on usury. Jews were heavily taxed, but as a corporate body, not as individuals. Nonetheless, their prosperity, their affinity for professions such as usury, tax collecting, executing, and etc., made Jews prone to attack by jealous or offended commoners and indebted nobles. They would increasingly be blamed for blood libel, witchcraft, poisoning wells, and human sacrifice throughout Europe. Eventually, Jews would be expelled from England.

[1275] Daniels and Hyslop, 128

[1276] Romans and Anglo-Saxons had enslaved Britons, who were Cro-Magnoid, Mediterranoid, and Alpinid Celtic peoples. Roman *latifundia* both made use of slaves (not serfs) and were feudal in nature.

Peasants had to work the fields and share their product with the Church and State through tithes and taxes, rents, or *corvée* labor, keeping only a portion of their efforts for themselves. Eric R. Wolf points out, in *Peasants*, that the distinguishing feature between peasants and primitives, such as horticulturalists, is that peasants do not own their means of production, whereas a primitive does. He says that

> in primitive society, producers control the means of production, including their own labor, and exchange their own labor and its products for the culturally defined equivalent goods and services of others. In the course of evolution, however, such simple systems have been superceded by others in which control of the means of production, including the disposition of human labor, passes from the hands of the primary producers into the hands of groups that do not carry on the productive process themselves, but assume instead special executive and administrative functions, backed by the use of force. The constitution of society in such a case is no longer based on the equivalent or direct exchanges of goods and services between one group and another; rather, goods and services are first furnished to a center and only later redirected. In primitive societies, surpluses are exchanged directly among groups or members of groups; peasants, however, are rural cultivators whose surpluses are transferred to a dominant group of rulers that uses the surpluses both to underwrite its own standard of living and to distribute the remainder to groups in society that do not farm but must be fed for their specific goods and services in turn.[1277]

While some peasants might have been free smallholders, serfs did not control the land that they occupied and used; instead, it was understood to belong to the Church or the nobility. *Serfs* were peasants who were tied to the land of their lord, and could not legally move from it. *Serfdom* was their condition under feudalism. Berman suggests that "peasants, often called serfs, were distinguished by several characteristics." He notes that they fed and clothed themselves and could marry, had rights to their possessions but limited rights to the land, but that they were bound to the land, and had to perform labor for the lord, had to pay rent.[1278]

Due to the collection of nearly all economic surpluses by the lords of the land, peasants themselves maintained a largely Stone or Bronze Age standard of living and quality of life up to modern times. Almost all of the wealth that they created went to afford the ruling class its luxuries, its wars, its travels, its leisure, and its property, though some of that property was for use by the commoners. Bakers were expected to bake bread, and peasants to grow wheat, for instance, on this property. Though the peasants had created the great abundance of material and economic good enjoyed by the ruling class—standing as the representative of society as a whole—, they themselves continued to live basically as Stone Age or Bronze Age people, in so far as their wealth was considered. The reason for this is that the peasants had never established the sort of social organization necessary to coordinate their own group power. Thus, they succumbed to the power of the nobility, who did organize themselves. While the nobles had successfully produced mutual aid societies in the form of tribes and ruling families, peasant organization was still largely along the lines of band and clan society. This makes sense, considering that early peasants were largely composed of conquered peoples, many of whom may have had been Alpines of hunter-gatherer, herder, fisher, or especially of simple horticultural origin, and had not themselves culturally evolved clan organization to the same extent. Peasants had come from the producing societies of the Neolithic, and owed their peasant status to their ancestors having been conquered and forced into slavery or serfdom. But the rulers also ensured that clan organization would

[1277] Wolf, 4
[1278] Berman, 316

not form between peasants through religious restrictions on the mysteries and on free association. Nonetheless, peasants were prone to revolt, and they would do so in favor of their preferred pagan folk religions, in opposition to the clergy, or in opposition to feudalism and foreign conquerors or high taxes, among numerous other reasons.

Feudalism had been the common practice throughout Europe, and wherever agriculture was practiced something similar could be expected. Under feudalism, the economy that accompanied monarchy, the land belonged to the Crown and was under the authority of a given monarch, who would grant the right to govern over portions of the land—a fiefdom or manor—, by way of a fief (contract), to a vassal, or a nobleman, who collected rents in the form of taxes. This vassal was understood to be the chief tenant, having other tenants under him. As tenants-in-chief, the nobles granted land rights to lesser nobles, gentrymen, and (depending on the exact system in place) to some of the artisans, burghers, or free peasants. Many fiefs had manor houses and ultimately ran like miniature feudal systems of their own. Berman has interesting commentary on this. He says that, similar to the fealty between lord and vassal, that "the manorial law of lord-peasant relations and agricultural production came to form a legal system," and that feudalism and manorialism were "closely related to each other." He says that "there were large numbers of peasant family households that were free, in the sense that they were not tilling the soil of a superior (except sometimes as hired laborers) and were not bound in personal service to a superior." However, he suggests that "slavery also abounded in European agriculture," and that "these slaves were either descendents of persons captured in battle [...] or they had themselves been captured in the more or less continual warfare that was waged in Europe." Still more were "descendents of persons who had been slaves in the late Roman Empire." He reminds us that "the Western word 'slave' (in German, *sklave*) derives from this historical experience" of the Slavs. "'Frank,'" he says, "in contrast, came to mean 'free.'"[1279]

The land-owning class of privileged nobles in their manor houses and castles was distinct from the commoners, who often merely had access to the use of common lands, rarely becoming yeomen and having much land of their own. Some of the lesser classes did eventually acquire property, but not to the extent of the upper gentry or nobility. The nobility included those with hereditary titles, and included lesser lords and knights, the gentry was composed of non-nobles who had coats of arms, and the other common people included artisans, merchants, and others such as yeoman, free peasants, and those in serfdom. The nobility would often live behind the protection of castle walls, sometimes themselves in or adjacent to towns or *burghs*. Some of the middle class commoners, including well-to-do artisans and merchants, would live within the walls of the burgh, and would come to be known as *burghers*, or, later, the *bourgeoisie*. Peasants lived outside of the city walls. Nolan and Lenski point out that the family

> was usually *the basic unit of economic organization*. Businesses were almost always family enterprises; the corporate form of enterprise, owned jointly by unrelated persons, was virtually unheard of, even in the largest cities. And in rural areas the peasant family was the basic work unit.[1280]

Nobility came with certain customs and moral obligations, which were attached to sentiments of chivalry in the king's court, fealty to one's lord, and a sense of noble obligation toward those of lower social rank. Chivalry was a code of conduct and an honor system that regulated behavior associated with fealty and nobility, and that reinforced courtly manners, knightly piety, and good etiquette. Nobles were expected to behave well in the court of the king, and to be courteous toward others. Fealty was an obligation not only between nobles and the king, but also between lesser and greater nobles, or any

[1279] Berman, 316
[1280] Nolan and Lenski, 165

vassal to a lord, having sworn allegiance and fidelity to one's lord. The obligations of nobility, or *noblesse oblige*, included an expectation to be responsible toward those one ruled over, as by being generous, just, and a good example to them. The idea was that the privileges of nobility had to be balanced through moral behavior.[1281]

Although the nobles— over time, this would especially be people of the Nordic race, such as Germanics— had wrestled power away from the rulers of classical antiquity (Mediterranoids), they had over the years allowed their grip to slip into the hands of a small number among them, which would be known as *royalty* (Jews). This was essentially a ruling clan among ruling clans. So, while the commoners were prone to revolts, they weren't alone in revolting. Rebellious nobles, too, would end up revolting. Eventually, the absolutism of Norman King John in England would be limited by a charter on him called the *Magna Carta*. The Magna Carta, while it wasn't the first control on the King by the other nobles, was among the most significant in limiting the King's powers, putting restrictions on his power of taxation, except when approved by a council. This council would be known as *Parliament*, and was an example of an early constitutional and democratic influence on the King. English liberals, republicans, and radicals would pressure for more democratic influence through parliament, and more limitations on the King's powers.

In Poland, the nobility did not practice feudalism at all, and for a long time remained without a king, but instead maintained a form of landlordism similar to the old Germanic system, based on allodial title. As such, nobility in Poland was much different than in other areas. Another reason this was so is that the Polish nobility understood themselves to be the direct descendents of Japheth, the son of Noah, and believed themselves to be the rulers over Hamite peasants, with Biblical justification. Jews were prevalent in Poland, too, as shopkeepers and merchants and such, understood to be the offspring of Shem. The Japhethite Polish nobility— aware of their Aryan background, but also having a fair input of Scythian and Rus, being related to the German nobility, despite their being technically Slavic—claimed the land in a collective monopoly of private landlords. Eventually, this nobility would establish political control, subjecting the elected monarchy to their demands in a way somewhat similar to the parliamentarian movement coming from out of the Magna Carta in England, but instead working to establish the *Golden Liberty*, a democracy of Polish nobles having power of election and veto over the King. This was driven by their ideology of *Sarmatianism* or *Sarmatism*, the belief that they are the Sarmatians.

The ruling class had at first been an exemplary hybridizing force, but since conquering the world its class-inbreeding practices—exemplified by the *Hapsburg Jaw*, an underbite from being inbred— have become problematic: all ruling classes of Europe and likely beyond are more-or-less related familially now, and the whole planet is conquered by this same Great White Brotherhood. This problem became especially noticeable come the modern era, and was frequently discussed, because the people of Europe, and especially the upper classes, had been strongly inbred and suffered from a larger number of problems, among them neurological problems. This was less of an issue when people had been

[1281] *Noblesse oblige* is said by some anthropologists and sociologists to be making a comeback in contemporary society, especially by way of the techno-managerial or professional-managerial classes and their *political correctness*, controls on the kinds of things that can be said. This is apparently an attempt to establish a new nobility, wherein the noble thing to do, the thing that protects one's privilege to do, is to stand up for the *officially oppressed*, people who are said by institutions to be "oppressed" by nature of society's reaction to their skin color, sex, gender self-identity, or etc. Recognizing "official oppression" often comes at the expense of *class consciousness*, awareness of the role that economic class has to play in oppression, or otherwise downplays this role as one factor in with the rest. The truth of the matter is that *selection* is not oppression, and that favoritism is not oppression, but that class (not "classism") is *always* oppression, and is the only legitimate, material claim of oppression.

migrating, because nobles such as the Scythians—who might have a large harem of women, practicing polygamy— were, as a culture, highly nomadic and migratory, and, along their route, such as along the Jat Belt, they assimilated a large range of genes. As rulers, especially as royals and nobles, who were tied to a particular area and had to practice moiety-like arrangements with select people, this was not so much the case.

The peasantry, who would become today's workers, on the other hand, do not draw from a particular race or family, and so do not suffer from the effects of inbreeding to such an extent, though their agency is limited. While the Scythians had been going around establishing themselves as a ruling class across the face of the Earth, the lower class was being maintained as a hybrid zone. Peasants, themselves Alpinids having been mixed with Neanderthal and having many Cro-Magnoid genetics, often had few qualms with accepting genetics from other peoples, and any hesitance to doing so might be overruled by *ius primae noctis*, the "right of first night," anyway, as well as by rape by noblemen and royals outside of that first night.[1282] Peasants, more than anyone else, were likely to "mongrelize," having little at stake in regard to their family honor or inherited status. Rulers had to marry into noble or royal families in order to keep up their status. This did not always occur, however, as some nobles would be struck by the beauty of a common woman, choosing to sire children who would not be considered fully noble-born, though they may have joined the gentry or become freemen. As such, the peasantry in Europe came to be composed of especially Cro-Magnoid (Brunn and Burreby phenotypes are an example), Alpinid, and déclassé Mediterranoids and Nordids, who tended more and more toward mongrelization. This has contributed to a great deal of hybrid vigor among the working people of the world, whose genetics have also been put through the harshest tests of natural and artificial selection. Acknowledgement of this issue by the ruling class has led to child-trafficking, designer breeding programs, and genetic manipulation. Georgian peasant women, in the Caucasus where hybridization has especially been the rule, were seen as particularly beautiful and were often enslaved and added into the harems of sultans and other rulers (perhaps an early solution to the problem of inbreeding that was not taken up—at least so outwardly— by Europeans, Christianity tending to demand monogamy and nobility typically demanding endogamy relations).

The Age of Aristocratic and Noble Mutualism

The Age of Aristocratic and Noble Mutualism, as I call it, was the era in which the nobility of pagan and Christian feudal society, the clergy, and the aristocrats of classical antiquity, had established, inherited, and retained power. Originating in the kin structure of the clan— a mutual aid society— and growing to the size of empires, before devolving back into medieval kingdoms, aristocratic and noble mutualism would last from the late horticultural era to that of advanced agriculture. During this time, the nobles, aristocrats, and royals maintained a monopoly on the most important economic resource— land—, which, as the dominant factor of production, defined the modes of production known as *slavery* and *feudalism*.

Without mutual aid, the nobles and aristocrats could not have gotten an upper-hand over those they conquered, could not have retained their power so long, or passed it along as privilege to their heirs. They could not do this without some sort of conscious mutualism between them, and this mutualism would be expressed in the sophistication of the aristocrats and the chivalry of the nobility. Courtly manners and etiquette associated with sophistication and chivalry have often found themselves among an oligarchical ruling class of warriors and elders. And those with such etiquette have often dominated a

[1282] Today's workers, too, are opportunists when it comes to breeding. Indo-Eurafricanoids and Mongoloids and Negroids fairly regularly mix, especially in the United States today, creating Mestizos and Mulattos especially.

dissolute working population, from whom they have extracted an economic surplus. Should this working population have had established mutual aid amongst itself, it would never have had faced its plight as serfs. But mutual aid will always be dominant over atomistic individualism or sentimental collectivism.

We have now considered the mutualism of the upper class, which the rulers have always relied upon to establish and maintain power. Lower class mutualism, or proto-Mutualism, however, runs throughout the Radical Reformation and the Radical Enlightenment. The affects these lower class movements would have on the middle classes of pre-modern Europe [1283] —the lower gentry, yeoman, burghers, merchants, and wealthy artisans, for instance— were drastic. This influence of the lower class on the middle class would come to define genteel and *bourgeois* mutualism. We will now turn our focus to the mutualism of the commoners, particularly as expressed in heresies and radicalism, in peasant and worker movements and rebellions, and that of the middle class (of the Middle Ages) and their *bourgeois* and genteel republican revolutions, for which I have named the age.

[1283] It is well-documented that the Radical Reformation as well as the Radical Enlightenment came before their more mainstream variants.

THE AGE
OF
GENTEEL & BOURGEOIS MUTUALISM

Looking at the mutualism among heretics and radicals of the Radical Reformation and Radical Enlightenment, as well as that which became dominant among the burghers and lower gentry during their successes of the mainline Reformation and Enlightenment, ushering in the genteel and bourgeois variety of state

Medievel Communes

Monarchy and feudalism, while dominant, were not absolutes of the Middle Ages, just the norm. There were different forms of governments or organizational and economic arrangements, including allods, confederacies, and mercantile republics. Republicanism was particularly true of medieval communes and urban centers, but republics could also span a vast area, such as the Icelandic Commonwealth, the Novgorod Republic and the Hanseatic League, or the Swiss Confederacy. Often, though, they would be more localized, such as in the republics of the Italian papal or city-states, including the republics of Venice and of Genoa. Peter Kropotkin says that

> there is positive evidence of a federation of seventeen peasant villages which has existed in the Laonnais for nearly a hundred years [...] and has fought hard for its independence. Three more peasant republics [...] existed in the neighbourhood of Laon, and, their territories being contiguous, they supported each other in their liberation wars.[1284]

These peasant villages were part of a larger struggle for republican and communal living. Rudolf Rocker says that

> After the downfall of the Roman Empire there arose almost everywhere in Europe barbaric states which filled the countries with murder and rapine and wrecked all the foundations of culture. That European humanity at that time was not totally submerged in the slough of utter barbarism, was owing to that powerful revolutionary movement which spread with astonishing uniformity over all parts of the continent and is known to history as "the revolt of the communities." Everywhere men rebelled against the tyranny of the nobles, the bishops, and governmental authority and fought with armed hands for the local independence of their communities and a readjustment of the conditions of their social life.
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> In this manner the victorious communities won their "charters" and created their city constitutions in which the new legal status found expression. But even where the communities were not strong enough to achieve full independence they forced the ruling power to far-reaching concessions. Thus evolved from the tenth to the fifteenth century that great epoch of the free cities and of federalism whereby European culture was preserved from total submersion and the political influence of the arising royalty was for a long time confined to the non-urban country. The medieval commune was one of those constructive social systems.[1285]

In many republican city-states or communes, the guild system prevailed, often reflecting republican governance, and the textile industry, in particular,— which would become the most saturated with heretics, radicals, and Mutualists— was a major component of the economy. Johannes Althusius, one of

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[1284] Kropotkin, 206
[1285] Rocker[1]

the founding thinkers in the concept of federalism believed that natural law gave citizens the right to resist tyrannical government, that sovereignty rested with the community, not the ruler, and that legitimate political authority was founded on local communities. He lived in Westphalia, which had been controlled by Saxons.

Unlike the feudal order, in which commoners expected protection from the nobility in the case of raids or invasion, a commune would rely upon the mutual defense of its members, who would swear an oath to help with such a cause. In such communes, democratic or republican forms of governance were often practiced. Many communes began in walled cities that had been left over from the times of the Romans, or that had been left after the death of a noble family and squatted. Peasants and other commoners, particularly guildsmen, merchants, and sometimes monastics, banded together to secure economic freedoms, such as the right to have a marketplace and join the guilds, to have religious freedoms, such as the freedom of conscience and the right to worship how they pleased, or political freedoms, such as the right to participate in elections.[1286] Rudolf Rocker holds this period in high esteem, saying that

> In that great period of federalism when social life was not yet fixed by abstract theory and everyone did what the necessity of the circumstances demanded of him, all countries were covered by a close net of fraternal associations, trade guilds, church parishes, county associations, city confederations, and countless other alliances arising from free agreement. As dictated by the necessities of the time they were changed or completely reconstructed, or even disappeared, to give place to wholly new leagues without having to await the initiative of a central power which guides and directs everything from above. The medieval community was in all fields of its rich social and vital activities arranged chiefly according to social, not governmental, considerations. This is the reason why the men of today, who from the cradle to the grave are continually subjected to the "ordering hand" of the state, find this epoch frequently quite incomprehensible. In fact, the federalistic arrangement of society of that epoch is distinguished from the later types of organization and the centralising tendencies arising with the development of the modern state, not only by the form of its purely technical organization, but principally by the mental attitudes of men, which found expression in social union.[1287]

However, many communes experienced problems of their own, and were themselves prone to revolt, as their representative democracies, easily influenced by economic monopolies to be found within or without the commune, tended to produce unfair results, and customs had not developed to get around this dilemma. Nonetheless, they were greatly preferred by their inhabitants, and served as an inspiration for rebellious peasants, guildsmen, and monastics around them. Harold J. Berman writes of the rise of urban centers in the same general timeframe that the Papal Revolution and manorialism came about. He says that the fundamental value of "urban law was its communitarian character." He says that it "was the law of a close-knit, integrated community—one that was often called, in fact, a 'commune.'" This commune was "based on a *covenant*, either express or implied," and often "cities and towns were founded by a solemn collective oath, or series of oaths, made by the entire citizenry to adhere to a charter that had been publicly read aloud to them." Berman says that the "charter was, in

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[1286] Peasants tended to be a strange mix of common sense and superstition. They would act skeptical toward many of the claims of the ruling class, but nonetheless maintained superstitions from their time as tribal primitives, carrying over from shamanism and animism. While peasants are not primitives, in part because they are producers, they are nonetheless forced into a near-primitive quality of life by their rulers, whose taxes of their "surplus" (that above which is needed to barely stay alive to produce more for the ruler) keeps them from moving up in class or status. Like the primitives their lifestyles developed from and are so close to being lived like, the peasants maintained a mixture of superstition and common sense.

[1287] Rocker[1]

one sense, a social contract," and that "it must, indeed, have been one of the principal historical sources from which the modern contract theory of government emerged."

In this sense, practices from proto-Mutualism are responsible for social contract theory. That's quite the contribution to world society! Berman says that law was "not only of a covenantal relationship but also of a *participatory* relationship among the members." He says that this "was reflected in legal requirements of mutual aid among citizens and mutual protection against strangers and enemies," and that leadership had to seek the citizenry's "consenting to new laws," "consent to the elections of officials," to seek "adjudication by fellow citizens ('peers') of the person who claimed vindication of his rights or against whom a claim for vindication of rights had been made by another," use "a system of informal arbitration of civil disputes, lightly supervised by town authorities," and apply "strict regulation of economic activities through guilds of artisans and merchants."[1288]

Berman certainly describes a more democratic and fair society than what may have been common in Europe during the Middle Ages. Such democratic participation was usually reserved for councils of nobility, confederations, large republics, towns or communes, and for guilds halls and fraternities. But, unfortunately, the democratic element—the mutualism— was not always pure. Berman also suggests that "the covenantal aspect of the community should not be understood in terms of contemporary concepts of contract" or "contemporary concepts of democracy." Rather, he says, communal life was "usually governed by a relatively small group of participants," and so "urban law, while recognizing a certain equality of all citizens, rich and poor alike, *as citizens*, nevertheless did not generally permit the poor to participate in the election of leaders."[1289]

So, the communes, while harbingers of republican governance and free thinking, were also, most oftentimes, corrupted from the very beginning. This did not, however, stop them from having a positive impact, and, in fact, going on to influence the proto-Mutualists and Mutualists. To the contrary, the communes served as an inspiration to the guilds, who put republican governance to practice within their halls, and who would also influence the first industrial workers' rebellions, unions, and cooperatives.

One major problem that guilds would face at times was immigration. Immigrants such as the Gypsies, coming from out of Egyptian Jats (Zutts), therefrom deriving the name, would, at times, be allowed to immigrate so that they could scab on striking guilds.

Fraternalism

Early proto-Mutualism would express itself quite strongly through the fraternities and fraternal networks, including the chivalric orders, holy orders and monasteries, sodalities, friendly societies,[1290] and in the guilds and the guild system at large. Mutualism served nobles, clergy, gentrymen, merchant burghers, and artisans and peasants alike through these institutions and others like them. All of these forms of mutual aid associations, like the urban centers, had elements of merit and democracy at play. They tended to have grade-taking degree systems, wherein one may be expected to learn the principles

[1288] Berman, 393
[1289] Berman, 394
[1290] Friendly societies were associations that pooled resources. These resources could be used for financing purposes, or to provide insurance-like services during times of difficulty. For instance, members of a friendly society may assist in the construction of a new home, or they may assist in the burial of a loved one who has passed (a practice which may have come from a heretical sect called the *Lollards*).

and traditions, or *mysteries*, of the group before being allowed to take up an official position, which was oftentimes elected.

Holy orders were unions of nobles that had a religious or— what was believed to be a— benevolent cause, such as crusading or performing public acts of charity. Famous historical examples include the Teutonic knights, the Holy Order of the Knights Templar, and the Holy Order of the Knights Hospitaller (Knights of Malta), who waged war in the Crusades against Muslims, pagans, and Christian heretics. Another order rarely mentioned is the *Order of Saint Lazarus*, or the *Leper Brothers of Jerusalem*, sometimes considered a Hospitaller sub-order, which required its leaders to be lepers and maintained lepers among its ranks. Mutuality among these knights was kept up by way of ritualistic practice. Fraternities, however, might include the lower gentry and burgher classes, while many guilds were early mutual aid societies that functioned something like modern trade unions or cooperative associations. The fraternities and guilds often mimicked or emulated what they knew or perceived of the holy orders, which had begun forming "shadow governments."

Guild networks eventually composed an entire system called the *guild system*. They would practice Christian charity, work against the imposition of high rents, train workers in skilled craftsmanship, promote moral character development, maintain trade secrets, provide insurance, and facilitate other practices of mutual aid. Mechaniks of the artisans' guilds were some of the few people who were still well-versed in natural philosophy outside of the clergy and some merchants. Natural philosophy and mechanical engineering was preserved largely in the academies and in the guilds.[1291] Peter Kropotkin explains the guilds' origins thusly,

> The essential features of this organization remain the same wherever we may find them. It is a union of men carrying on the same profession or trade. This union, like the primitive clan, has its own gods and its own worship, always containing some mysteries, specific to each separate union; it considers all its members as *brothers and sisters*—possibly (at its beginnings) with all the consequences which such a relationship implied in the gens, or, at least, with ceremonies that indicated or symbolized the clan relations between brother and sister; and finally, all the obligations of mutual support which existed in the clan, exist in this union; namely, the exclusion of the very possibility before justice, and the obligation, in the case of a minor dispute, of bringing the matter before the judges, or rather the arbiters, of the guild brotherhood. The guild—one may say—is modeled upon the clan.
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> [...]
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> As to the idea and form of such an organization, its elements were already indicated from the savage period downwards. We know indeed that in the clans of all savages there are separate secret organizations of warriors, of witches, of young men, etc.—craft mysteries, in which knowledge concerning hunting or warfare is transmitted; in a word, "clubs," as Miklukho-Maclay described them. These "mysteries" were, in all probability, the prototypes of the future guilds.[1292]

This is just as Patrick Nolan and Gerhard Lenski had been saying earlier. Civilization arose from the mutual aid associations that are clans and secretive mystery religions, whose esoteric orders engaged in cryptic mythology-construction, exoteric religious indoctrination, and statecraft. These basic ideas have been kept alive in the mystery tradition, and went on to influence the communes and the guild system.

[1291] It was only during the later Scientific Revolution and the Enlightenment that trade secrets of the guilds started to get out, an effort to spread knowledge and break royal monopolies

[1292] Kropotkin, 323

Ultimately, statecraft and anarchist labor organization—often seen at odds— share roots in the original mutual aid association of the clan.

As with all clans and cults, order was maintained through rituals, rules, and qualifications. In the case of the communes and the guilds, enforcement was undergone mutually. Harold J. Berman tells us that

> Just as the urban commune often started as a sworn "conspiracy for peace," so within the commune the guilds are sworn brotherhoods whose members were bound by their oaths to protect and serve one another. The guild system of the [...] towns may have derived ultimately from the early Germanic guild, which had been a military and religious brotherhood [...] The later guilds also owed much to the Peace of God movement of the tenth and eleventh centuries, which operated in part through sworn brotherhoods, often called "peace guilds." These served as mutual protective associations and as volunteer law enforcement agencies.[1293]

Peter Kropotkin similarly speaks of the Germanic guilds as *frith guilds*, or guilds of friendship. Berman, continuing, says that "guilds, where they existed [...] were also lawmaking bodies." He says that "the various guilds [...] within a given city or town had its own ordinances" that differed depending on what was needed by the guild in question, but that the guilds had all been "fraternal associations" that had imposed

> obligations on their members to help their fellow members who were sick or disabled or poor or in legal trouble, to provide for burial of the dead and offerings for their souls, as well as to found schools for the children of their members, to build chapels, produce religious dramas, and provide occasions for hospitality and conviviality. The members periodically swore oaths of fraternity and pledged never to abandon the guild but to observe its statutes faithfully.[1294]

Both communes and guilds were voluntaristic and democratic associations established on the basis of mutual aid and cooperation. They would also, however, secure monopolies with the feudal monarchies over time, being given patents and the ability to restrict others from practicing in their industry, among other privileges. Daniels and Hyslop suggest that "merchants and craftsmen established guilds that set standards and rules for creating products and regulating trade." In the guilds, apprentices "could serve up to 12 years before becoming a master." The guilds were established to "deal with political superiors who charged heavy taxes," but, by right of privilege, could themselves become "monopolies that made it difficult for journeymen-craftsmen to become masters."[1295] Berman says that "guilds were also monopolistic economic associations" whose ordinances controlled many matters of daily and seasonal life, but that "slavery had been virtually abolished in the cities," and that "labor was based on contract; however, the terms of labor contracts were tightly regulated by guild and urban customs and ordinances on the basis of types of jobs (*officia*). To strike was a grave crime."[1296] Guilds, like other fraternities, started as fairly democratic associations, over which the members had much influence, but they were very meritocratic and regimented at the same time. Guildsmen, while participating in the overall democracy of early guilds, were also ranked according to their skill and experience. An *apprentice* was someone who was still learning, and would not be allowed to take up office positions. A *journeyman* was someone who had been trained, and was practicing, but who had not reached the level of master yet. A *master* would have finished their training, practiced on the job, and taken upon apprentices of their own. A master would be eligible for positions of authority in the guild, which were under the

[1293] Berman, 390
[1294] Berman, 391
[1295] Daniels and Hyslop, 151
[1296] Berman, 392

democratic authority of the guildsmen. Guilds had become the primary institution of craftsmen and artisans during the Middle Ages. Berman says that guild governance was often based on the "form of government of the city or town," and that its leadership might be composed of "two or more representatives, often called consuls, elected annually or sometimes semi-annually," and that a "general assembly of the guild with deliberative powers, as well as a small council to back up the consuls or other chief executives" maintained ultimate authority. The officers, who often were not allowed to participate in elections, "formed an arbitration tribunal before which the members were expected to appear before carrying their disputes into courts."[1297] The guilds would eventually come to influence the "political" economy of working class Mutualism, which, at least in the hearts of early Mutualists like Pierres Charnier and Proudhon, as well as many of the early (small *s*) socialists, harkened back to the time of the guilds.

Islamic Golden Age

The *Islamic Golden Age* was a period of increased intellectual activity in the Islamic World, wherein arts, mathematics, philosophy, and science would find new influence. Ja'afar Harun Al-Rashid[1298] is commonly cited as the originator of the Islamic Golden Age, which begins with his reign and his "House of Wisdom," wherein scholars were mandated to translate the world's knowledge for him. He had been born in Rey, once a Zoroastrian stronghold, which is considered to be the home of Radhanites, perhaps contributing to their name, and which means "red."[1299] Al-Rashid was an Abbassid Caliphate with connections to the Frankish Charlemenge, who had come from a one-time Buddhist lineage, the Barmakids. There is nothing too strange about this, as Radhanites had long occupied France.

Much of the Islamic Golden Age owed its existence to the rediscovery, spread, and original criticism of Greek philosophers— like Aristotle and Plato— and secular thinking by Islamic scholars and to the light-handedness of the rulers, among other things.[1300] Gnosticism was also influential in some respects. Aristotlean thought involved a natural theology that was based on logic, and this inspired critical thinking among the *illuminati* of the time. Neo-Platonism seemed to allow for a degree of otherworldliness to creep into reality, and gave heresy a mystical, yet still naturalistic, dimension. And gnosticism brought the Zoroastrian struggle of good and evil back to the forefront of conversation, resolving that evil was, for the most part, just ignorance or the accidental result of living in a material world. Some of the gnostics held that the Jewish god of the Old Testament was actually the demiurge of neo-Platonism, an evil or maligned diety.

Platonic forms, neo-Platonic emanationism, and Aristotlean peripatetic thought was brought back into fashion by way of Persian and Semitic philosophers such as Al-Kindi, Al-Farabi, Avicenna, Maimonides, and Averroes. Other Sufi and illuminationist thinkers such as Hasan Al-Basri, Mansur Al-Hallaj, Shahab Al-Din Suhrawardi, and Ibn Arabi also participated in the Golden Age. It's likely that Sufi thinkers along the lines of the pantheist Ibn Al-Arabi and Shahab Al-Din Suhrawardi would indirectly inspire heresies throughout Europe. Much of this— particularly that involving Al-Arabi and Suhrawardi and those to follow— may have been started off by a group called the *Brethren of Purity*, a kind of Sufic secret society known to have produced an encyclopedia called the *Epistles of the Brethren of Purity* and to have organized themselves into a guild-like hierarchy of four degrees, going from a first degree of Craftsman, to a second of Political Leader, to a third of King, and onto the fourth of Prophets and

[1297] Berman, 392
[1298] Sometimes translated as "God," as with *Ar-Rasheed* ("Guide to the Right Path)
[1299] Remember, also, that *Adam* means "red man"
[1300] Among them interactions with India and Hindu scholars from the East

Philosophers, each limited by age. Demonstrating their eclecticism, they defined a perfect man to be the best qualities of Persians, Arabs, Babylonians, Greeks, Syrians, Indians, Hebrews, Christians, and Sufis. They were fond of the natural sciences, mathematics, and philosophy, as well as being studious in religious matters. The Brethren of Purity, in their *Encyclopedia of the Brethren of Purity*, says Muhammad Hamidullah in *The Emergence of Islam: Lectures on the Development of Islamic Worldview, Intellectual Tradition and Polity*, state that God created matter which developed into vapor and then water. Next, from that, developed minerals, which are themselves a form of life. Its highest form is choral, which is also the first stage of plant life, which culminates in the date plam, due to its having both sexes and dying if it is decapitated. This is also the first form of animal life. This develops eventually into an ape and then ape into human. At first, man is a barbarian, but he himself evolves into a saint and prophet, before becoming an angel. The process culminates in a return to Godhood.[1301]

It was Islamic, Persian Sufi mystic, Shahab Al-Din Suhrawardi's illuminationism, perhaps inspired by the Brethren of Purity to some extent, that would lend its name to the European Enlightenment. Illuminationism, or illuminism, was Suhrawardi's philosophy, which was also promoted by Mulla Sadra. While Suhrawardi's works were not directly read by Europeans during the Middle Ages, and while he was considered to be a heretic (and executed as such), his influence would spread throughout the Muslim world, particularly among Sufis, such as those who may have influenced heretical teachers. The illuminism that flowed from the Islamic Golden Age would go on to inspire the Enlightenment, so-called because of the illumination going on. Hossein Ziai, in the *Enclyclopaedia Iranica* article on "Illuminationism," says that it "was very popular [...] after the Mongol conquest that ushered in with it a new political era," and that it "was eagerly sought primarily due to its political doctrine, because of its potential use in formulating the theory of Mongol rule, lending it scientific and proven authority."[1302]

Suhrawardi had been a follower of Aristotlean peripatetic philosophy until he had had a mystical experience, at which point he had decidedly become a Platonist. The Illuminationists were not rejecting Aristotle outright, but were giving his work a deeper context. Like Thompson Gale, and in their "Illuminationist Philosophy," Ziai and Oliver Leaman write that it "challenges the Peripatetic position of the absolute, unchanging and universal validity of the truths discoverable by Aristotelian methodology," and that it "sets out instead to construct a system applicable to the whole continuum of being, including what is called 'immediate knowledge'."[1303] Rather than the empirical approach of Aristotle, Suhrawardi preferred raw intuition. According to the thought found in Islamic Illuminationism, some things are self-evident, or arise from intuition, and do not depend on logical rigor or on empirical investigation. One simply knows, through the super-sensory knowledge found in intuition, and, while considering one's prior knowledge, a sort of prophetic knowledge. Like a skeptical Pyhrronist, Suhrawardi argues, according to Gale, that "laws of science cannot be formulated as universal affirmative propositions (because of future contingency there may be always elements discovered that negate universality)."[1304] His Illuminationist philosophy retains much peripatetic influence, and rather than aiming to replace it, gives it something of a mystical background story. Suhrawardi believed that Aristotle's logic was largely correct, but that there was a missing element, that of mystical intuition or self-evidence, which Suhrawardi believed had to be the basis of logic.

A holist, Suhrawardi looked at Nature as a comprehensive whole, which was composed of varying degrees of immaterial monad-like light particles, which came in pairs, and were arranged hierarchically, reflecting their level of consciousness. Suhrawardi's rational-but-mystical system was that of a holistic,

[1301] See Hamidullah and Iqbal
[1302] Ziai[1]
[1303] Ziai[2] and Leaman
[1304] Gale

idealistic, emanationism. Ziai says that Suhrawardi "aims to refine and augment Avicenna's Peripatetic system and is careful that the Philosophy of Illumination does not decline to the position of 'handmaiden' of theology."[1305] Thompson Gale writes, in "Illuminationism," on *Encyclopedia.com*, that the "Illuminationists' daring philosophical position [...] was that peripatetic philosophy itself needs to be refined and reconstructed," and that the "Illuminationist legacy exemplifies refined rational process, and must not be confused with polemics to refute reason, nor to change reason to subjective, social, and ethical mysticism."[1306] Ziai and Leaman say that Enlightenment

> results not in knowledge of a fact or thing, but rather in a way of relating to God, a way which maintains one's status as part of the deity. One of the key aspects of Illuminationism is its disinclination to make a sharp distinction between God and that which God has produced. This is what has made Illuminationist philosophy seem so close to mysticism at times[1307]

Suhrawardi's philosophy contains a concept involving a hierarchy of paired lights, wherein light that was scattered was of a lower nature than that which was more concentrated at its source. This light was made of paired monads. At every layer of these monads, there was a degree of consciousness, with the highest level of consciousness found at the source of the light, in the Light of Lights. Thompson Gale says that this Light "illuminates everything," as, by way of self-consciousness, "every being comes to know its own degree of perfection, an act of self-knowledge that induces a desire (*shawq*) to 'see' the being just above it in perfection, and this act of 'seeing' triggers the process of illumination." Thompson says that by "the process of illumination, 'light' is propagated from its highest origin to the lowest elements."[1308]

Much like Suhrawardi, Ibn Al-Arabi, "Sultan of the Knowers," had been a famed and much-loved Sufi mystic. He is known to have had traveled the Muslim world. And much like Suhrawardi, Arabi had been a believer in a pantheistic emanationism. In "The Other as Mirror: Scriptural Reasoning and the Hermeneutics of Ibn Al-Arabi," Ahmed Afzaal says that for "Ibn Al-Arabi and his followers" that "there is only one Reality, one true Being, which is identical with Divine Essence," and that when one says that "there is no god but God," it "is to say that 'there is no real but the Real.'" Ahmed says that "God created the cosmos so that He could be known by His creatures; [...] however, these created 'others' have no existence of their own because there is only one true Being." He says that the existence of these "created beings" is "ambiguous at best, as they hang somewhere between Absolute Being and sheer nothingness," but that they "act as mirrors of/for God, making God 'known' by reflecting His attributes to each other and also back to God Himself." What has been described here is an emanationistic pantheism not entirely unlike Roman neo-Platonism or even Persian Zoroastrianism.[1309] Afzaal continues, saying, in the view of Al-Arabi, that "every event and entity in the created universe represents the self-disclosure of God through which God makes Himself 'known.'" He says that the "close relationship between the knowledge of self and the knowledge of God [...] implies that while every creature or phenomenon in the created cosmos reflects a limited configuration of a few attributes of God, the human being has the unique potential of reflecting all of God's attributes in their fullness,

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[1305] Ziai[1]
[1306] Gale
[1307] Ziai[2] and Leaman
[1308] Gale
[1309] In neo-Platonism, *Being* is the *Source*, from which all come and to which all will return. In Zoroastrianism, Being is represented by the good god, Ahura Mazda, while nonbeing is represented by the evil god, Angra Manyu. This is a common theme found throughout many religions. It might also be compared to Empedocles's *Love* and *Strife*.

and thereby becoming the best possible mirrors of God through which He might become 'known.'"[1310] It's easy to see where notions in alchemy come from, the idea that a person may perfect themselves, as expressed in the metaphor of making a base metal into gold. This would entail a process of divinization, a mystical union with a God that one was never entirely separated from.

The pantheism of Sufis such as Ibn Al-Arabi is called, by Arkon Daraul, "*The Great Secret*," one that he suggests was reserved for the seventh degree of initiation into Ismaili secret societies (such as the Sufi). He says that the seventh degree of certain Ismaili Sufi orders "brought revelation of The Great Secret: that all of humanity and all creation were one and every single thing was a part of the whole, which included the creative and destructive power." Daraul suggests that "the individual could make use of the power which was ready to be awakened within him, and overcome those who knew nothing of the immense potential of the rest of humanity."[1311] It seems almost certain that this was the secret of Cain, the first symbolic murderer. But why would it be so important to keep this secret? Is it that society would really break down and everyone would start killing each other? This seems unlikely, considering the advancements the Islamic Golden Age would spread to Europe in the form of the Enlightenment later on. Would widespread enlightenment remove Cain of his advantage? Whatever the case, Cain's secret, in the hands of the Caliph—passed down from Mohammed—, gave him immense powers, powers he'd prefer to keep private. The Caliph, says Daraul, "was the embodiment of divinity, far more than any Tibetan lama ever was."[1312] Behind all religions and governments, behind all mortal pretenders, it seems, the truth of pantheism can be found lurking.

Ibn Kaldun would become an especially important Islamic historian and social and economic philosopher, often having his views on economics compared to those of Adam Smith, and sometimes being credited with the genesis of social science. He held that the state could have negative consequences in the economy, having formulated a theory of supply and demand and division of labor. He tended to believe that people in cities became immobilized and accustomed to luxury items, and so were easier to maintain control of, whereas pastoralists were accustomed to nomadism and harsh conditions, which made them accustomed to fighting back. Kaldun, a Muslim, had inherited much of his own culture from the nomadic Bedouin traders from which the Arabs are derived.

Islamic banking practices, in contrast to those of the Radhanites, are known to focus on usury-free banking.[1313] Perhaps owing to their proximity to the Radhanite traders or their readings of Greek philosophers (like Aristotle) and Christians (in general), Islam, in particular, would become particularly stringent about usury, forbidding any kind of *riba*, or interest, meaning generally "excess" or "increase." Nonetheless, modern Muslims have become quite lax about this, often hiding interest payments in substance as various different forms.

Heresy and liberalism (as well as radicalism) in medieval Europe was largely influenced by the Islamic Golden Age and the Muslim and Mongol Invasions, the latter of which would eventually put an end to the Islamic Golden Age.

Mongol and Arab Muslim invasions, and excursions along the Silk Road, exposed Europeans to many new modes of thinking that they may otherwise not have had. Joseph Campbell says that "[n]ot only

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[1310] Afzaal

[1311] Daraul, 16

[1312] Daraul, 15

[1313] Judaism had also opposed interest among Jews (though Jews would often lend at interest to gentiles), and the Catholic Church would impose regulations against the practice of usury by Christians. Catholic regulation of usury only extended to Christians, however, and Jews were not obligated to uphold the Catholic faith, often lending at interest to Christians.

silk, but also ideas, were transported along that [Silk Road] route."[1314] Likewise, Daniels and Hyslop say that "[f]ar more than silk traveled the Silk Road, but the precious fabric was an important Chinese commodity." Religious ideas would especially be passed along on the Silk Road. They say, "Buddhism, Hinduism, and Christianity also traveled these routes," and that "[m]any Indian merchants were Buddhists and they spread their religion to the cities they visited [...] and on into China by the fifth century." Further, even the "infamous Black Plague [...] moved by trade routes from China to Europe."[1315] During this period of growing influence of Islamic power, Islamic ideas seem to have spread by way of the Silk Road, up through Spain by way of Muslim invasion, and during the Crusades, influencing much of Europe. The foreign new worldviews of the East seem to have influenced heretical and radical weavers of the Middle Ages to practice a great deal of what we now understand to be, or to have anticipated free thought and science: naturalism, alchemy, and enlightenment.

Sassanid and Ottoman Muslim conquerors are often associated with the millet system of personal law, wherein individuals of different religions followed the laws of their own religion within their own jurisdictions, and those of others in theirs. During the period of Muslim-ruled Spain, following the Golden Age of Judaism, a time known as *the Coexistence* or *la Conconvivencia*, "the Conviviality," occurred. This was a period of relative peace between the major Abrahamic religions, in which Jew, Muslim, and Christian shared much cultural influence with one another, translating each other's texts. Cordoba, Andalusia is often cited as a location of strong coexistence and conviviality.

The Proto-Reformation

Outside of Islam, early inspirations for heresy and sources of radicalism from the Ancient world included Hermetic or alchemical thought, as well as Gnosticism (such as the Cathars) and other forms of esoteric Near and Far Eastern religions, such as Hermeticism and Kabbalah, and the relatively more minor or indirect influences of Manichaenism, Mandaenism, Yazdaism, Mazdakism, Zoroastrianism, Hinduism, Buddhism, Taoism, etc. which traveled along the Silk Road, and which were brought into Europe alongside the indigenous, shamanic Mongol religion of Tengriism during their invasions Westward and by military orders returning from the Crusades. Gnosticism, Sufism, and Kabbalah represented the inner circles or esoteric varieties of the more exoteric Christianity, Islam, and Judaism,[1316] and religions such as Hermeticism, Zoroastrianism, Hinduism, Taoism, and Buddhism represented non-Abrahamic religious heresies that often informed the esotericists.[1317] Tantra (a word referencing weaving) provided an esoteric form to some of these. Influences such as these had done their parts to bring about the *Renaissance*, a time of humanism in arts and philosophy, which would influence what would become the Reformation, largely through merchant and craft guilds.[1318] Native European, medieval influences on heresy included pantheists who believed that the whole of Nature and God were ultimately the same, universalist theologians who believed in an eschatology (end of the world) in which every soul would be saved, apophatic theologians and mystics who approached God through negation and/or sought unity with God, unitarians who believed Jesus Christ to be a common man or something other than a member of the trinity, and millenarian theologians, who believed that the trinity showed that there was a new millennia coming, in which a fundamental transformation of

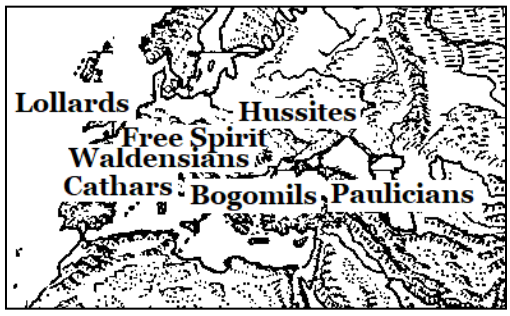
[1314] Campbell[3], 90
[1315] Daniels and Hyslop, 22
[1316] By *esoteric* I mean exclusive, hidden, or secret. Another word for this is *occult*. By *exoteric* I mean out in the open; religions that are commonly practiced in public.
[1317] Taoism, in particular, had been a rebellious philosophy favorable among radical peasants in China
[1318] And then the Enlightenment periods of history, and eventually liberal revolutions to establish republican governments and capitalistic economies

society would occur. The authors of the CrimthInc. (ex-)Workers Collective, in *Days of War, Nights of Love*, write that

> Across almost two millennia, the Catholic Church maintained a stranglehold over life in Europe. It was able to do this because Christianity gave it a monopoly on the meaning of life: everything that was sacred, everything that mattered was not to be found in this world, only in another. Man was impure, profane, trapped on a worthless earth with everything beautiful forever locked beyond his reach, in heaven. Only the Church could act as an intermediary to that other world, and only through it could people approach the meaning of their lives.

They say,

> Mysticism was the first revolt against this monopoly: determined to experience for themselves a taste of this otherworldly beauty, mystics did whatever it took — starvation, self-flagellation, all kinds of privation — to achieve a moment of divine vision: to pay a visit to heaven, and return to tell of what blessedness awaited there. The Church grudgingly accepted the first mystics, privately outraged that anyone would sidestep its primacy in all communication with God, but believing rightly that the stories the mystics told would only reinforce the Church's claims that all value and meaning rested in another world.[1319]



Christian heresy may really have picked up with the Paulicians, before being adopted by Bogomil and the Bogomils and Cathars, Peter Waldo and the Waldensians, John Wycliffe and the Lollards, before reaching Jan Hus and the Hussites. It would find a strong home in both the Cathars and the Hussites, both of whom had crusades waged against them,[1320] and among Anabaptists. Many of these people and movements rejected ecclesiastical authority. Perhaps the first person burned as a heretic in Europe was Ramihdrus of Cambrai, followed by Peter of Bruys. Early heretics tended to question the sacraments given to them at mass, as well as the merits of infant baptism. Other sources of heresy within Christianity would include the Orleans Heresy— in which the first recorded burning of humans occurred—, Origen, Paul of Samosata, Arius, John Scotus Eriugena, Tanchelm, Peter Abelard, Henry of Lausanne, David of Dinant, Ortlieb of Strassburg, Joachim of Fiore (and followers such as Tommaso Campanella), Gerrard Segarelli, Fra Dolcino, John Ball, Melchior Rink, and Thomas Muntzer, to name but a small number of them, many of whom were renounced or excommunicated by the church or were burned at the stake for their heresies. Thinkers such as these inspired heretical thinkers (such as Giordano Bruno) that would later become known as predecessors of rational and empirical scientists.

Heretical or civilly-disobedient movements[1321]— whose oftentimes lay leaders would preach in opposition to church or feudal doctrine or authority— would often meet a fate worse than death in the flames of the Inquisition, an institutional network and judicial system established to persecute heretics.

[1319] CrimethInc. Workers Collective, 42

[1320] Many of the Alevis in Turkey, following a path called *Ishikism*, suggest that their religion is the source of all esoteric and exoteric religions, that their name is in reference to the Luvians whose own meant "People of the Light," and that Christian heresies in Europe, such as the Paulicians, Bogomils, Waldensians, and Cathars were Alevis in hiding. The truth of this I am not sure of, but it is an interesting claim nonetheless.

[1321] Such as the Arnoldists, Bogomils, Tondrakians, Waldensians, Cathars ("Good Christians"), Lollards, Hustines, Free Spirit, Dulcinians, Beguines & Beghards, Alumbrados, Ortlibenses, Joachimites, Apostolic Brethren, neo-Adamites, Men of Understanding, and Strigolniki

It should be remembered that *heretic* refers to anyone who dares choose what to believe for themselves. *Anabaptist* sentiments— those tending to oppose infant baptism or to otherwise engage in "re-baptism"— would be inspired by the proto-Reformers as well. Later on down the road, the Anabaptists would lead much of the Radical Reformation. They would be joined in this by unitarians, universalists, millenarians, pantheists, and others as well.

Groups such as the *Goliards*, a *milieu* of other-than-first-born sons who did not inherit property or titles, and who turned bitterly instead to the clergy, would hold festivals such as the *Feast of Fools*, a celebration in which the upper clergy and the Pope was mocked, official relationships of authority were reversed, drunkenness ensued, and satirical and erotic poetry might be shared, among other merriments. They might be contrasted to *troubadours*— also poets, who focused on concepts of chivalry and courtly love—, instead focusing on hedonism and lust. Many of their activities bordered on blasphemy and the Church condemned the Feast of Fools, though it took some time for the practice to die down.[1322]

Any number of reasons—political, religious, or ecological— could cause peasants, smallholders, artisans, and other commoners, yeoman, or gentrymen, or even petty nobles to act up.[1323] Members of these classes, all throughout Europe, North Africa, and Russia (as well as in the rest of Asia), would be found in upheaval against the imposition of religious doctrine, would riot against taxes, rise up against unfair laws, rebel against feudal authority, revolt against monarchy, and war against foreign occupation, as well as react at times as royalists to preserve traditional authority. Norman Cohn, in *The Pursuit of the Millenium: Revolutionary Millenarians and Mystical Anarchists of the Middle Ages*, says "[j]ourneymen and unskilled workers, peasants without land or with too little land to support them, beggars and vagabonds, the unemployed and those threatened with unemployment, the many who for one reason or another could find no assure and recognized place," had been "living in a state of chronic frustration and anxiety," and thereby "formed the most impulsive and unstable elements in medieval society." He suggests that any kind of shaking up of social life from any sort of "disturbing, frightening or exciting event" had "acted on these people with peculiar sharpness and called forth reactions of peculiar violence," and that "one way in which they attempted to deal with their common plight was to form a Salvationist group under a messianic leader."[1324]

The rebellions are numerous, and many of them occurred during the *Medieval Warm Period* and Little Ice Age, the transition of which included the *Great Famine of 1315*. Nolan and Lenski suggest that

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[1322] The Goliards, along with efforts such as the Knights Templar, and, later, Rosicrucianism, would be involved in efforts to establish a New World Order. This New World Order would involve a revolt against the Old World Order that privileged first-born sons and disinherited the younger ones.

[1323] Among some of the examples of revolts among Europeans and Russians would include, in a non-exhaustive list: The Circumcellions, Stellinga, the Norman Peasants' Revolt, the Pagan Reaction in Poland, the Vata Pagan Uprising, the Peasant Revolt in Flanders, St. George's Night Uprising, Jacquerie, the Ciompi Revolt, Wat Tyler's Rebellion, Harelle and the Maillotins Uprising, the Transylvanian Peasant Revolt, the Funen and Jutland Peasant Revolts, Jack Cade's Rebellion, John and William Merfold's Rebellion, the Rebellion of the Remences, the Carinthian Peasant Revolt, the Friulian Revolt, the Poor Conrad Rebellion, the Gyorgy Dozsa Rebellion, the Slovene Peasant Revolt, the Frisian Peasant Rebellion, the Revolt of the Brotherhoods, the German Peasants' War, the Dalecarlian Rebellions, the Dacke War, Kett's Rebellion, the Croatian-Slovene Peasant Revolt, the Cudgel War, the Bolotnikov Rebellion, the Peasants' War in Austria, the Reaper's War, the Swiss Peasant War, the Morningstar Rebellion, the Peasant Rebellion in Podhale, the Second Brotherhood, the Revolt of the Barretinas, Kuridza's Rebellion, the Bavarian People's Uprising, the Bulavin Uprising, Koliyivschyna, Pugachev's Rebellion, the Revolt of Horea, Closca, and Crisan, Shays' Rebellion, the Saxon Peasants' Revolt, the Kosciuszko Uprising, the Galician Slaughter, the Mathra War, the Peasants' War in the Netherlands Against the French, the Tyrolean Rebellion, the Gottscheer Rebellion, the War in the Vendee, and Chouannerie.

[1324] Cohn, 59

"these peasant uprisings were not 'revolutions,'" but that "what the peasants wanted was a *return to the old order*, not its replacement with a new one."[1325] These kinds of conflicts would at times be talked about, put into lore, and sung about by minstrels, inspiring generations to attempt the same thing in opposition to increased taxes, seigniorage, usury, the lack of protection from routiers, pirates, and bandits, feudalism itself, Christian or Catholic dominance, etc. Famous legends of heroic robbers, who stole from the rich and gave to the poor, men such as the Ukrainian Oleksa Dovbush and the English Robin Hood,[1326] would find their way into folklore through song, story, and poetry, along with men like William Tell, whose tyranicide inspired rebellion, possibly associated with the origins of the Swiss Confederacy. These stories are still with us today.

Feudalism in Normandy and England began its decline with the peasants' revolts against serfdom. Peasant revolts were likely responsible for the end of serfdom all throughout Europe, though their effects would take awhile to set in in many cases. Had they established an infrastructure to support their own lives, they may have been more immediately successful. The *bourgeoisie* would learn from their mistakes in years to come.

Medieval Pantheism and Millenarianism

Perhaps the most radical belief among medieval heretics was pantheism. The sublime Oneness described by pantheist philosophy entails a tendency toward unity that would often directly or indirectly inspire community and political arrangements such as lay monasteries, sodalities, guilds, communes, and republics. A short list of outspoken European pantheists of the medieval period would include John Scotus Eriugena, Amalric of Bena, David of Dinant, Raymond Llull, John of Ruusbroec, Nicholas of Cusa, Paracelsus, Giordano Bruno, and Lucilio Vanini.

John Scotus Eriugena was an Irish[1327] theologian and philosopher with a marked tendency to pantheism. His *magnum opus*, *Periphyseon*, or *The Division of Nature*, was a five-volume philosophical treatise on Nature, which was understood to be the totality of all things, and had within itself Being and non-Being. Creation was really *theophania* or the manifestation of God to mortals. He held, in his *Treatise on Divine Predestination*, that "true religion is true philosophy" and vice-versa.[1328] He said that, "if all that is in God is God, and if the will of God is in God, the will of God is, therefor, God."[1329] Eriugena held that humans called God by different names. He says,

> human reason, guided by truth, understanding its God in a multiplicity of ways, names him according to the modes of its own understanding by various descriptive designations. To take just a few of the possible examples: whenever the insight of reason touches upin the eternal intelligence in which all things are, namely, God himself, it perceives that there the divine intelligence itself possesses a very complete and perfect notion of its own eternal and immutable substance, going beyond the understanding of any creature. This divine notion by which God understands himself is properly called wisdom.[1330]

Eriugena expressed voluntaryist sentiments, such as that "rational life was bound not to have been made otherwise than voluntary."[1331] His work *The Divisions of Nature* is composed of a dialogue

[1325] Nolan and Lenski, 159
[1326] Robin Hood is considered by Augustin Thierry to have been a resistance leader against the Norman Invasion
[1327] He also stayed in France, including Laon, where the peasant confederation mentioned by Kropotkin had been
[1328] Eriugena, 7
[1329] Eriugena, 11
[1330] Eriugena, 14
[1331] Eriugena, 29

between a student, called an *Alumnus*, or "illuminati," and a teacher called a *Nutritor*. Maurice de Wulf, in *History of Mediaeval Philosopy*, says that "Erigena's philosophy" had "exercised a great influence on the development of Western thought in the Middle Ages," that the "majority of those who utilized his De divisione natures interpreted his unitive ideas in the sense of a real monism."[1332]

Amalric of Bena had taken great influence from Eriugena, but had also become quite the scholar on Aristotle. He taught that God is all and that everything is one within God and that one who remains in love with God cannot sin. Among his followers, the Amalricians, it was understood that Hell was ignorance, but that those who understood that God is in everything find themselves in Heaven. Even evil is part of God. Amalric's eschatology was universalist. Amalric's body was burned as a heretic after his death. Christopher Knight and Alan Butler, in *Solomon's Power Brokers: The Secrets of Freemasonry, the Church, and the Illuminati*, say that

> Amalric was among the first Western thinkers since ancient times to draw extensively on Neoplatonist Greek philosophy. In doing so he provided a very important precedent as far as the future development of European political and religious thinking were concerned. [1333]

William Aurifex had been an Amalrician, and probably a Hermetic alchemist, who formalized the Brethren of the Free Spirit, the source of the Heresy of the Free Spirit. Like all of the Amalricians, Aurifex was a pantheist.

David of Dinant, a teacher by profession like Amalric, may have been an Amalrician himself, but was most certainly a pantheist philosopher, probably influenced by Aristotle. He held that all things have God for their essence, and that matter and intellect are the same as the substance of God. David escaped persecution, but anyone who was found with his writings was considered a heretic.

Ortlieb of Strasbourg, an eternalist opposed to creationism, and possibly an Amalrician, started a pantheist sect that was considered heretical. He rejected external authority such as that of the Church, saying "[a] man ought to give up all externals and follow the leadings of the Spirit within himself."

Meister Eckhart is perhaps the most publicized of the Christian mystics. He is associated with the Friends of God and other pious lay Christians. He would be accused of heresy and apparently died awaiting his trial.

Raymond Llull, called also *Doctor Illuminatus*, was a natural philosopher, mystic, poet, and evangelist. He is considered to be a forefather of computation and a master of the Art of Memory, to which he contributed, as well as of encyclopedic knowledge. His view of God was influenced by pantheists and would influence other pantheists to come after him. Having previously lived a "licentious" life as a *troubadour*, or lyric poet, he would set about his mission of converting Jews and Muslims to Christianity *by their own accord*. Llull, a Franciscan monk, was among the first to attempt such evangelization by the word, instead of by the sword, in this period. In order to go about this, and earnestly believing (and sometimes succeeding) that he could win Jews and Muslims over to Christianity through rational discourse, he set about his philosophy, largely encapsulated in his art.

[1332] de Wulf
[1333] Knight[2] and Butler

Llull, himself influenced by Eriugena and Joachim of Fiore,[1334] held that there was no strict distinction between fields of knowledge and a comprehension of God's attributes, but that God was the interrelationship between all fields of inquiry. As such, he established a system of categorizing all knowledge. He said, "God is a single essence with multiple attributes, the beginning in which goodness, grandeur, eternity, and the other dignities convert each other reciprocally." For Llull, "[n]o science or knowledge is complete without the science of the love of God." According to William Godwin,

> Lulli recommended that certain general terms of logic, metaphysics, ethics or theology should first be collected. These were to be inscribed separately upon square pieces of parchment. They were then to be placed on a frame so constructed that by turning a handle they might revolve freely, and form endless combinations. One term would stand for a subject, and another for a predicate. The student was then diligently to inspect the different combinations that fortuitously arose, and exercising the subtlety of his faculties to select such as he should find best calculated for his purposes. He would thus carry on the process of his debate; and an extraordinary felicity would occasionally arise, suggesting the most ingenious hints, and leading on to the most important discoveries.

Using his philosophy, Llull established a means for natural and religious discourse to coexist, as well as for Jews, Christians, and Muslims to learn from one another. This is a strong example of emerging proto-Mutualism as it relates to religion. Mutualism is a convergent and hybridizing force that is typically strongest where freedom of exchange is allowed.

Llull is perhaps the strongest example of a philosopher coming out of *la Convivencia*, or *the Coexistence*, the cultural phenomenon in Islamic controlled Spain wherein Jews, Christians, and Muslims were understood to have shared in relative toleration toward one another's views and even to have benefitted greatly from cultural exchange with one another. Indeed, this convergence was one of the principal means by which the Islamic Golden Age would influence Europe, leading to the Renaissance, Reformation, and then the Enlightenment. In Llull, the Radical Reformation and Great Awakenings find a common source with the Radical Enlightenment and free thought. Llull's thinking, that is, bridges the divide between science and religion, and is both a source of serious religious evangelism and discourse on natural philosophy. Both Free thought and Christian evangelism owe themselves to Llull's pantheistic and interdisciplinary approach to natural philosophy and religion.

Llull, himself influenced by the pantheism of Eriugena, would go on to influence such pantheists as Nicholas of Cusa, Paracelsus, Giordano Bruno, and perhaps David of Dinant and Spinoza[1335] as well. He would also be an influence on evangelical Christianity and Rosicrucianism, Heinrich Agrippa, and Petrus Ramus, who established *Ramism*. He is recognized as a saint by some and a heretic by others.

John of Ruusbroec was a mystic who was involved in the *Friends of God*, a mystical group of both ecclesiastics and the laity having come from the teachings of Meister Eckhart; and the *Brethren of a Common Life*, a pietist group formed by Gerard Groote that was neither strictly nor regularly observant, whose schools Nicholas of Cusa would attend,[1336] and which were characterized by the proto-Protestant concept of the Modern Devotion, and were often compared to the Beguines and Beghards, sodalities of lay Christians. Ruusbroec's mother joined a beguinage, but he was critical of the Heresy of the Free Spirit. Nicholas of Basel, a Beghard, was said to have run the Friends of God at one point as well, but

[1334] Other sources of influence included Francis of Assissi and Pietism, Arnaldus de Villa Nova, Matthaeus Platearius, Johann Heinrich Alsted
[1335] Who took to psycho-physical parallelism as is usually attributed to Llullism
[1336] As did Andreas Vesalius

was burned at the stake for heresy. These would become, like the beguinages, an important emanation point for pantheistic heresy.

Nicholas of Cusa, the son of a ferryman who had earned his place as a Cardinal in the Church, was a pantheist (or pandeist) who held—according to James Francis Yockey's *Meditations with Nicholas of Cusa*— that

> Divinity is the enfolding and unfolding of everything that is. Divinity is in all things in such a way that all things are in Divinity.[1337]

Nicholas believed that God was ultimately unknowable, but that through *learned ignorance*— something like the claim by Socrates to know he did not know, or the suspension of judgement in Stoic and Pyrrhonist philosophy— one could approach an understanding of God that was beneficial, even if incomplete. He symbolized God as a perfect circle, and the mortal knowledge of humans as corners on a polygon,[1338] with each thing known as one of the corners. By collecting corners, one gets closer to forming a circle, but can never reach it until the corners themselves no longer exist, a task that is impossible because of our condition as mortals. Nicholas described what he called a "*coincidence of opposites*," a sort of non-duality in which one recognizes the mutual tensions of opposites, which inhere in all things, and are thereby one. Recognition of the unity of opposites would unite the individual with the Oneness of existence, or with the *unus mundus* or "one world." He philosophically anticipated the heliocentrism of Copernicus, who would later prove that the Sun was at the center of the solar system. Of interest to Mutualism, Nicholas would propose a ranked-choice voting method[1339] similar to the Borda count, for use of electing Holy Roman Emperors. His efforts represent perhaps the most vigorous attempt at actually reforming the Catholic Church from within while keeping it intact. For this reason, and, while the Anabaptist and proto-Protestant heretics and those to follow after them are properly placed in the proto- or Radical Reformation as well, Nicholas of Cusa might be considered a centerpiece of the Radical Reformation *milieu* despite his having been an insider of the Church hierarchy, having really shaken up the politics within the Church. Nonetheless, his treatment of the Hussites is disappointing, and was so for the many Anabaptists and Protestants who otherwise looked favorably to him. Nicholas seems to have desired to reconcile hierarchy and consent of the governed.[1340]

Known as a doctor to the poor, Paracelsus was a pioneer of the "medical revolution" and is the "father of toxicology," holding that "only the dose makes the poison" and believing certain elements to target particular organs, the duty of the organs being to distinguish between purities and impurities. He held that one's mental states correlated with one's physical condition, such that a person who has a good conscience would tend toward good health, but that those with ill intentions will generally face hardships. Ultimately, Paracelsus believed, as a Hermeticist, that good health was about harmony between the human being, the microcosm, and Nature, the macrocosm. He believed that certain minerals and plants needed to be ingested because of their correspondences with particular organs (sometimes called the *Doctrine of Signatures*) and astral bodies. He believed that wounds needed to be kept clean, and that doing so would allow Nature to heal them. He is considered an important step toward chemistry from alchemy, and believed that science was more than about simple discoveries, but

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[1337] Yockey, 29

[1338] He may have gotten this idea from Archimedes

[1339] Voting grew from out of cleromancy as a better means of approximating the outcomes of Divine Will than cleromancy, because voting produced more stable results than such things as rolling dice by aligning more closely the human will and so thereby reducing conflict

[1340] Somehow this did not stop his repression of the Hussites

about how these discoveries can tell us more about God. His pantheism drew from Hermeticism, neo-Platonism, and neo-Pythagoreanism.[1341] Expressing a sort of Llullist view, Paracelsus says,

> All numbers are multiples of one, all sciences converge to a common point, all wisdom comes out of one centre, and the number of wisdom is one [...] Those who love the luminous circle will be attracted to it, and their knowledge comes from God

The mystic Jacob Bohme had taken some influence from Paracelsus. He was a self-taught thinker, being a shoemaker by profession, before becoming a glove merchant. His books had been burned, an act he attributed to Pharisaical forces. He held that the Fall of Man was a necessary stage in the Universe, allowing man to come back to God. Bohm would become especially influential among Rosicrucians and Martinists later on down the road.

Giordano Bruno was a Dominican friar and philosopher who, like Llull and Paracelsus, took great influence from Hermeticism. Like the others, Bruno had a pantheist worldview that inspired an organic outlook on Nature, and, for Bruno, like Llull and Paracelsus, this allowed an interest in magic to coexist with natural philosophy. Nonetheless, Bruno came to many rational conclusions, such as the belief that the stars are suns to other planets, possibly containing life. He saw this as occurring within an infinite Universe. Considered one of the earliest of free thinkers by many, Bruno met his fate by being burned at the stake.

Lucilio Vanini was a free thinking philosopher, pantheist, and intellectual libertine. Perhaps anticipating John Toland, he spoke of prominent religious figures as imposters. Vanini— in a way anticipating the *best of all possible worlds* argument of Leibniz's theodicy— had suggested that the most perfect creation would be imperfect so as to allow for change, a view he claims to have derived from Empedocles, in contrast to Aristotle, who sees the definition of *perfection* tied up with that of *completeness*.[1342] Lucilio Vanini was among the first to understand the Universe as being governed by natural laws. Vanini heralded evolution theory when he suggested, centuries before Darwin, that humans and other apes share a common origin. Lucilio warned of the dangers of the imagination of the elites, who promoted false beliefs to gain power. He was also among the most materialistic of the pantheists. He was tried for atheism and was sentenced to have his tongue cut out, to be strangled, and have his corpse burned to ash.

These individuals are not the only pantheists to have existed in the Middle Ages, but merely serve as examples of outstanding pantheists of the period. Others, such as Peter Waldo, may also have been pantheists, but were not as widely reported as such. It does seem, however, that those who were most inclined to a comparative study of religion and Nature tended to develop pantheistic beliefs. Pantheists of these sorts tended to organize themselves into *sodalities*, or *confraternities*, voluntary associations of lay people chartered by the Church, often spoken of alongside guilds. Like the followers of Peter Waldo, the Lollards, they assisted with burials and attended services. Sodalities also organized convivialities and escorted condemned heretics.

Millenarianism, the belief that a new millennium was coming that would change the existing world order, was another radical view held by the heretics of the time, and it looked forward to the turning of

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[1341] Perhaps the most important of the neo-Pythagoreans was Philolaus. Philolaus, Greek philosopher and follower of Pythagoras who opposed the geocentric model of the Universe, suggested that everything tended toward a central point, the Central Fire, in the Cosmos. He believed the Universe, including its component parts, to consist of a Harmony between the Limited and Unlimited, and that the limiting force was necessary for our comprehension of an ordered world.

[1342] This "Best of Possible Worlds" view might be described as quintessentially Luciferian

the age, typically involving the return of Christ or one of his successors, such as Amalric of Bena or, later and in the Jewish tradition, Sabbatai Zevi. Joachim of Fiore had held that the Father, Son, and Holy Spirit were the Past, Present, and Future, and that the Present age had been fulfilled by Jesus Christ, with a new millennium going to give way. The Amalricians understood Amalric of Bena to be the successor of Christ, and to be bringing in the New Age. Millenarianism would have a major impact, becoming responsible for major peasant revolts and going on to inform many of the existing Christian belief-systems.

Free Spirits

The Heresy of the Free Spirit had been a particularly radical and heretical rational-mystical sect, influenced by a millenarian form of primitive or post-Christian pantheism. The heresy would promote a pantheist theology in which God was understood to be everything as a whole, and which suggested that human behavior itself was divine, so long as it was recognized as such, and that sin was impossible for adepts of the heresy, so long as they acted in love of God (the whole). Having been prominent among the textile industry,[1343] the Heresy of the Free Spirit represent an eclectic bunch of free thinkers that would influence later radical traditions. They had based their worldview on illuminist thought rooted in an eclectic immersion in Sufism, neo-Platonism, and Aristotleanism, among other things, and as informed by their own Christian faith through the Celtic priest Eriugena, Amalric of Bena, the millenarian Joachim of Fiore, and perhaps by remnants of ancient paganism and Gnosticism. They had been awakened to the perennial philosophy and the *prisca theologia*— or original religion—, which was rooted in pantheism.[1344] In the hands of the poor, this was a dangerous worldview to authorities, whose political control and economic power rested on the acceptance of exoteric religion, which separated the lower classes of humanity from God and Nature. Should they awaken to natural law, and the divinity within themselves, the foundations for the upper class's monopoly on power would be shaken.

The Free Spirit had followed in the footsteps of and was seeded by the pantheist theologian, Amalric of Bena, and his Amalricians. Cohn says that Amalric had been a brilliant lecturer in logic at the University of Paris."[1345] William Turner, in "David of Dinant," holds that the University of Paris, where Amalric had taught, "was being made the scene of an organized attempt to foist the Arabian pantheistic interpretation of Greek philosophy on the schools of Latin Christendom," suggesting that literature from Muslim Spain circulated "doctrines incompatible with Christian dogma."[1346] The Heresy, which was particularly prevalent among textile workers, would be influenced through philosophic exchanges with Muslims along the Silk Road, as well as by the illuminationism passed on by Sufi poet-philosophers similar to Ibn Al-Arabi, in Andalusia (modern Spain).[1347] The pantheist outlook is one that

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[1343] In which Mutualism-proper would develop. Outside of the Stedinger, and among the heretics, Amalric of Bena, his Amalricians, the Brethren and Heresy of the Free Spirit, and the loosely associated Beguines and Beghards, may be among the most significant influences on what would become Mutualism, a tradition passed on largely through the textile industry, which was saturated with the heresy in medieval Europe. Their prominence among textile workers, and their libertarian anti-capitalist sentiments make the heresy an ideal candidate for the sort of cultural stock from which Mutualism would grow from out of during the Middle Ages.

[1344] Pantheism had not yet been given these names, *prisca theologia* and *perennial philosophy*

[1345] Cohn, 152

[1346] Turner

[1347] The Mongols had established much control along the Silk Road, and— their native Tengrist religion being highly syncretic— those who controlled Moghulistan had taken to Islam. Because of their control of much of the Silk Road, they had established themselves a great influence on the textile industry, and an intermediary between China and Europe. While China controlled the production of silk, the Moghuls controlled its path to markets in Europe. Naturally, the messages of Buddhism were passed alongside those of Islam, eventually becoming a traditional religion among the Kalmyks, the Oirat Mongols in the Eastern European Kalmykia, a Western subject

is naturally empowering to the individual who holds to it. And Sufist and Christian pantheisms would cross-pollenate one another. Norman Cohn tells us that it is "likely that Sufiism" had taken influence from "certain Christian mystical sects in the East," and that in exchange it had "assisted the growth of the mysticism of the Free Spirit," and that "every one of the features that characterized Sufiism in twelfth-century Spain—even to such details as the particoloured robes—were to be noted as typical of the adepts of the Free Spirit a century or two later."[1348] Amalric's pantheism, his teachings of Aristotle, and his neo-Platonism overlapped greatly with the Sufi influences the Free Spirit had been exposed to.

William Turner says, speaking of the Cathars and then the Free Spirit, that a "popular movement in the South of France" had "found its principal expression in the Albigensian heresy, while in learned and ascetic communities in the North, the anti-hierarchical mysticism of the Calabrian Joachim of Fiore was being combined with the more speculative pantheistic mysticism of John Scotus Eriugena."[1349] Amalric of Bena, the Amalricians, and the Free Spirit would have been right in the middle of such an effort. Cohn says that "Amaury's own doctrine" had been "a mystical pantheism which owed much to the Neo-Platonic tradition and particularly to the most distinguished exposition of Neo-Platonism that had been made in Western Europe, the [*Division of Nature*] of Johannes Scotus Erigena."[1350] Maurice de Wulf says that "Amalric of Bene drew from the De divisione his own pantheistic theories," and that even though the Pope "ordered that the work of the Palatine philosopher [...] should be burnt, it did not altogether disappear from literary circulation."[1351]

Amalric was not alone in his millenarianism, nor in his influence on the Free Spirit. Millenarianism was a very common theme among the Free Spirit, and was also inspired by Joachim of Fiore, whose themes, converging with Amalric's in some respects, taught that the trinity represented the past, present, and future ages. De Wulf says that "Joachim's interpretations made a great impression upon all the illuminati of the time, such as the Amalricians, and also in the thirteenth century, on the Spirituals and the Fraticelli of the Franciscan Order, who thought they saw the realization of Joachim's prophecies in the institution of the mendicant orders."[1352] Norman Cohn says that "[r]evolutionary millenarianism flourishes only in certain specific social situations," and that well-integrated peasants and artisans "might revolt or they might accept their situation; but they were not, on the whole, prone to follow some inspired *prophetae* in a hectic pursuit of the Millennium."[1353] He says,

> Unlike the leaders of the great popular risings, who were usually peasants or artisans, *prophetae* were seldom manual workers or even former manual workers. Sometimes they were petty nobles; sometimes they were simply imposters; but more usually they were intellectuals or half-intellectuals—the former priest turned freelance preacher was the commonest type of all.[1354]

Nonetheless, lay preachers *did* gain a following among the poor. Cohn also says that the "poor did not create their own millenarian faith, but received them from would-be prophets or would-be messiahs," and that the preachers, "many of them former members of the lower clergy," had taken "their ideas from the most diverse sources," such as "from the Jews and early Christians, and others from the

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of Russia. Philosophic exchanges had eventually carried ideas and conversations from Eastern Europe, the Middle East, and Asia to the rest of Europe.

[1348] Cohn, 152
[1349] Turner
[1350] Cohn, 152
[1351] de Wulf
[1352] de Wulf
[1353] Cohn, 281
[1354] Cohn, 284

twelfth-century abbot Joachim of Fiore," but that, still more were "concocted by the heretical mystics known as the Brethren of the Free Spirit."[1355]

Knight and Butler suggest that after Amalric had died, that the Amalricians had gone even "further with their heretical beliefs," that, as with the Joachimites, they had "declared that God had revealed himself, and would do so again, in a threefold manifestation," and that "the Age of the Father and the Age of the Son" had come, but that "the Age of the Holy Spirit" had begun as "God manifesting as Amalric himself. Some of the Amalricians took their master's words [...] to mean that they could do absolutely *anything* they desired, freed from the possibility of divine retribution."[1356] These claims, of course, echo the trinitarian claims of Joachim of Fiore, who had claimed much the same about the Ages of the Father, Son, and Holy Spirit. Rudolf Rocker tells us that

> The revolutionary urge of the masses was directed not only against the Roman Papacy, but was meant to abolish social inequalities and the prerogatives of the rich and powerful. The leaders of the popular movement felt that these were a mockery of the pure Christian teaching of the equality of men. Even after the church had achieved its power the spirit of the early Christian congregations, with their communal mode of life and the feeling of brotherhood animating them, had never been quite forgotten among the people. The origin of monasticism was to be traced to this cause; likewise, the spirit of millennialism, the belief in a thousand year reign of peace, freedom and common possessions. This found an echo also in the speeches of Joachim of Floris and Almarich of Bena.[1357]

As well as Eriugena, Sufis, Amalric, and Joachim, the Free Spirit found influence in the works of Aristotle, an influence from Ancient Europe on medieval Europe brought back from the Middle East, and popularized by such Islamic philosophers as Avicenna and Averroes, and by Amalric himself. The Heresy of the Free Spirit had also gained from a rising interest in esoteric religion, carrying over from Renaissance Gnosticism and Kabbalah. The widespread Cathar heresy in particular stands out, along with the sensationalized Catholic Holy Orders, such as the Hospitallers, the Templars, Teutonic Knights, who'd often taken to some heresy themselves during the Crusades.[1358] Among the Amalricians and the Brethren of the Free Spirit, and those who the Church associated with their heresies, including the Beghards and Beguines, free thought had been spread particularly strongly.

Norman Cohn says that the participants in the Heresy of the Free Spirit had been "gnostics intent upon their own individual salvation; but the gnosis they arrived at was a quasi-mystical anarchism—an affirmation of freedom so reckless and unqualified that it amounted to a total denial of every kind of restraint and limitation," and that they "could be considered precursors of Bakunin and Nietzsche."[1359] Gnosticism was inclined toward emanationism, which suggests that all things flow from a first principle of underlying reality, such as the neo-Platonic Source or the Monad. Gnostics held knowledge to be of primary importance and the ultimate saving grace, and often held it up to the level of divinity. Believing God to be something experienced in Nature, but especially from within, gnostic worldviews could be skeptical of authority which did not allow for the antinomian pursuit of truth. CrimethInc. writes that

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[1355] Cohn, "Introduction"
[1356] Knight[2] and Butler
[1357] Rocker[1]
[1358] The heretics included anyone from the Free Spirit that were part of the Radical Reformation to the Knights Templar who had taken part in the Radical Counter-Reformation, as I have so labeled it here. Together, the heretical radicals of the Middle Ages burnt at the stake for their shared gnosticisms, and bled on the battlefield one against the other, as with the Crusades against the Taborites and other radicals of the time by orders such as the Templars. Bound together in their gnosticism, they were nonetheless divided by class interests.
[1359] Cohn, 148

> one day, a new kind of mysticism appeared; those who practiced it were generally known as the Brethren of the Free Spirit. These were men and women who had gone through the mystical process, but returned with a different story: the identification with God could be permanent, not just fleeting, they announced. Once they had had their transforming experience, they felt no gulf between heaven and earth, between sacred and profane, between God and man. The heretics of the Free Spirit taught that the original sin, the only sin, was this division of the world, which created the illusion of damnation; for since God was holy and good, and had made all things, then all things truly were wholly good, and all anyone had to do to be perfect was to make this discovery.
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> Thus these heretics became gods on earth: heaven was not something to strive towards, but a place they lived in; every desire they might feel was absolutely holy and beautiful, and not only that — it was the same as a divine commandment, more important than any law or custom, since all desires were created by God. In their revelation of the perfection of the world and themselves, they even were able to go beyond God, and place themselves at the center of the world: accepting the Church's authority and objective world view had meant that if God had not invented them, they would not exist; but now, accepting their own desires and perspectives as sovereign, and therefore asserting their own *subjective* experience of the world as the only authority, they were able to see that if they had not existed, then God would not exist.[1360]

It's important to mention here that Crimethinc maintains a postmodern agenda as cultural Marxist quasi- or pseudo-anarchists, and so when they stress the subjective side of the Free Spirit, and though they are not incorrect, they do so at the expense of the objective side for cultural-political reasons. In reality, the Free Spirit, though they did hold a certain respect for the subjective side of life, were inspired largely by the neo-Platonism and Aristotleanism of Amalric of Bena, which was natural philosophy that stressed a great deal of objectivity. Like other pantheists, the Free Spirit were interested in bridging the gap of the subjective and objective, so as to grasp the Absolute. Pantheists typically adhere to a neutral monist metaphysic with corresponding epistemologies and ontologies.

Second to Amalric, the heresy had been spread by the alchemist and Amalrician, William Aurifex, and his Brethren of the Free Spirit. Norman Cohn says that the main influence of the Free Spirit was "a certain William, also a cleric and trained in theology, but known as *Aurifex*— which has resulted in his being regarded as a goldsmith but may have meant that he was a philosophical alchemist." He says that "the dormant magical powers of the soul, which it was the ambition of such alchemists to awake, were often symbolized by gold."[1361] Norman Cohn tells us that the Free Spirit, "elaborated into an all-embracing theological and political system," had been "fourteen in number and all of them clerics—parish priests, chaplains, deacons, and acolytes from Paris and its environs."[1362]

While the Cathars' adepts would be known as *perfecti* the adepts of the Free Spirit were often called *illuminati*. In fact, in Spain, a later sect of Free Spirit adepts are called *Alumbrados*, or *illuminated/enlightened*. Conspiracy authors Christopher Knight and Alan Butler relay to us that "*Illuminati* simply means 'enlightened ones', having a very similar meaning to the term 'Gnostic', one possessing *gnosis*, enlightened wisdom or knowledge," and that "its first recognized appearance comes [...] with the followers of a French theologian by the name of Amalric of Bena (Amaury de Bene)."[1363] The Alumbrados, who are possibly the source of the Jesuit Society, and following after Eriugena, seem

[1360] CrimethInc. Workers Collective, 42
[1361] Cohn, 152
[1362] Cohn, 152
[1363] Knight[2] and Butler

to have lent their name to the various *alumni* who are the graduates of colleges and universities, many of which were established or supported by Jesuits and Rosicrucians. These pantheist sects— the Amalricians and the associated Brethren of the Free Spirit— appear to be the original *illuminati*— "enlightened ones"— of the West. Their natural-mystical pantheistic doctrines informed the *illuminati* (or *alumni*) of France and beyond.

Of the Free Spirit, Cohn says that "the heretics were detected and rounded up," and that some of them had "publicly professed their heretical beliefs and were accordingly burnt," and that up until "the moment of death they gave no sign of repentence."[1364] Being burnt at the stake was a fairly common punishment for heresy during the period, so the Free Spirit was not alone in that. Fra Dulcino, Marguerite Porete, Jan Hus, Joan of Arc, Girolamo Savonorola, Giordano Bruno, and many others faced such a fate. Even the Knights Templars, who had become too powerful for the Church, even having claim to have started the first formal system of bank checking, had faced burnings at the stake. One could be burned for having an alternative view of God or the Holy Trinity, by denying the divinity of the officials of the Church or the Church itself, by denying that the bread given at communion was the literal body of Christ, or so on. Despite its repression, the Heresy of the Free Spirit ultimately spread to and inspired the establishment of a large number of sodalities and confraternities, including those associated with the Beguines and Beghards, the Friends of God, and Brethren of the Common Life.

Anabaptist reformers such as Henry of Lausanne, followed by mystics such as Amalric of Bena, Joachim of Fiore, and the Heresy of the Free Spirit seem to have left quite a mark in the minds of textile workers, particularly the Beguines (whose *beguinages*, or lay convents, are often by waterways such as to provide power for their work in textiles) and their less influential, male counterparts, the Beghards, and those who followed after them. The *Beguines* and *Beghards* were lay religious people who dedicated themselves to communal life in a monastery, or to roving around and spreading their heretical ideas and radical concepts more independently or nomadically. They were particularly involved in textile, educational, and medical work, and were dedicated to helping one another against the evils of old age and sickness. They represent some of the strongest instances of mutual cooperation amongst the underclass in the medieval period. Most importantly, perhaps, Beguines and Beghards were especially receptive to the Heresy of the Free Spirit. Mechthild of Magdeburg was a Saxon Beguine. She said that a "fish cannot drown in water, a bird does not fall in air. In the fire of creation, God doesn't vanish: The fire brightens. Each creature God made must live in its own true nature; how could I resist my nature, that lives for oneness with God?" She holds that a "noble soul commands itself, and not others."

Turlupins, too, were associated loosely with the heresy, and were related to the Beguines and Beghards, as well, being a heretical sect that called themselves the "*Society of the Poor*." Jeanne Dauberton was a Turlupin leader who was brunt at the stake for witchcraft and heresy.

Marguerite Porete, sometimes considered a Beguine, and a potential adept of the Heresy of the Free Spirit, was burned at the stake for her work called *Mirror of Simple Souls*. Her title may reflect some of the discussions that may have surrounded Islamic influence from Sufi thinkers. A theme from Ibn Arabi seems to show itself through Marguerite Porete's *The Mirror of Simple Souls*, as Ibn Arabi had described human beings as mirrors for God, by which God can know Himself, by seeing His reflection in the human beings. And interestingly enough, her concept of self-annihilation had been shared by the Sufi heretic, Mansur Al-Hallaj, who had been born a cotton carder, and so was connected to the textile industry, which was also a common place for European heresy. He had taught the masses to seek God within themselves, and idealized self-annihilation and ego-death. Marguerite did the same.

[1364] Cohn, 152

Clifford Harper, in his *Anarchy: A Graphic Guide*, says that "[t]he Free Spirit was probably the world's first major anarchist movement, flourishing throughout the Middle Ages in virtually every part of Europe."[1365] Knight and Butler further say that "Amalrician communities continued, at first openly, and then in secret, across many frontiers but especially in Champagne," and that they "had a profound bearing on other communities, such as the Beghards." Further, "Amalric also impressed a man whose name is still well known in religious circles [...] known as Meister Eckhart."[1366]

Meister Eckhart was a prominent German mystic and theologian, sometimes associated with the Beghards and Beguines (whose attraction he had gained) and more readily with the Friends of God. Eckhart taught about detachment and emptiness, similar to a Buddhist, and was a Dominican, known for their use of rosaries, derived themselves from Buddhist prayer beads. However, he believed God was present in the soul of the individual, and that once emptied, one should reconstruct oneself of the simple goodness of God, which he understood as an overabundance of love in a neo-Platonic fashion, a boiling over from the Source. He had taken some influence from John Scotus Eriugena. He was tried as a heretic, but died before a verdict was rendered. Nicholas of Cusa studied Meister Eckart, as did Henry Suso, a very popular writer of his time.[1367]

The *Friends of God* was a democratic lay group of pious Christians, which included both clergy and laypersons, and which had grown from out of the teachings of Meister Eckhart and his followers, John Tauler and Henry Suso. Later, Nicholas of Basel would become their leader, though he was condemned as a Beghard and burned at the stake. The Friends of God became associated with the Reformation.

These influences would lead toward the creation of the later Brethren of the Common Life.

Radical Reformers

While the most radical of the lot, in some sense, the Free Spirit were not the only heretics that concerned the church, or that would influence the Radical Reformation.[1368] The heretic and reformed banker and silk merchant, Peter Waldo, in renouncing his wealth and becoming a lay preacher, had made a major impact, as well, and before Amalric, leading to a movement called the *Waldensians*. Like the Cathars and Bogomils, Peter Waldo and the Waldensians were probably living in the wake of the Paulicians in the Eastern Mediterranean. Matt Steffon of Encyclopaedia Britannica reports, in "Valdes," that Peter Waldo had been a "successful merchant" who had "underwent a religious conversion, gave away his wealth, and began to preach a doctrine of voluntary poverty." He says Waldo "and his followers—called the Poor, or the Poor of Lyon—were excommunicated for violating the ban on preaching and were banished from the city," and that they "were formally condemned at a church council [...] along with other alleged heretics," and that this "forced them to begin traveling and teaching in secret."[1369] Many Protestants look back favorably to Waldo.

A movement like the Waldensians had been building around John Wycliffe's teachings, too, called the *Lollards*, a word which would become synonymous with *heretic*. John Wycliffe had translated a Bible into vernacular so that the laity could read it. Of this, John Stacey at the *Encyclopaedia Britannica* writes, in "John Wycliffe," that there had been "two translations" of Wycliffe's Bible and that the "Bible

[1365] Harper, 2
[1366] Knight[2] and Butler
[1367] Eckhart would be picked up later by German idealists and Romanticists of the Counter-Enlightenment. Many of the works of heretics of the Radical Reformation— here including modernist Catholics— would be used later on as part of the Counter-Enlightenment. Not everyone who made it to the Reformation made it into Enlightenment.
[1368] Or what would become the conscious Mutualism of the working class
[1369] Steffon

became a necessity in his theories to replace the discredited authority of the church and to make the law of God available to every man who could read." Along with "a belief in the effectiveness of preaching," it "led to the formation of the Lollards." However, the "precise extent to which Wycliffe was involved in the creation of the Lollards is uncertain," but "they propagated his controversial views." Stacey says that "the year when Wycliffe finally retired to Lutterworth, the discontent of the labouring classes erupted in the Peasants' Revolt," but that his "social teaching was not a significant cause of the uprising because it was known only to the learned, but there is no doubt where his sympathies lay. He had a constant affection for the deserving poor."[1370] William Tyndale was a Lollard who was executed for, like Wycliffe, translating *The Bible* into English.

The Lollards had participated in uprisings themselves, as with John Ball and the Peasants' Revolt. John Ball was a traveling radical priest without a parish, often consider a proto-Lollard, and then a Lollard proper, who was famous for having preached the message of John Wycliffe and for having taken part in the Peasants' Revolt, one of the largest revolts of peasants ever to occur.[1371] His most famous sermon contained this commonly-cited passage:

> When Adam delved [meaning to work the fields] and Eve span [as in textiles], Who was then the gentleman? [meaning, 'Where were the nobles in the Garden of Eden?'] From the beginning all men by nature were created alike, and our bondage or servitude came in by the unjust oppression of naughty [evil] men. For if God would have had any bondmen from the beginning, He would have appointed who should be bound, and who free. And therefor I exort you to consider that now the time is come, appointed to us by God, in which ye may (if ye will) cast off the yoke of bondage, and recover liberty.

Ball would be hung, drawn, and quartered, his head put on a pike, and his body parts displayed for all to see in different towns. But the Lollards would go on to influence the democratic practices of Congregationalism, and their practice of burying the dead of mourning families probably lent itself to the early practices among the Mutualist friendly societies of providing burial services.

Jan Hus was a theologian who had been burned at the stake for heresy, after having attacked the clergy for its moral failings and taking of indulgences, and having openly preached in defiance of the Church. Hus had himself been a follower of John Wycliffe, who had attacked the privileged status of the clergy and translated the Bible to make it more accessible to those who did not know how to read Latin. Cohn writes that the demand for reform was adopted by Hus, who had ensured that the Lollard "movement ceased to be merely local and became as wide as Latin Christendom." Hus had been "a popular preacher whose favourite theme was the corruption and worldliness of the clergy." His teachings were feared by those whose religious authority rested on the ignorance of the masses to their conditions. Jan Hus was starting to wake the masses up to the power and control that their ignorance allotted to authorities. Cohn, however, tells us that Hus "offended simply by refusing blind obedience to his ecclesiastical superiors; but that was enough to cost him his life," and that the "core of his 'heresy' was his claim that the Papacy was not a divine but a human institution, that not the pope but Christ was the true head of the Church, and that an unworthy pope should be deposed." Hus's teachings about the earthly nature of the Church would gain a significant following, particularly in Bohemia, where even a significant proportion of nobles would be influenced by him. The influence of Hus's teachings on the nobility would cause major political changes in Bohemia. Cohn, in fact, says

[1370] Stacey
[1371] This occurred during the Little Ice Age

> Hus's execution turned the unrest in Bohemia into a national reformation. For the first time [...] a nation challenged the authority of the Church as represented by pope and council.[1372]

The Hussites, followers of Hus, represented a mass movement of heretical craftworkers and peasants, and one that, like the Cathars, had become militarily significant, claiming vast amounts of territory. Having no patience with the execution of Hus, they took to significant military action. While there were a significant number of lesser nobles involved in the Hussites, Cohn writes that the "great majority of these radicals belonged to the lower social strata; they included weavers and other cloth-workers, tailors, brewers, smiths—in fact manual workers in many trades." Despite their lower-class conditions, though, these individuals would have a significant impact. In fact, Cohn says that the "part played by these people was so striking that Catholic polemicists could even pretend that the whole Hussite movement had from the very beginning been financed by the guilds." However, Cohn stresses that those participating were not wealthy, even those among the participants of the guilds. Those who did participate tended toward radicalism. He says that "if it was the guilds that organized and directed the radical movement," that "the rank-and-file were largely drawn not from the skilled artisans but from the lowest strata of the population—the heterogeneous mass of journeymen, unskilled workers, indentured servants, beggars, prostitutes and criminals," and that the "radical wing of the Hussite movement was largely recruited from this harassed proletariat." He says,

> Radicalism also found massive support amongst the peasantry. The bulk of the rural population had long been dependent on the lords, ecclesiastical or lay, who owned the land.[1373]

In particular, the radical Hussites called the *Taborites* are of interest to Mutualists because they formed something of a democratic society that has been described as anarchistic. Some of the Taborites had been adepts of the Free Spirit, a number of them nudists, becoming known as *Adamites*. The Taborites were known to have held everything in common and to have made decisions in assemblies. Rudolf Rocker says that "[t]he movement of the so-called Taborites embraced especially all democratic elements of the people up to the communists and chiliasts and was inspired with an ardent courage for battle." Similarly, Cohn says that the "extreme Taborites" held that

> the Millenium was to be characterized by a return of the lost anarcho-communist order. Taxes, dues, rents were to be abolished and so was private property of all kinds. There was to be no human authority of any sort: 'All shall live together as brothers, none shall be subject to another.' [...] 'All lords, nobles, and knights shall be cut down and exterminated in the forests like outlaws.'[1374]

As can be seen, the Hussites had much in common with modern radicals. They declared that there would be an end to taxation, that there would no longer be servants and masters, and that property would be held in common. This is a theme that can be found in many anarchist thinkers later on.

The Hussites, and especially the Taborites among them, had been a strong force of proto-Protestantism, having gained much influence, and having had become a "political" power unto themselves, resulting in the Hussite Wars. The Hussite Wars were crusades against the Hussites, wherein the Hussites proved themselves to be a significant military force. In peasant armies, they won victories against professional crusaders. Rudolf Rocker tells the story, saying that

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[1372] Cohn, 207
[1373] Cohn, 208
[1374] Cohn, 215

> Pope Martin V in a special bull called all Christendom to a crusade against the Bohemian heresy, and an army of 150,000 men recruited from all parts of Europe moved against the Hussites. Now revolt arose all over the land to a devouring flame. Calixtines and Taborites, threatened by the same immediate danger, let their inner differences rest for the time being and united quickly for common defence. Under the leadership of the aged Zizka, an experienced warrior, the first crusading army was bloodily and decisively beaten. But that did not end the struggle; pope and emperor continued their attacks against the Bohemian heresies; and thus developed one of the bloodiest of wars, waged on both sides with frightful cruelty. After the Hussites had expelled the enemy from their own country they invaded the neighbouring states, wasted cities and villages, and by their irresistible bravery became the terror of their foes.
>
> This brutal warfare lasted for twelve years, until the Hussites put the last army of the crusaders to fight in the battle of Taus. The result of the peace negotiations, concluded at the Council of Basle, was the "compact of Prague," which gave the Hussites far-reaching concessions in matters of faith and, above all, announced the renunciation by the church of its estates which the Czech nobility had appropriated.[1375]

Jan Zizka, a lesser noble and a general of the Taborite army, is considered quite possibly the best military leader of all time for his defeating of armies with vastly superior technology, numbers, and training to his own, and for his innovative strategies. Many in the Taborite army were commoners, but they were victorious over much larger armies of knights through their strategic use of armed wagons, in which they made some of the first European use of gunpowder, a technology passed along the Silk Road.[1376] Unfortunately, the Taborites would learn the failures of communism the hard way. Pointing to the inevitable end of the Taborites, Cohn says that "the Taborite revolutionaries were so preoccupied with common ownership that they altogether ignored the need to produce," and that "the more moderate Taborites complained at their synod, 'many communities never think of earning their own living by the work of their hands but are only willing to live on other people's property and to undertake unjust campaigns for the sole purpose of robbing.'"[1377]

What Cohn is describing above is not unlike the degenerate "lifestyle politics" of Marxist situationist-inspired anarchists such as the CrimethInc. "Ex-Worker" Collective, who, at least in their early years, promoted dumpster-diving, vandalism, rioting, squatting, train-hopping, and other lifestyle approaches to not working, branded as a form of revolutionary "dropping out," for which they were often ridiculed. Of course, as Cohn continues, "the anarcho-communist experiment had soon to be abandoned," because no matter how "reluctant the experimenters were to do any work, they could not live without it; and soon the artisans were organizing themselves in a system of crafts very similar to that existing in other Bohemian towns."[1378] Rocker says that the end of the Hussite Crusades

> concluded the war against the external enemies, but only to make place for civil war. During the short breathing spells permitted the Hussites in the war against pope and emperor the differences between Calixtines and Taborites had flamed up anew, repeatedly leading to bloody conflicts. As a consequence, the Calixtines had repeatedly started negotiations with the pope and the emperor. And so it was inevitable that after the conclusion of peace, in which outcome they were chiefly instrumental, they should be supported against the Taborites by their former

[1375] Rocker[1]
[1376] This would eventually lead to the industrial revolution, by putting an emphasis on combustion technologies
[1377] Cohn, 217
[1378] Cohn, 218

> enemies to the best of their ability. In May, 1434, there occurred between the two parties the murderous battle of Lipan, in which thirteen thousand Taborites were killed and their army almost completely annihilated.
>
> With this the popular movement was definitely defeated, and there began hard times for the poor populace of city and village. But thus early it became apparent that the revolutionary popular movement, which by its own or others' fault had come to be involved in a protracted war, was forced by circumstances to abandon its original aims, because military demands exhaust all social forces and thereby nullify all creative activity for the development of new forms of social organization. War not only affects human nature calamitously in general by constant appeal to its most brutal and cruel motives, but the military discipline which it demands at last stifles every libertarian movement among the people and then systematically breeds the degrading brutality of blind obedience, which has always been the father of all reaction.[1379]

The Hussites had put up a good fight, controlling a vast amount of land, and the Taborites among them would have an influence of their own. The experiment in communism would no doubt leave a lasting mark in the minds of outsiders, particularly those who may have had dreams of a Tabor of their own. This experiment in violent anarcho-communism would likely influence a more moderate or conservative outlook among some of those in the textile industry, some of whom may have influenced the development of Mutualism as we have come to know it in the 21st century. And, at any rate, the Hussites helped to kick off the Radical Reformation.

The Hussites were accompanied in the efforts of the Radical Reformation by other groups such as the Waldensians, Lollards, Beguines and Begards, as well as by unitarians, universalists, pantheists, and mystics of other faiths, as well as by Renaissance forces of naturalism and magic coming largely from out of ancient pagan sentiments, including esoteric sources like Hermeticism, Gnosticism, Sufism, and Kabbalah as well as folk beliefs and mundane "witchcraft." Many of the peasants' revolts and heresies included weavers, a bunch of textile workers that has been particularly prone to exposure to "dangerous" ideas. The Cathars were known to have many weavers among them, as were the Hussites, and the Heresy of the Free Spirit was largely carried on by Beghards and Beguines who were also attached to the textiles industry. Many of the heresies common to the weavers were forms of gnosticism and pantheism, and may come from Hermetic sources shared in the Renaissance, Gnosticism coming from the East by way of groups such as the Bogomils, or from native pantheism coming out of Celtic Christianity as might be found in the philosopher-theologian John Scotus Eriugena or in the Cardinal Nicholas of Cusa. These influences found themselves in the thought of the Waldensians and Stedinger—both called *Luciferians* by the Church—and in the Brethren of the Free Spirit, led by the likely-alchemist and Hermeticist, William Aurifex. Many of these heresies, perhaps especially the Free Spirit, also owed their existence to natural philosophy and natural magic, such as the Greek *physikoi* and Hermeticism. Anabaptism, which had centered on the rejection of infant baptism and the voluntary baptism of adults, had become an especially prominent belief system among proto-Protestants, and was behind many of the peasant revolts. Views such as Biblical unitarianism—the antitrinitarian view that Jesus was not God incarnated— and universalism—the eschatological belief that everyone goes to Heaven— were being met with millenarian beliefs informed by people such as Joachim of Fiore that suggested that a new millennium would be brought about, making the holders of these beliefs particularly antsy to see an end to feudalism.

[1379] Rocker[1]

Not all of the Radical Reformers were necessarily Anabaptists or Protestants. There were also radical reformers from within Catholicism, especially as inspired by sodalities and confraternities such as the Free Spirit, the Beguines and Beghards, and the Friends of God, who would become associated with early efforts of Catholic modernism. Modernist Catholics and other radicals did not always get along, either, as with the condemnation by Nicholas of Cusa of the Hussites. Nonetheless, Catholic modernists and the other radical reformers could agree that much change was needed within a largely corrupted Catholic Church. Among the Catholic modernists, the *Modern Devotion*, was the confraternity known as the *Brethren of the Common Life*, founded by Gerard Groote, an itinerant preacher and friend of John of Ruusbroec. The Brethren of the Common Life lived together in communal households where they studied, ate in common, and worked together. They became well known for their schools and libraries. The Brethren of the Common Life would have both Radical Reformation and Moderate Reformation elements, having radicals such as Nicholas of Cusa and Ramon Llull and moderates such as Erasmus and Martin Luther. Martin Luther would become the focus of the Moderate Reformation, while the humanist Erasmus rejected the violence between both Protestant and Catholic.

Most of these heretics may be considered a part of the proto- or the Radical Reformation, which must be distinguished from the Moderate Reformation of Martin Luther and John Calvin. Proto- and Radical Reformation thought, as well as pagan natural philosophy and natural magic, would develop into the radical side of the Scientific Revolution by way of people such as Giordano Bruno and Paracelsus, both described as pantheists, and Berardino Telesio, whose natural philosophy would influence the pantheist Tommaso Campanella (as well as Bruno).

Holy Crusaders and Inquisitors

The *Crusades* were largely wars on infidels to the Catholic faith, such as upon pagans, Jews, and heretics. The first of the Crusades had actually been the *People's Crusade*, led by Peter the Hermit and Walter the Fearless (better known mistakenly as Walter the Penniless), a popular crusade of commoners. *Popular crusades* are distinguished from the *official crusades* sanctioned by the Church, and included also the Children' Crusade, both Shepherds' Cruades, and the Crusade of the Poor, typified by untrained armies acting on their own accord.

The People's Crusade involved millenarian beliefs inspired in part by natural events such as eclipses and meteor showers. Peter himself was a monastic figure known to wear simple clothes and to ride a donkey. The People's Crusade caused problems especially for Jews, but also for others who had to stand their presence, before it was crushed by the Turkish forces. The People's Crusade was the prelude to the First Crusade, among nine or so that are numbered, many other crusades being identified since that time.

The *Rhineland Massacres*, during the Peoples' Crusades, were pogroms against Jews, who were considered to be enemies of Christianity— in fact responsible for the death of Jesus Christ— and homeland enemies at that, nearer than the Muslims in the East. As well as being seen as the murderers of Christ, the Jews were in fact beneficiaries of *usury*—lending at an unfair gain to oneself, as with interest on monetary loans—, putting Christians into debt. Christianity typically forbade usury, and even long before that usury was described as *chrematistics*—making something from nothing—by Aristotle. As Aristotle himself had said, "usury is very justifiably detested, since it gets wealth from money itself rather than from the very thing money was devised to facilitate." He says, "of all the kinds of wealth acquisition this one is the most unnatural." Concerns regarding usury had already been concretely established in Western culture. Jews were also suspected of poisoning wells, blood libel, and human sacrifices. Some have traced anti-Semitism to Godfrey of Bouillon, who is said, by Solomon bar

Simson, to have sworn to avenge the blood of Christ by exterminating the Jews. Godfrey of Bouillon may have participated in pogroms himself if not for having been ordered not to. Godfrey denied the claim that he wanted to kill Jews, however. Plundering the Jews allowed the crusaders to stock up on supplies. Peter the Hermit is not known himself to have preached against the Jews, but his forces were certainly involved in the plundering of them. The crusaders tended to see any support for the Jews as having resulted from bribery. The Christian burghers would offer refuge to Jews in their homes and even fought against the crusaders at times; the Jews would also find refuge in the castles of favorable nobles. Jews would also be targeted in the other popular crusades: both of the Shepherds' Crusades and the Crusade of the Poor.

The heretics of the Radical Reformation would be put down by crusading knights, particularly those among the Teutonic Knights, Templars, and Hospitallers. The Livonian Crusades, Prussian Crusades, and Lithuanian Crusades, among a number of other Northern Crusades, were set about to convert pagans, while the Albigensian Crusade, Bogomils Crusade, Bosnian Crusades, Hussite Crusades, and Walensian Crusade were crusades against heretics. However, there were also "political" crusades, such as the Stedinger Crusade and the Barons' Wars. In contrast to the popular crusades, the official crusades mostly involved ecclesiastical control, conquests of Papal, noble, and some mercantile power. Another goal of the Crusades was to clear up trade blockages along the Silk Road into Europe (such as those established prior by the Turkic-Jewish Khazars after the fall of the Chinese Tang Dynasty and maintained by the Seljuk Turks and later the Ottoman Empire, among others). But the general theme of the political Crusades was the importance of protecting the West from the Eastern encroachment, signified especially by the loss of the "Holy Land" to Muslim forces of Turkish and Arab backgrounds. Europe had long sustained repeated encroachments from the East from the Huns, Mongols, Turks, and Arabs along its Easterly and Southerly-most parts, particularly in Slavic and Spanish areas. Many in the popular crusades had considered the Jewish diaspora in Europe to represent further encroachment from the East, and questioned the wisdom of their rulers in extending what was perceived to be certain privileges to the Jews. The Crusades had represented an age-old battle between East and West, and lost ground to the East. Buckminster Fuller says,

> We have seen the Greek Alexander the Great crossing Persia and reaching the Indian Ocean, thus connecting with the Phoenician trading to Asia. A thousand years later the Crusaders—ostendsibly fighting for holy reasons— were the Indian Ocean-Phoenician-Venetian-Veeking power structure fighting the older overland-Khyber Pass power structure over mastery of the trade route between Asia and Europe.[1380]

Fuller also points out that the Romans had done the same thing centuries prior.

The main military might of the Crusades was organized through the holy military orders of the nobles, most prominently among them the Teutonic Knights, Knights Hospitaller, and especially the Knights Templar. These orders helped to fight for the control of Jerusalem as well as against infidels and schismatics at home. The *Teutonic Knights* (of St. Mary's Hospital) were established to aid in pilgrimages, establish hospitals, and to subdue and convert heathens in Europe before the official Crusade. They contained the older Order ot Dobrzin. And they were governed by way of a General Chapter, a collection of involved priests, knights, and "half brothers," who elected a Grand Master. They became a governing aristocracy at one point, but became weakened by Lutheranism. The *Hospitallers*— Knights of the Order of the Hospital of St. John of Jerusalem or the Knights of Malta— were founded in Jerusalem for charitable purposes, especially related to hospitals, by Gerard Martigues. They had sovereign lands for some time. Some of the Hospitallers took some part in the Reformation. The Order

[1380] Fuller, 71

includes Protestants but some are Catholic. The *Knights Templar*—the Order of the Poor Knights of Christ and the Temple of Solomon— was founded in Palestine by Hughes de Payens and others. The Templars were the main Crusaders tasked with taking the Holy Land from the infidels, followed by the Hospitallers. Ordoric Vitalis maintained that the future king of Jerusalem joined the Knights Templar. They were supposed to protect pilgrimages, and its knights had oaths to chastity (similar to Cathars), obedience, and poverty. Its governance had majority-rule on major issues but otherwise the Grand Master maintained authority. The Templars became very powerful with a lot of land and castles, had their own churches, were free from tithes and taxes, and became their own ecclesiastical society. Most importantly, they were becoming an important international banking power, but were known throughout Europe as a charity as well as a religious military order. Because of their immense power, royals and other nobles plotted against them. Jacques de Molay, a Grand Master, was eventually tortured and then burned at the stake as a heretic after renouncing his forced confession. The fall of the Templars allowed the Crusades to lose ground and Eastern Europe to fall to the Turks.

The religious military orders, especially the Templars, are culturally important for a number of reasons. They may have been an important means of conveying more Easterly religious beliefs, like Hermeticism, Kabbalah, and Gnosticism, into Europe and on to Europeans. They were something of an elite counterculture, which would go on to inspire rebellious elites on into today. And they were very powerful, despite never having established a sovereign government of their own, having instead created a Christian banking empire that would be rivaled only by later "Court Jews" and Protestant bankers. The Templars maintained practices such as offering demand notes in exchange for local currencies, the demand note then being able to make purchases from within their larger network. This allowed travelers a means to better secure their money. It allowed Templars to compete with Radhanites.

When the crusading nobles came home from the crusades and their castles were occupied by appointees who refused to give them up, on the grounds that they were now the owners by way of occupancy, use, and defense of them (squatting), and so held allodial title to them, the common law agreed. The nobles appealed to the King, who established courts of chancery and chancellors to deal with the matters by way of the particularistic means of equity.[1381] It was Edward I, a Norman son named after an Anglo-Saxon, and the originator of parliament, who introduced the courts of chancery and equity laws. *Courts of equity*, or *courts of chancery*, were courts that dealt with petitions to the King, who delegated his authority to a chancellor, to settle issues where common law consequences were considered to be insensible, especially as it related to bookland. Equity was considered distinct from legality. It was not legislative, but established precedents similar to common law. The equity courts could do things common law courts could not, such as forbidding or commanding certain actions, as in acts of *subrogation*, the stepping into the shoes of the offending party to recover damages. These courts could not change the ownership situation as it had come to be under the common law, but could command the appointees to act with fiduciary duties such that the equity of the asset belonged to the nobles as beneficiaries. From these courts, then, developed conceptions of trusteeship and fiduciary duty, and increasingly the clergy took upon themselves trusteeships to further ensure matters followed the terms of the trust. This was an early form of positive and particularist applications of law that was not entirely appreciated. In fact, the power of the chancery and that of the courts of equity was challenged by Edward Coke in his *The Institutes of the Laws of England*, who suggested strict adherence to the common law instead, pointing to the discretionary powers of chancellors. In *Commentaries on the*

[1381] Legal particularism is a non-native important into Europe, which has long preferred a universalist approach to law systems. *Particularism*, as opposed to universalism, holds that there should be exceptions made for favored special interest groups. An example of this is anti-Semitism legislation which serves to protect Jews from criticism. Legal particularism is the source of all legal privilege.

Laws of England, William Blackstone also pointed out concerns relating to the discretionary power of chancellors, though he acknowledged a need for courts of equity. Others, such as F.W. Maitland, A.H. Chayton, and Paul Brand, have made similar observations closer to our own time. Still, equity was essential to the development of guarantees, trusts, insurance, bills of exchange, and other such institutions and instruments. Edward I had given Jews their own courts, the Exchequer of the Jews, but eventually put restrictions on their moneylending. Jews in England would be known as *servi camerae regis* (servants of the king's chamber).

Coinciding with the Crusades, and occurring during a time of climatic cooling, was the *Black Plague*, a ruthless bubonic plague epidemic that wrecked much of Europe. *Bubonic plague* is caused by bacteria that causes a swelling of the lymph nodes, among other flu-like symptoms, and is easily spread. Armies were known to catapult plague-ridden corpses at their enemies. The Mongols having done so is one possible reason for the spread of the Plague. However, it may be possible that it was purposefully released first in Malta. The *bulboes*, or infected lymph nodes, have been known to be particularly weaponizable. Illness has long been weaponized.[1382]

The Crusades were ultimately a failure, because land was lost to the Muslims and heretics won out in the Reformation. But the Crusades did succeed at opening up trade blockages for some time, spread knowledge that developed into heresies and radical and liberal politics, helped to dissolve feudalism, and to build cities. The number of lives lost in the process can surely never be counted.

Also coinciding with the Crusades was the Inquisition of the Counter-Reformation. The *Inquisition* was a system of Catholic tribunerals used to sentence the heretics, natural philosophers, Jews, Muslims, and witches of the time to harsh punishments.

The Inquisition is most famous, perhaps, for the prevalence of the use of torture and for its complex torture devices, used primarily to punish heretics and sometimes to extract secrets or confessions from them. Tortures could range anywhere from being put in "the stocks," being branded with a hot iron, being whipped, being hung slowly, burned at the stake, or drowned, being mutilated, being flayed (skinned alive), being impaled or sawed in half, having one's body stretched on "the rack," having one's limbs broken and weaved into a wagon wheel's spokes before being put to bake in the sun and be eaten by birds, having one's eyes burned out, having one's tongue removed or nailed to a stake, and more. This was a clear and public disregard by the Church and state for one's body and soul, and that was the point to be made. Executioners often wore masks so as not to have their identity known by the public. Nonetheless, executioners were also seen by some as healers, particularly by those who would stand by waiting to buy blood from the executioner for drinking, a habit especially common to epileptics and not at all uncommon for the time.[1383] Many heretics who were marched to their deaths on the gallows, stake, chopping block, or etc. preached their heresies along the way. Seen by many among the crowd as pious and good Christians who were being executed without good reason in the most vicious and cruel of ways, this became a problem for the authorities because movements among the commoners would develop around the public outrage that was inspired.

[1382] Hittites drove sick people to their enemies, as with those infected with *tularemia*. Scythians were known to dip their arrows into corpses, causing *tetanus*. George Washington would quip that he was not surprised that a smallpox epidemic broke out at the beginning of the American Revolutionary War, and had his soldiers inoculated. Biological warfare is also well-documented against the Native Americans

[1383] Even Paracelsus, while not necessarily an advocate of executions, believed medicinal cannibalism to be a potent means of healing. This was a very common belief at the time, held according to the principle that "like attracts like" or "like heals like"

Especially concerning for the Inquisition had been the growing popularity of Catharism, among the myriad of other heresies. Catharics stood in direct contrast to Catholics, though the Cathars simply referred to themselves as *Good Christians*. They were otherwise known as *Albigensians*. The *Cathars* were metaphysically dualist Gnostic deists, believing there to be two counterveiling forces of existence, the evil god of the *Old Testament*, Satan or the Demiurge, and the good god of the *New Testament* with which Christ was affiliated. Cathars held that the spirit was androgynous, but that it had been given a sex by the evil god. They believed in reincarnation.

Perhaps Cathars themselves, or else otherwise gnostics of sorts, the Knights Templar and other mystical orders of the nobility would also be condemned by the Inquisition, as would pagans of many kinds and those accused of witchcraft, but also atheists who denounced religion altogether or scientists who'd taken to too much philosophy. Inspired by Joachimite millenarianism, Tommaso Campanella attempted to form an egalitarian community, for which he was tortured on the rack. Mennochio, a self-educated miller, had declared in his trial that "God has given the Holy Spirit to all, to Christians, to heretics, to Turks, and to Jews; and he considers them all dear, and they are all saved in the same manner." He decried the use of Latin in court as a crime against the poor, and the Church as a business. He would be burned for his views. Herbalists and other natural magicians such as Narbona Dacal were burned at the stake. Famously, Nicolaus Copernicus and Galileo Galilei avoided being executed for their scientific achievements, though they were silenced from popularizing their ideas. Giordano Bruno would be burned at the stake, however, for his pantheistic beliefs and his cosmological views that the stars were suns burning like our own and had planets with life on them. Lucilo Vanini had been convicted as an atheist despite his not having been one, and his tongue was cut out, he was strangled, and then his body burned. Pietro d'Abano was tried for atheism due to his astrological beliefs. Crypto-Jews and Crypto-Muslims would also be punished by the Inquisition, as would pagans. Groups such as the Benandanti, for instance, represent relict, Neolithic pagan fertility cults. They believed that being born with a membrane covering one's head, as members of the cult were, provided nocturnal and spiritual powers that allowed them to shapeshift and travel into the spirit realm to battle evil spirits, representing the forces of plenty against those of shortage.

Others besides heretics were also tried and punished along these lines, sometimes under the authority of the Inquisition but not always. Among these were either truly vicious heretics or those who were forced into admission of guilt for crimes of which they were innocent, by way of torture. Many historians suggest that there were many lies told about people, leading to their conviction and execution, while others hold that these are true stories, something agreed upon also by some also-divided anthropologists. Some of the heretics were political problems rather than religious problems. For instance, Matthias Klostermayr, the Bavarian Robin Hood, was broken on the wheel. Heinrich Dolle had been executed by way of the breaking wheel for the aggravated murder of a Jew. But others were considered to be werewolves, sorcerers, cannibals, or so on. Angele de la Barthe was accused of having been a witch who had sex with the Devil and bore a child with a hairy face and a tail, having raised it on babies she killed for it. She is cited at times as among the first to be put to death for witchcraft during the Inquisition. Blaise Ferrage lived in a cave in which he lured peasants and ate them, for which he was broken on the wheel. Sawney Beane, his wife the witch Black Agnes Douglas, and their large multigenerational, incestuous family, or clan, were caught living in a seaside cavern littered wth drying and pickled human bodyparts and wealth accumulated from highway victims, perhaps having eaten as many as a thousand or more individuals over a period of twenty-five years or so. Sawney, his wife, fourteen children, and thirty-two grandchilren and incest-conceived children by way of his elder children, were all executed. In the search for them, innocent had been hung, but crimes had continued. One of the Beane daughters is said to have escaped, top have planted a tree called the *Hairy Tree*, from

which she would later be hung. Peter Stumpp was a wealthy farmer who had been accused of lycanthropy, black magic, and cannibalism, including the eating of fetuses removed from women. For this, he would be placed on the wheel, defleshed with hot pinchers, smashed, decapitated, and burned with his already-flayed and strangled mistress and daughter. Other werewolves included Gilles Garnier, Henry Gardinn, and the tailor Nicolas Damant. Peter Niers had been broken on the wheel before being drawn and quartered for having been a serial killer, including for his eating of fetuses taken from women, being known as a black magician and shapeshifter. A wealthy cave-dweller named *Christman Genipperteinga* had been known for maintaining a sex slave and for serial killing and robbery, as well as infanticide, and was also broken on the wheel for his misdeeds.

Skeptics have declared that, for the most part, stories of witches and werewolves and such things are complete fabrications that were established for the sake of political or—what is the same— religious ends. Along with Siamese twins and deformed people, however, the Renaissance naturalist and collector of curiosities, Ulisse Aldrovandi, in his *History of Monsters*, has a number of drawings involving *hypertrichosis* of different types, as well as hermaphroditism, and depictions of prehistoric skeletons, but also creatures like werewolves, centaurs, and satyrs. Aldrovandi, a very serious naturalist, had coined the term *geology* and his combined interests of geology, zoology, and botany appears to have anticipated paleontology, though he is generally regarded as a natural historian instead. He'd gained these interests while being punished for his own heretical Anabaptist beliefs.

The onset of the Crusades and Inquisition would be followed by the Hundred Years' War, a military conflict between France and England over the title to the French crown. The King of England had been the son of the Queen of France, and so when the King of France died he had tried to claim the throne from his cousin, Phillip, who would be crowned King. The English King had himself been French, and the English ruling class at the time had been French-speaking, the Normans having displaced the older Anglo-Saxon ruling class.[1384] The English King also had claim to duchies in France, but had to pay homage to the French King. Edward refused and started raiding France, claiming it as his own, beginning in Ghent. The conflict between France and England would last over a hundred years, with intermittent periods of peace. The English had an advantage early on, having perfected the use of the long bow by archers. But eventually, following the example of the Hussites, the French would gain the advantage through the use of gunpowder for cannons. The introduction of the longbow and cannons represented a move away from codes of chivalry and toward modern warfare. The Hundred Years' War also saw the emergence of strong sentiments of nationalism, and of a divide between the Gallo-Romantic, or Celtic-Roman, and Germanic languages, with some synthesis in nations such as the Belgians, Flemish, and Swiss.

The Renaissance

The *Renaissance* was a time of great cultural pronouncement, which looked back with nostalgia to the antiquity of the ancient or classical societies, such as Ancient Greece, the Roman Republic, and Ancient Egypt. Literally, the word means "rebirth," referring to the rebirth of Europe (from the Fall of Rome). Accompanying and supported by the rising merchant economy in Italian communes and republics, and the naturalistic theology of Nicholas of Cusa from Germany, the Renaissance was a period of appreciation for human achievement. It was humanist in outlook, and expressed itself through the humanities, particularly in the liberal arts and architecture, in philosophy, mythology, religion, and in politics. The Renaissance would lead to major changes in the West and then the world.

[1384] Anglo-Saxon royalty, it is interesting to note, may have been primarily vegetarian, reserving meat consumption to gifts from the peasantry, as per the studies of Sam Leggett

The Renaissance would usher in an interest in esoteric and mystical religious and philosophical, as well as more scientific and humanistic, beliefs. Margaret C. Jacob, in her *The Radical Enlightenment: Pantheists, Freemasons, and Republicans*, writes that the "so-called 'dark side' of Renaissance humanism, that is the search for an immediate comprehensive understanding of nature, encouraged magical and animistic speculations, in conjunction with the extreme individualism so characteristic of the magician," and that "paganizing and anti-Christian tendencies within this magical Neo-Platonism were all too clear, and its devotees went on, in some cases, to embrace Cabalistic learning or to search the supposedly ancient writings of the Egyptian priest, Hermes Trismegistus, for the key to this ancient wisdom, for *gnosis*, an immediate and direct comprehension that would unlock the secrets of nature."[1385]

The Renaissance would inspire a more liberal, mercantile economy, and republican governance, but also absolutism in politics. Rudolf Rocker paints the Renaissance in a positive light, when he says that

> As most of the thinkers influenced by humanistic ideals saw in the individual "the measure of all things," they recognised society not as a definite organism obeying its own laws, but as an enduring union of individual men who for one reason or another had associated themselves. From this arose the idea that the social life of men was founded on a definite contractual relationship, supported by ancient and inalienable rights which had validity even before the evolution of organised state power, and served as a natural basis for all communal relationships of men. This idea was the real core of the doctrine of natural rights which again began to flourish at that time.[1386]

While republicanism was gaining in interest during the Renaissance, especially in the communes, the monarchical system was transitioning to absolutism. Under absolutism, the monarch answered to no other authority, including the Church. The power of absolute monarchs was justified not by their being vassals of the Church or Emperor, but by claim to the "divine right of kings." Under absolutism, all power answered to the monarch. Fealty arrangements ceased, and monarchs demanded more and more that their nobles live in the royal palace, so as to be made dependents of the monarch. In place of fealty, mercantile arrangements would be made. Rudolf Rocker says that

> The Renaissance, with its strong pagan tendency, reawakened men's interest in earthly affairs and again turned their minds to questions which had scarcely been discussed since the decline of the ancient civilisation. [...]
>
> Interest in the natural phenomena of life again directed men's attention to the social groupings of people, and thus the old ideas of natural rights were revivified. While the ever encroaching absolutism strove to confirm its power by the doctrine of the divine right of kings, the whole-hearted and half-hearted opponents of absolute state power appealed to "the natural rights of men," a protection also guaranteed by the so called "social contract." Thus, quite naturally, they again approached the question which had already occupied the ancient thinkers and which now received new significance by the rediscovery of the ancient civilisation. They sought to make clear the position of the individual in society and to discover the origin and significance of the state. However inadequate these attempts may appear today, they nevertheless drew greater attention to the subject, and an attempt was made to understand the relationship of the citizen to the state and to the existing rulership of the people.[1387]

[1385] Jacob, 5
[1386] Rocker[1]
[1387] Rocker[1]

Iain McKay, in *An Anarchist FAQ*, tells us that

> in feudalism [...] the land was owned by the feudal lords who exploited the peasantry directly. Economic and political power were merged into the same set of hands, the landlords. Absolutism saw the monarch bring the feudal lords under his power and the relative decentralized nature of feudalism was replaced by a central state.[1388]

Examples of absolute monarch include Henry VIII of England, Louis IV of France, Leopold I of the Holy Roman Empire, and Peter I of Russia. The list continues, of course.

While the European system was shifting toward absolute monarchy, there were also changes being made on the lower levels of society. Daniels and Hyslop say that while other areas of Europe had "had lords who were dependent on agriculture, Italy had towns that produced textiles and luxury goods," and that by "the Renaissance, the country was broken into about 250 separate city-states" that had been "nominally under the control of the Holy Roman Empire," though they had "resisted the rulership of emperors and kings and fought each other for power and control." In such conflicts of power, "wealthy merchant families like the Medicis and Borgias rose to power and became patrons of the arts." Meanwhile, "the intellectual movement known as humanism [...] espoused the study of human nature and a revival of classical learning."[1389] The thinkers who had set off or influenced the Renaissance included Petrarch, considered to be the "founder of humanism"; Giovanni Pico della Mirandola, whose *900 Theses*— which was a highly-synthetic humanist synthesis that drew from Plato, Aristotle, Kabbalah, Hermeticism, and melded it with Christianity— came to be known as the "manifesto of the Renaissance;" Marsilio Ficino, a neo-Platonist thinker; Erasmus, the "Prince of Humanism;" Poliziano, a poet and scholar on Aristotle; Marsilius of Padua, the anti-authoritarian republican; and François Rabelais, considered an early free thinker and the inspirant for the concept of *Thelema* later adapted by neo-Thelemites like Aleister Crowley.[1390] Leonardo da Vinci is often portrayed as *the* "Renaissance man," the man who mastered the humanities as well as naturalism and mechanics. He is often glorified as the prime example of what would later develop into modern science and engineering. Probably inspired by the Hussites, he designed an armored fighting wagon. Michaelangelo, Leonardo's contemporary and rival, was a Florentine republican who had helped in the efforts against Medici control.[1391] Machiavelli, the famed political philosopher, also fits into the picture of the Renaissance. Other important humanist thinkers of the time of the late Renaissance and early Reformation period included the Unitarians, such as Piotr of Goniądz, a peasant and pioneer of Anabaptism, and a pacifist who opposed serfdom; Fausto Socinus, founder of Socinianism; Michael Servetus, praised for his radical search for truth and freedom of conscience, burned at the stake; and Jacob Palaeologus, who had nearly been burned at the stake, but was instead beheaded. Perhaps the most important of the Renaissance men was Nicholas of Cusa, often seen as a source of Renaissance interest in science and an advocate of naturalism. Gerald Rose, in "The Venetian Takeover of England: A 200-Year Project," says

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[1388] McKay, 147

[1389] Daniels and Hyslop, 162

[1390] Rocker says, "A great advance was made by the French Humanist, Francois Rabelais, who in his novel, Gargantua, describes a small community, the famous Abbey of Theleme, of wholly free men who had abolished all compulsion and regulated their lives simply by the principle, 'Do what thou wilt.'

> ... because free men, well born, well educated, associating with decent company, have a natural instinct that impels them to virtuous conduct and restrains them from vice which instinct they call honour. Such people when oppressed and enslaved by base subjection and constraint forget the noble inclination to virtue that they have felt while free and seek merely to throw off and break the yoke of servitude; for we always try to do what has been forbidden and long for what has been denied."

[1391] Da Vinci painted a piece for the new Florentine republic, demonstrating his republicanism as well

that "[m]odern history commences with Nicolaus of Cusa [...] and the Italian Renaissance that Cusa and his collaborators inspired."[1392] Cusa was also important for setting limits upon Renaissance paganism, ensuring that Christianity had a way to humanism as well.

The Renaissance had been funded by a growing middle class merchant economy. Wars such as the Crusades and the Hundred Years' War, as well as disasters such as the Black Plague, had killed off a large number of the population of Europe, and oftentimes had not discriminated between noble and peasant. This left a lot of unclaimed property, including entire manors, which the common classes could then squat claim to for their own, becoming yeomen who farmed their own land, or even communards of a commonly-used manor house. Daniels and Hyslop remark that stability and abundance "led to the development of larger towns," and that "peasants could sell surpluses to eventually buy their freedom," as "serfs simply slipped away from the manor and became mercenaries or set themselves up as free peasants." Under these conditions, "landowners found it more profitable to hire day laborers to do their work than to maintain a peasant and his extened family; over the next few centuries, the feudal system began to fade."[1393] In this way, the middle class of property-owning smallholders, artisans, and merchants grew.[1394] And along with the growing middle class came a new economic system. Leon P. Baradat, in his *Political Ideologies*, writes that the "prevailing system in Europe during the fifteenth and sixteenth centuries was known as *mercantilism*."[1395] Mercantilism had started in mercantile republics in Italy, where merchant and artisan republics had blossomed, and was prominent among the later republics. It highlighted the capitalism that had always lurked within feudalism. Mercantilism is situated between the end of feudalism and the rise of capitalism and market economies, and was characterized by an increased importance of private market activity, which was often sponsored by royality or republics. It was characterized by exclusive monopolies being granted to private or corporate interests by nations in order to enhance their political power, and by the growing control of private banking interests. Baradat says that "each country attempted to accumulate as much of its adversary's wealth as possible through international trade." He says that this "wedded politics and economics," because to "control the flow of money, monarchs tended to grant trading and manufacturing privileges to only some of their subjects, thus creating a highly regulated and monopolistic economic system," and so the "favored people were allowed to produce goods, others to ship them, and so forth. While this system benefitted a few fortunate people," he says, "it harnessed large numbers of others, preventing them from achieving their economic potential."[1396]

Mercantilism had depended upon banking, and Italian bankers were becoming increasingly influential. Important bankers in Italy included Acciaiuoli, Mozzi, Bardi, Peruzzi, and Medici. Spanish Jews such as Mendes would become important bankers, too. Germany had the Fuggers, Welsers, and Rothschilds. Eventually the Bank of Amsterdam, the English Royal Exchange, and the Bank of England would develop, as well as Swiss and Scottish banking. Jews, pagans, and others had started merchant banking in Lombardy, bringing many practices from the East passed along the Silk Road. The use of double-entry bookkeeping, such as promoted by Luca Pacioli (and later used in Mutualist philosophy on banking as well), and the growing importance of banking families such as the Medicis, would actually

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[1392] Rose[2]

[1393] Daniels and Hyslop, 129

[1394] This middle class would eventually gain much economic influence and political power during the Enlightenment. Their Republic of Letters, salons, coffee houses, fraternities such as the Freemasons, and political ideologies such as liberalism and republicanism, would become politically significant, and would come to overthrow monarchies and the feudal order, to replace them with republics and capitalism, thus ending the Medieval period and moving toward Modernism.

[1395] Baradat, 70

[1396] Baradat, 70

drive much of the most famous accomplishments of the Renaissance. Bills of exchange evolved from merchant fairs, where hard currencies were traded in for notes that could be spent at a later date. Goldsmiths of London accepted desposits of gold and issued receipts. Eventually they lent the receipts out on behalf of patrons, as promissory notes. Occurrences such as these would contribute to our present notions of money and banking.

As Anthony Migchels has said, there was bad credit scarcity in the Middle Ages and Renaissance, owing to metallism and the absence of mutual credit, which is what allowed the usurers to justify their usury. During the Renaissance, some Jews would come to be known as *Court Jews*, as it was common for royal courts in Europe to have participating Jewish bankers, some of whom would put even the nobility into debt. Jews were forbidden from owning land and participating in the guilds. Jews, as well as pagans (which included some of the Renaissance Italians), could practice usury and the buying of futures, however, unlike Christians, and made sure to underwrite their bargains with insurance as well. Naturally, Jews, along with some pagans, established themselves as lenders to gentiles. Due to the scarcity of money imposed by metallism and seigniorage, and met by the absence of credit, this was seen as a service! Thomas Greco reminds us that[1397] "[m]ost of what today is called *interest* is actually usury. Three of the world's great religious traditions, Judaism," which had maintained laws opposed to lending to fellow Jews at interest, "Christianity, and Islam, all have prohibitions against the practice of usury. Of these," he says, "only Islam today makes much of an issue of it, though the current opposition seems generally ineffective and appears not to be taken very seriously except in the more fundamentalist circles.[1398] Using letters of credit, the Radhanites had exchanged value across vast areas, anticipating later banking practices. The influence of merchants, such as the Radhanites, had been a major force contributing to the rise of what would become mercantilism and banking as it would come to be practiced in Europe. Some Catholics, however, would respond to Jewish usury with programs such as the Mount of Piety, which would make moderate-interest loans available in acts of apparent charity. Catholic opposition to usury would cause problems, however, particularly when set into law, because usury did not owe its existence to a prior lack of laws and enforcement against it, but instead to regulations that imposed metals stamped by the government as legal tender. Anti-usury laws only served to privilege the otherwise downtrodden Jews as financiers, resulting in persecution of the Jewish people as a race of usurers. Interestingly enough, because of the mechanics of supply and demand, the elimination of anti-usury laws and of legal tender laws would have resulted in a drastic reduction in usury. Unwittingly, the royals and the Catholic Church established the conditions by which the middle classes could later displace them.

Catholic reforms and Protestantism would free Christians from some of the restrictions the Catholic Church had put on usury, and Protestants and Jesuits had especially started to compete with Jews in providing banking services. Some nobles lost lands to bankers. Other times, bankers would gain privileges in return for their loans. One such example of this is the founding of the Bank of England. A Scotsman, William Patterson, had put the king, William of Orange, into debt in order to fund his war. In

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[1397] Greco makes a distinction between interest and usury that Mutualists do not always adhere to

> It is undeniable that there *are* costs associated with the act of lending. In historic times, these might have included the cost of transporting and safeguarding the gold or silver money, the cost of drafting and legally registering the loan contract, and the cost of insuring against default. In modern times, there are similar 'loan placement' expenses. It is entirely reasonable and equitable that the borrower should be asked to bear these costs. Thus, interest became an allowable exception under Canon law, since it was seen, not as profit, but as compensation for loss or expense. (Greco, 166)

[1398] Greco, 164

return, the Bank of England received special privileges as a banking monopoly. During mercantilism it even became easier for private bankers to put royalty into serious debt.

Corporate interests such as the East India Tea Company gained some political influence during this period, too.

Merchants had developed their own systems of contract law, called the *Law Merchant*, which would enforce laws that governments wouldn't. Harold J. Berman says that as it is "with feudal and manorial law, so with mercantile law the crucial period of change" occurred when "the basic concepts and institutions of modern Western mercantile law—*lex mercatoria* ('the law merchant')—were formed," and that "it was then that mercantile law in the West first came to be viewed as an integrated, developing system, a *body* of law." He says that

> there occurred a rapid expansion of agricultural production and a dramatic increase in the size and number of cities. At the same time there emerged a new class of professional merchants, who carried on large-scale commercial transactions both in the countryside and in the cities. It was primarily to meet the needs of the new merchant class that a new body of mercantile law was developed.[1399]

Mercantile law would develop alongside urban law, both of which oftentimes ran contrary to the wishes of the upper clergy and nobility, and to the favor of gentrymen, merchants, and other burghers. It started to foster a capitalist counter-economy that ran contrary to the official economy of the Church and feudal state. Bruce Benson tells us that "the Law Merchant developed outside the constraints of political boundaries and escaped the influence of political rulers for longer than many other Western legal systems," and that, for this reason, "it provides the best example of what a system of customary law can achieve."[1400] He says that the "reciprocity necessary for the cognition of commercial law arose due to the mutual gains generated by exchange," and that the "Law Merchant evolved into a universal system through a process of natural selection." Further, participants would "*voluntarily* enter into a contract," and so it "becomes clear why the Law Merchant had to be objective and impartial. Reciprocity in the sense of mutual benefits and costs," he says, "is the very essence of trade."[1401]

Again, as is perennially the case, mutuality is at the heart of the transition of power that would ultimately result from the displacement of feudal and religious authority by the new capitalist republics of the *bourgeoisie*. Inspired by the rebellions of the lower classes, and informed of wisdom being passed along the Silk Road and within Europe after the Crusades and Mongol invasions, the *bourgeoisie* and their sometime cohorts— the lower gentry and upper yeomanry— did what they could to assert their power and advance their interests.

Nolan and Lenski state that, before mercantilism, "the absence of significant commercialization" meant that "most of the intrasocietal conflict in simple agrarian societies was *intra*class." They say that "the governing elite" would compete and even war with one another while peasants competed with one another over farmland. However, they say, what was rare was "conflict *between* these classes," and that wars were "conflicts among elites, not between elites and peasants, and replacement of one elite by another often had little effect on the lives of peasants." They suggest that "the classes lived in different worlds," and that "control and taxation by elites may have seemed as natural and inevitable to peasants as the seasons themselves." However,

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[1399] Berman, 333
[1400] Benson, 30
[1401] Benson, 32

> Commercialization had the power to change this dramatically. Not only did a wealthy commercial class itself constitute a potential threat to the power of an aristocratic governing elite, but the introduction of commercial elements into the rural economy could trigger violence. If elites, in order to better meet their financial obligations, demanded higher rents, greater shares of harvests, and more burdensome services from peasants, they undermined the traditional order on which their control rested, and this could spark peasant rebellions.[1402]

The growing class of merchants and the engagement in business and law by the gentry, yeomen, and burghers—not to mention the financial power of the growing class of "Court Jews" and merchant bankers following after Jacob Fugger and the Medicis— was beginning to threaten the established powers of the Church and state.

Mercantilism would change the nature of the guilds, and not always for the best. For instance, Cohn writes that industry was not merely composed of "small workshops in which the 'master', himself a man of modest means and no great ambition, exercised a benevolent patriarchal supervision over some three or four assistants and apprentices who together formed almost a family group," but that this idea "is valid only for the industries which produced for the local market," whereas those that "made goods for export [...] had their economic basis in a rather primitive form of uncontrolled capitalism." He says that "in the great cloth industry it was merchant capitalists who provided the raw materials and who owned the finished product, which was sold in the international market."[1403] These merchant capitalists had become especially established along the Silk Road and were often involved in negotiations with trade blockaders in more Eastward locations, such as by Mongols, Turks, Khazars, or etc. Merchants establishing themselves as middle men to the East became especially problematic for weavers and others in the textile industry, becoming essentially absentee employers to weavers in cottage industries (home production).

Alongside mercantilism, the process of enclosure had begun, in which common land was privatized and ceased to be common land, as it had traditionally been and as it was under the "open field system." During the Middle Ages, few people claimed to have a private title to land; most of the land was instead held in common, with individuals having certain use or possession rights, often having to pay a rent for a given plot of land (or having to perform *corvée* labor, etc.), and not actually owning the land.[1404] Enclosure was a departure from this traditional system of open field tenure, and resulted in the increase of tenant and private landlord relations. Such a practice was compared to cannibalism. John Norden, for instance, suggested that those who would go about enclosing the land of a peasant would just as well "eat his flesh like a cannibal." A Puritan with the last name of Lickfinger suggested that cannibalism of the sort Norden condemned made the Europeans even worse than savages who would eat only enemy combatants.

During feudalism and especially mercantilism, peasants would express communitarian values. They opposed the gluttony of the nobility and clergy, and the growing individualism of the gentry and burgher classes. Peasants would demand what historians such as E.P. Thompson and anthropologists such as James C. Scott refer to as a *moral economy*; one which is based on moral values and sentiments of justice, a "fair price," instead of the ability to ask a price equal to the full market value (in a regulated market). This moral economy would often be expressed through demands for price controls, which

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[1402] Nolan and Lenski, 158

[1403] Cohn, 58

[1404] During the Middle Ages, and under feudalism, land would be leased to a noble by a monarch, who would control the land and the peasants on it. Some peasants, called *serfs*, were not allowed to leave without permission, and expected certain obligations to be met on behalf of their noble in regard to governance.

would act as an attempt to keep price-gouging from occurring. Peasants would, at times, riot in order to express their demand for price controls and other regulations to keep the economy—in their eyes—just. They'd also revolt against enclosure. Such sentiments would go on to influence the utopian socialist and radical thinkers of the relative future.[1405]

The Age of Discovery

The *Age of Discovery* marks a period overlapping with the Renaissance, wherein much exploration was occurring by rising naval powers, and in which the existence of new continents were discovered, explored, and then colonized by Europeans, such as the Americas by Christopher Columbus, Australia by Willem Janszoon, and the expeditions of Ferdinand Magellan and James Cook.[1406] Michael Bradley holds that Christopher Columbus, at least, had been a Sephardic Jew who escaped Portugal just in time to evade Jewish repression, or was financed by such, and that he was soon followed by Jewish conquistadors who quickly went about dominating the native populations of the Americas.[1407]

Much of the interest in discovery had been set off years prior, by the journey of Marco Polo, and by a growing interest in classical antiquity. Marco Polo had been a merchant traveler famous for writing a book addressed to the ruling classes of his day, explaining the world of the East, to which he had become accustomed. He, his father, and uncle had travelled along the Silk Road to China, where he was abducted by Kublai Khan for seventeen years. The Khan had become fond of Marco Polo's journalism, and only reluctantly let him return to Europe. Polo's influence on his fellow Europeans would be immense, as his writings provided some of the earliest education material on the ways of the East that many Europeans had received. This would spark much curiosity among Europeans, and would inspire many merchants to duplicate Polo's journey, helping to kick off the Renaissance. In particular, but certainly among other things, Europeans were interested in the silks of China and the spices of India, and eventually gunpowder, as was used by the Hussites. Marco Polo's map interestingly had Alaska on it. Indeed, the Chinese may have been well-aware of the existence of the Americas already. *Fusang*, for instance, was a legendary land spoken of by the Chinese, sometimes attributed to Sakhalin Island or the West Coast of North America, such as California.

Marco Polo had actually been preceded by Jewish merchants, such as Benjamin of Tudela. Radhanite Jews had been very active on the Silk Road,[1408] maintaining a virtual monopoly on spice trading into Europe. Marco Polo's journey served, in part, to challenge this monopoly. In particular, after Polo's influence, the Papal States of Italy would come to find interest in breaking the spice monopoly, as would the Rus. This also influenced later journeys by people such as Christopher Columbus, and would give

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[1405] But while "just price" doctrine, such as that of Thomas Aquinas, most certainly influenced Mutualism in its anti-usury direction, Mutualists would ultimately come to reject price controls, seeing the competition offered in the freed market— through mutual credit, voluntary cooperation, and federation— as the best means of reducing prices.

[1406] Gavin Menzies suggests that the Chinese admiral Zheng-He discovered the Americas half a century before Christopher Columbus. There may be other contenders, as well. Newport Tower in Rhode Island, for instance, has been considered by some to have been built before the arrival of Columbus, perhaps by Vikings or Phoenicians. William Penhallow has shown that the structure may have been built with astronomical alignments taken into consideration. Andrew Sinclair has posed that the structure was built by a Scottish Templar, Henry Sinclair, who is said to have travelled to the Americas a century before Columbus. But even before that, legend has it that Madoc, a legendary Welsh explorer, established colonies in the Americas.

[1407] See Bradley[1]

[1408] Radhanite Jews would be found in places as diverse as the Rhone River in France and the East Coast of China, and found particularly strong support from the Khazar Empire, a Turkic nation that had converted to Judaism and controlled passages West into Europe from the East. The Radhanites likely had their home in Radhan, a region in Mesopotamia, perhaps in Babylon.

rise to the later Dutch East India Company. But spices, furs, and other pleasantries were not all that was traded on the Silk Road. Radhanites and others would sell male and female slaves, eunuchs, and children.

The Age of Discovery would see the development of colonialism and the establishment of pre-industrial factories across the world, met by an increase also in piracy. Tracing the Age of Discovery from out of the Bronze Age explorations of the Phoenicians through the Venetians and to the Vikings, Buckminster Fuller says that

> ships got out of the Mediterranean and into the Atlantic, around Africa and to the Orient, and then around the world. Thus, "those in the know" rediscovered that the world is a sphere and not an infinitely extended lateral plane. Great battles ensued—waged under the flags of England, France, and Spain—to determine who would become supreme master of the world's high-seas line of supply. The great nations were simply the operating fronts of behind-the-scenes, vastly ambitious individuals who had become so effectively powerful because of their ability to remain invisible while operating behind the national scenery.[1409]

Part of the Age of Discovery involved the spread of the factory system, first established by the Hanseatic League. Prior, colonies were established by Phoenicians, Greeks, and Romans, but factories were different. Factories started as meetings of merchants from a particular location in another state, often as renters, to establish trade relations. Factories might be associated with guildsmen or skilled workmen such as blacksmiths and master millers. Guilds and kontors (trading posts) were a major part of the Hanseatic League, which had its own practices of mutual aid between its cities, themselves having their own law systems. This practice was passed on to the rest of the European countries, such as Portugal, Spain, the Netherlands, and England during the Age of Discovery, who continued with the factory system and spread it across the world, to Africa, India, China, Japan, and South America, trading slaves, gold, spices, tea, tobacco, coffee, sugar, and Oriental products, among other things. Henry the Navigator, a Templar, was among the first of the Portuguese to establish factories, and, in order to attract Muslims to his site, set up his factory in Mauritania. The Portuguese started fortifying their factories in order to dominate the local trade. York Factory served as the *de facto* government in parts of North America, and kept relations with the Native Americans, something the United States would follow in doing in its territories, calling its factories *forts*, such as those often associated with US Cavalry garrisons. Many cities grew around the locations of such factories, such as with Fort Detroit, Fort Chicago, and Fort Green Bay. The East India companies established company rule in India by way of factories. At first, early factories of a modern industrial sort were simply called *mills* as ancient and medieval centers of production, centered around water wheels, had been called. But the introduction of steam power allowed for "mills" of the factories to be positioned away from sources of water. Factories would introduce industrial equipment, such as *spinning mules* for textiles, shifting toward modern industry and a partial reorganization of the factory system along the lines of the assembly line.[1410]

Michael Bradley says,

> Ashkenazi Jews working with the Dutch East India Company invented several legalisms that made it possible for someone to make a great deal of money without actually producing anything or providing any useful service. The idea was basically to give a company all the rights of a living person – so-called 'incorporation'— and none of the obligations. The 'corporate entity' could not ever be taken to jail or

[1409] Fuller, 72

[1410] Which became especially streamlined by people such as Henry Ford come the manufacturing aspect of the Second Industrial Revolution

> executed for anti-social behaviour because it didn't really exist except as a legalism on paper. But, unlike any normal person, a 'corporate entity' could be vital for many decades. The people who owned shares in this sort of company had 'limited liability' for the 'corporate entity's' actions. In short, it was difficult to hold anyone accountable for a company's actions. And that was the whole idea, of course. [1411]

Europeans were generally morally and ethically appalled by the ethnology of the indigenous peoples of the Americas as well as elsewhere, such as in maritime Southeast Asia and sub-Saharan Africa. While Europeans had long embraced clothing and monogamy, and had long-rejected anything other than medical cannibalism as well as human sacrifice, many of the Native Americans, especially those with Otamid lineages, practiced cannibalism or human sacrifice, and often lived life in the nude. The same was true among primitive people across the world. There were exceptions, of course, particularly among the Iroquois, Cherokee, and other tribes considered to have been ancient relatives of the Europeans or at least to have been more civilized. This did not stop most of the ethnographers of the time, however, from painting a picture of Native Americans and other indigenous peoples as savages.

The latter half of the Age of Discovery included the Golden Age of Piracy, wherein pirates, privateers, and buccaneers raided merchant vessels of established Empires. These sea robbers and maritime mercenaries, many of them Jewish, Moorish berbers, remnants of the Knights Templar or Rosicrucians, mutineers, escaped convicts, criminals, or outlaws fleeing the law, draft dodgers, runaway slaves, or adventurous opportunists taking advantage of privateering sanctions, could come from many different walks of life, including minority groups and *déclassé* or renegade aristocrats, but was generally composed of members of the commoner classes of society, such as defective navymen or marines, ex-merchant *bourgeoisie*, ex-dockworkers, and others, or by slaves turned freedmen by their acts of piracy.

Slavery had been common in European society since ancient times, particularly in Mediterranean maritime societies such as in Ancient Greece and Rome. The Danes (Tribe of Dan), Jutes (Judahites, Jats), and other Vikings were known to have participated strongly in the slave-trade too. But it had fallen out of favor and was replaced by serfdom upon the advance of Christianity. As Christianity spread and slavery became less acceptable, the slave trade became largely dominated by Jews (Jutes, Jats) and pagans (Venetians), who'd remained conservative. Many Christians were forbidden by law from slaving, while for others it was simply taboo; however, enough Christians had to participate to drive a market for Muslim slaves, and the Catholic alternative of serfdom would not remain popular either. Jewish pirates and merchants especially, but among others including pagans, Christians, and Muslims, had often engaged in the slave trade along the Silk Road, on the Barbary Coast, and the trans-Saharan trading routes, often selling Christians and Muslims to one another, black slaves to whites and white slaves to blacks. Increasingly, slavery, especially in the trans-Atlantic slave trade, would come to include and become dominated by the presence of black Congoids— or *negroes* according to the Latin root, still prevalent in Spanish and Portuguese—, who, in their native home in sub-Saharan Africa, were late to develop civilizations in comparison to super-Saharan Africans and Eurasians. Along with having a strong presence in roles such as tax collecting and moneylending, Jewish participation in the slave trade became one of the major criticisms used by "anti-Semites."

It is well-known that the American and French revolutions would benefit from solidarity with pirates and privateers— legal pirates—such as the French pirate of the Carribean, Jean Lafitte, and the many thousands of others who participated in the American Revolution. As with the conquest of the Vikings, the American Revolution would require the conquest of pirates. Many of those involved with common law movements today, such as so-called "Sovereign Citizens" and "Freemen on the Land," suggest that

[1411] Bradley[1]

the present federal government is a government of pirates, too, and that it operates under maritime or Admiralty law, which they distinguish from the law of the land.

Despite the hardships and violence of piracy, a utopic element can nonetheless be found among some of the pirates, who might tend to radical liberalism and republicanism, and some were serious revolutionaries. Pirates, privateers, and buccaneers, sometimes belonging to widespread fraternities such as the mostly Protestant Brethren of the Coast (not completely unlike the Victual Brothers guild of privateers long prior), would practice crude forms of insurance, might make policy-decisions democratically, elected or voluntarily subscribed to their captains, and practiced something like a crude form of natural law wherein personal grievences were resolved by way of dueling. They established crude pirate republics inspired by John Locke and Thomas Spence, loose confederacies such as the Republic of Pirates, lived by the Pirate Code that demanded democracy, elections, and profit-sharing, and maintained Radical Reformation ethics similar to those of the Ranters. Pirate systems of checks and balances predate those used in the United States. Captain James Misson and Thomas Tew are said to have formed a pirate utopia called *Libertatia*. Jan Janszoon had similarly formed a pirate republic, the *Republic of Sale*. Zaporizhian Sich is sometimes defined as a pirate republic as well. Some stranded pirates are said to have formed a society they called the *Republic of Spensonia*, named after a fictional community imagined by the radical Thomas Spence. Port Royal is sometimes described as a pirate utopia, before becoming a place known for their execution. Captain Bellamy, known for his compassion, is quoted as having said to a defeated Captain Beer in an apology for Beer's not being granted a ship by vote of Bellamy's crew, that the authorities "vilify us [...] when there is only this difference [between us]: they rob the poor under the cover of law [...] and we plunder the rich under the protection of our own courage."

The Age of Discovery concluded with British maritime dominance. The efforts of the British East India Tea Company would come to fruition with British command of the East Indies. Buckminster Fuller tells us that, "in 1805, 200 years after the founding of the East India Company,"

> the British won the Battle of Trafalgar, giving them dominance of all the world's lines of supply. They now controlled the seas of the world. It was said by world people that the British Empire became the first empire in history upon which "the sun never sets." In order to get their gold off the sea and out of the reach of the pirates, the British made deals with the sovereigns of all the countries around the world with whom they traded, by which it was agreed from then on to keep annual accounts of their intertrading and at the end of the year to move the gold from the debtor's bank in London to the creditor's bank in London to balance the accounts. In this way they kept the gold off the ocean and immune to sea pirate raiding. This brought about what is now called the "balance of trade" accounting.[1412]

Bradley says, regarding the corporate system that coincided,

> Profits derived from investment in such 'corporate entities' operating in European colonies founded the great Jewish banking houses of Kuhn, Loeb, Warburg and others, including the better known Rothchilds. Often directing company policies as major shareholders, and then loaning money at interest so that corporations could afford to carry out their policies, these banking houses, always allied by inter-marriages, made immense 19th century fortunes that put them in virtual control of most Western economies [...][1413]

[1412] Fuller, 75
[1413] Bradley[1]

By the end of the Age of Discovery, the Americas and Australia had become well-colonized, islands of the oceans were claimed, and India and Africa would be put under British Control. The Portuguese, Spanish, French, and others would have an influence elsewhere, as with Portuguese Brazil, Spanish Mexico, and French Canada.

The Reformation

The *Reformation*, an outgrowth of the pressures from the primitive and radical Christians of the proto-Reformation and insights from the Renaissance, was a period of rising Protestantism, which opposed Catholicism or Catholic corruption. This was met by the Counter-Reformation of the Catholic Church. I include Catholic heresies such as Jansenism and modernizing efforts within the Church, nonetheless, as efforts at reform, starting with Nicholas of Cusa and culminating in Catholic modernism as found in the Catholic social teaching of Pope Leo XIII. The Reformation is usually said to have begun with Martin Luther's publication of the *Ninety-five Theses*. But Daniels and Hyslop suggest that "Luther was not the first to raise his voice."[1414]

The *Radical Reformation*, direct heir of the proto-Reformation, had been a response to corruption in both the Catholic Church and then, later, the mainline or *Moderate Reformation*, its more watered-down version. Many among the Radical Reformation opposed feudalism, taxation, ecclesiastical control, tithes, and supported instead a "community of goods" or a "just price" and democratic reform. The invention of the Gutenberg printing press had allowed for literature to be spread much more widely than it had been before. Rudolf Rocker says that

> Medieval man had not yet known the state in the real sense of the word. The concept of a central power which forces every vital activity into definite forms and guides men from the cradle to the grave upon the leading strings of a higher authority was strange to him. His ideas of right were based on custom transmitted to him by tradition. His religious feeling recognised the incompleteness of all human systems and made him inclined to follow his own counsel, and to help himself and to shape his relations with his fellowmen in conformity with the ancient customs of mutual agreement. When the rising state began to undermine these rights and raised its cause to the cause of God, he fought against the injustice which was being done to him. This is the real meaning of the great popular movements of the age of the Reformation[1415]

Proto-Protestantism or Radical Protestantism had been growing for a long time, during the proto-Reformation, or Radical Reformation, with influences such as Carpocrates, Peter of Bruys, Arnold of Brescia, John Wycliffe, Girolamo Savonarola, Nicholas of Cusa, Jan Hus, Peter Waldo, and many others. "Scholar John Wycliffe criticized the church's wealth and its hierarchy of clergy," say Daniels and Hyslop. "Jan Hus led a movement aimed at reforming corrupt church leadership," but "after promising Hus protection in order to hear his views," the Church "had him burned at the stake."[1416] The pantheist millenarians and Gnostics, and the proto-Protestants, including the Bogomils, Waldensians, Lollards, Free Spirit, Stedinger, Hussites, and etc. had led the proto-Reformation. They would now be joined by other radical reformers, including the Anabaptists, those involved in the German Peasants'

[1414] Daniels and Hyslop, 192
[1415] Rocker[1]
[1416] Daniels and Hyslop, 192

War,[1417] the free thinker Sebastian Frank, and the early unitarians, to name a few. According to Rocker, the Millenarian

> traditions remained alive among the Bogomili in Bulgaria and Servia, and among the Cathari of the Latin countries. They kindled the courage of their faith among the Waldenses and the heretical sects of Languedoc and among the Humiliati and the Apostolic Brethren in Northern Italy, with their inner light. We find them among the Beguines and Beghardes in Flanders, among the Anabaptists of Holland and of Switzerland and the Lollards in England. They lived in the revolutionary popular movements in Bohemia and in the confederacies of the German peasants, who united in the Bundschuh and the Poor Conrad to break the yoke of serfdom. It was the spirit of these traditions which descended upon the Enthusiasts of Zwickau and gave to the revolutionary action of Thomas Munzer so powerful an impulse.
>
> Against some of these movements the church with the help of the temporal powers organised regular crusades, as against the Bogomili and Albigenses, whereby whole countries were for decades filled with murder and rapine and thousands were slaughtered. But these bloody persecutions only contributed to the spread of those movements. Thousands of fugitives roamed through other lands and carried their doctrines to new groups. That between most of the heretical sects of the Middle Ages international relations existed has been fully proved by historical research. Such relationships can be shown between the Bogomili and certain sects in Russia and Northern Italy, between the Waldenses and similar sects in Germany and Bohemia, between the Baptists in Holland, England, Germany and Switzerland.
>
> All the peasant revolts in Northern Italy, Flanders, France, England, Germany, Bohemia, from the thirteenth to the sixteenth century, were inspired by these movements, and give us today a fairly clear picture of the feeling and thinking of large sections of the people of that period. While we cannot speak of a unified movement, we notice a whole series of movements which preceded the great Reformation, and produced it.[1418]

Anabaptism, a common heresy among the lower classes, tended to draw from proto-Protestant elements, such as from the Waldensians, and were perhaps the main driver— coming from out of the proto-Reformation— behind the Radical Reformation. While long-anticipated, Anabaptism is often said to have formally began with groups that were informed by Huldrych Zwingli and the Swiss Reformed Church, but who departed from him over the issue of baptism as part of the Radical Reformation. It grew in number especially in the Rhinelands. Zwingli had held *The Bible* to be a higher authority than ecumenical councils and church patriarchs. Because of this, and despite his belief that aristocratic government was preferable to both monarchy and democracy, he believed that civil disobedience was befitting of a Christian if the government went against the will of God. *Anabaptism* means "baptized again," and generally referred to those who opposed infant baptism, preferring instead a *believer's baptism*, the baptism of someone after their voluntary acceptance of Christ. Perhaps the defining feature of Anabaptism, however, is not so much the act of opposing infant baptism and the support of voluntary baptism, but the dedication to the idea that God's commands are the most fundamental of all, and that no human authority should, or really even can, negate these laws. For the Anabaptists, some of them committed to a personal mysticism, and others developing toward naturalism, these laws might include the laws of Nature and the laws of morality and conscience. It is for this reason that Conrad Grebel and other broke with Zwingli for his willingness to put the authority of men over that of God. Zwingli was inconsistent in his preaching, and the Anabaptists separated themselves from Zwingli after

[1417] Later Anabaptists were usually not as violent, and included groups like the Mennonites, Amish, and Hutterites
[1418] Rocker[1]

he had suggested to wait to change the mass until the city council had made a decision. The early Anabaptists believed that *The Bible* had already dealt with the matter, and so the decision was already finalized, with no need for human approval. The Swiss Brethren would soon follow in the split, joining the Anabaptists. Hutterites, Amish, Mennonites, and more would eventually distinguish themselves later on, with more to follow.

A range of beliefs might be found among the early Anabaptists, including opposition to infant baptism and the practice of rebaptism, and favoring the laws of God over those of humans, as well as those mentioned of pantheism, unitarianism, universalism, and millenarianism, but also more. Hans Dreck, for instance, held that the "inner word of God" was superior to scripture as a source for spiritual wisdom, as *The Bible* was merely an account written by different men of a single truth. Church practices, he suggested, were humanistic and largely symbolic. Pilgram Marpeck warned against legalism, such as overemphasis on church doctrines, whimsical interpretations, and regulations of behavior, instead favoring devotion toward Christ wherein freedom could be found, and a common sense interpretation of scripture. Like Denck, Leonard Schiemer focused on the inner word of God, received directly by the "hearer" without mediation, as opposed to external rules and regulations, which may be necessary, but were not as fundamental. Some of the Anabaptists were even non-Christians, but most of them were certainly *Christian primitivists*, believing that the Church had turned from the original message of Christianity and had fallen. Some of them were mystics. They were often millenarians, sometimes universalists, and generally *church pacifists*, opposing warring in the name of Christianity by the Church, holding that no wars are just. They were in favor of separating from the wider world and generally keeping to themselves. They opposed the clergy, and generally did not maintain clergy within their own fellowships, preferring to be *lay led*, or led by the normal members of their fellowships. They practiced simple living and often Christian communism. They often opposed taking oaths or agreeing to rules, and instead practiced shunning as regulation, though they also oppose tradition. And they were prone to revolts against established authorities, opposing the ecclesiastical control of the clergy and the feudal dominance of the nobility.

The *German Peasant's War*—a country-wide revolt— had followed after the *Knights' Revolt*, in which the lesser nobles and gentry revolted against the new money order that was being established. Thomas Muntzer, a radical theologian and opponent of feudalism in Saxony, as well as both Catholicism and Lutheranism, had helped to inspire the German Peasants' War, and Bernhard Rothmann, Jan Matthys, and Jan Bockelson, would trigger the Munster Rebellion, as part of the Radical Reformation. John of Leiden had famously turned Munster into a theocracy, with himself, a peasant, as king. This had left a very militant movement behind called the Batenburgers, who were communal amongst themselves, but held few scruples in regard to the treatment of outsiders. Other important Anabaptist rebellions occurred, such as the *Gaismair Uprising*. The seat of power had been shifted by the German Peasants' Revolt.

Unitarianism is an anti-trinitarian view that stresses the unity and singularity of God. *Strict unitarianism* denies the Holy Spirit and worship of the man Jesus. Unitarianism stresses that, though Jesus was not God, he was nonetheless a great man and prophet, perhaps even supernatural. Unitarianism came from Photinus, Arius, Origen, Monarchianism, *Sabellianism* (*adoptionists* or *monarchists*), Gnosticism, and other older views, and was prominent among Germanic peoples such as the Ostrogoths, Visigoths, Vandals, and Lombards. It was largely destroyed by the Council of Nicea, whereby Trinitarianism had become the norm. However, unitarian sentiments would remain among groups such as the Polish Brethren, Moravian Brethren, Unity of the Brethren, and the Socinianism coming from out of thinkers such as Fausto Socinus and Michael Servetus, contributing to Anabaptism

as well as to the Moravian Church.[1419] Servetus, a humanist, was asked by Inquisition why he likes Jews and Turks. Michael Servetus would famously be burned at the stake for his faith. Sebastian Castellio, who opposed the death of Servetus, was carrying on the humanistic endeavor to reconcile the differences between Anabaptism, Evangelism, and Catholicism. He was an advocate of freedom of conscience, freedom of speech, etc. Unitarians often adopted Anabaptist and Universalist positions.

The Lutherans and Calvinists would lead the mainline of the Moderate Reformation. Protestantism would become dominated by the Moderate Reformation names of Martin Luther and John Calvin, and their associated Lutheranism and Calvinism. The Church of England, or Anglican Church, was also significant, as would become Presbyterianism as time went on. Lutheranism, Calvinism, and Anglicanism helped to usher in capitalistic economies, by accepting or softening the ban on usury.

Catholic modernism refers to *modernizing* elements within the Catholic Church; that is, to Renaissance, Reformation, and Enlightenment influences on Catholicism, often involving an adjustment to more recent conceptions of science and theology. Perhaps kicked off by the Renaissance man and pantheist, Nicholas of Cusa, it contained radical elements at times, and can be considered part of the greater Reformation.

The *Church of England* or *Anglican Church* is a church that is associated with *Anglicanism* or *Episcopalianism*, native Celtic-oriented Christianity, which is said by Tertullian to have existed where Rome had not conquered, and where after their withdrawal it maintained a distinct form from the rest of Christendom. It is based on theological and Church history involving Joseph of Arimathea, the secret disciple who had taken Jesus down from the cross, mummifying him and placing him in the tomb; the martyr Saint Alban, beheaded for his faith; Augustine of Cantebury, who persuaded the Anglo-Saxons; and finally by King Henry VIII, who finally separated himself from the Catholic suzerainty (a major step toward British Empire building later on) by declaring a separate church.

Lutheranism was kicked off by Martin Luther, the reformer who is often said to have launched the Protestant Reformation when he posted his *Ninety-five Theses*. He was excommunicated for his Protestantism. *Calvinism* is understood to have come about by way of John Calvin, to whom the *Reformed* movement is attributed. The Calvinist tradition makes heavy use of the theology of Augustine of Hippo, maintains a doctrine of predestination and unique views about salvation that would contribute to what Max Weber would call "the Protestant ethic" that contributed to the productive culture behind capitalism. Michael Servetus, a forerunner of Unitarianism, came to be seen as a *libertine*, or *Patriot*,— a group that had given Calvin much anguish— and so a problem to John Calvin, contributing to Servetus's being burned at the stake. Having secured his role as a heresy-hunter, and after struggles with more libertines, Calvin became a major reformer. *Presbyterianism* is a major Calvinist movement, as well as being part of Celtic Christianity, tracing its origins back to Saint Columba and through the Culdees and to the Reformation.[1420]

The Moderate Reformation had opposed *Pelagianism*, the heresy of Pelagius, who said that original sin did not apply to humans by nature, that humans can become perfected through divine grace, that Christians should live sinless lives, and that infants did not demand baptism because they were not sinners.

While Protestants, Radical and Moderate, were infighting, thinkers such as Agostino Steuco, the humanist and perennial philosopher, opposed the Reformation, instead countering with a traditionalist

[1419] The Moravian Brethren came from the Hussites and the Unity of the Brethren
[1420] Presbyterians would come to be considered Nonconformists

Counter-Reformation, an effort of Catholic resurgence. He was the first to write a book-length work on the perennial philosophy. Many others, including the Church at large, would join him in his Counter-Reformation efforts.

Conflicts involving Protestant Reformation and Catholic Counter-Reformation interests, called the *European Wars of Religion*, occurred throughout this period, such as with the Eighty Years' War—or war of Dutch independence— and then the Thirty Years' War involving Spain and France. The emergence of pike use, such as among the Swiss, Scots, Dutch, and Flemish, against men-at-arms—mounted warriors in armor, or "knights"— was an important innovation that served to empower infantrymen against onsoughts from horseback. War between the Protestant factions and with Catholics resulted in the establishment of nations and of international law, seen as necessary to regulate the conflicts. International law can be traced through the canon law of Catholicism and "just war" doctrine, the commercial Hanseatic League's Laws of Wisby, and the Law Merchant, for example, all of which were systems of law operating across the boundaries of countries. But the "law of nations" would not really take hold until after the Eighty Years' War, the Thirty Years' War, the War of the Mantuan Succession, and the Franco-Spanish and Portuguese Restoration Wars.

The Thirty Years' War culminated in the Treaty of Westphalia, from which the modern notion of the nation-state developed.[1421] Hugo Grotius had been a legal scholar who greatly influenced the Law of Nations and the Treaty at Westphalia. The *Treaty of Westphalia*, based largely upon the thinking of Grotius, had been an agreement to recognize national boundaries, and had resulted in the nation-state system and the law of nations. This treaty would essentially begin the nation-state system that allowed for an increase in the freedom of religion between states. Recognizing the importance of the Treaty, Daniels and Hyslop suggest that it was "an important step toward religious toleration" that "brought peace; Catholics and Protestants recognized the right of others to exist in their own states."[1422] Each party had from then on been allowed to determine the religion practiced within its own boundaries, between Catholicism, Lutheranism, and Calvinism. This had resulted in increasing national self-determination in other areas as well. The Treaty at Westphalia had also resulted in what is called, by William S. Lind, the "*first generation*" of modern warfare. *First Generation Warfare* refers to modern warfare as it was carried out by way of muskets and bayonets, wherein armies would advance slowly in line and column formations, essentially taking turns shooting one another in neatly-formed rows.

Grotius understood international law in natural and positive law terms, and as a matter of mutual aid, and understood the "society of states" to have a mutual interest in securing international law as *positive law*—law established by fact—, which he developed from out of natural law principles. He also maintained an interest in maritime law, in contrast to the law of the land. Having witnessed the bloodshed and incivility of wars, and anticipating humanitarian elitism, he was determined to establish positive law between nations. His thinking would become influential among heretical pantheist thinkers like Baruch Spinoza, and radical Mutualist thinkers such as Pierre Proudhon. Grotius says,

> the very nature of man, which even if he had no lack of anything would lead us into the mutual relations of society, is the mother of the law of nature. But the mother of municipal law is that obligation which arises from mutual consent; and since this obligation derives its force from the law of nature, nature may be considered, so to say, the great-grandmother of municipal law.

[1421] This had followed after various other attempts by governments to establish agreements, such as the Peace of Passau, Peace of Augsburg, Peace of Prague, etc., in order to settle issues relating to the conflicts between Catholics and Protestants, traditional modes of succession, and etc.
[1422] Daniels and Hyslop, 137

> The law of nature nonetheless has the reinforcement of expediency; for the author of nature willed that as individuals we should be weak, and should lack many things needed in order to live properly, to the end that we might be more constrained to cultivate the social life. But expediency afforded an opportunity also for municipal law, since that kind of association of which we have spoken [the state], and subjection to authority, have their roots in expediency. From this it follows that those who prescribe laws for others in so doing are accustomed to have or ought to have some advantage in view.
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> [...]
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> But just as the laws of each state have in view the advantage of that state, so by mutual consent it has become possible that certain laws should originate as between all states, or a great many states; and it is apparent that the laws thus originating had in view the advantage, not of particular states, but of the great society of states. And this is what is called the law of nations, whenever we distinguish that term from the law of nature.[1423]

Thomas Hobbes had also come to the conclusion that a universal social contract would be desirable, in his book *Leviathan*, as had Kant in his *Perpetual Peace: A Philosophical Sketch*. Much of this sort of thinking had been due to the misery caused by the economic depression known as the *General Crisis* that had come out of China and had accompanied the Little Ice Age and the English Civil War, the Fronde in France, the end of the Thirty Years' War, and Spanish and Portuguese revolts. In some respects, this was not unlike the Crisis of the Late Middle Ages— which had seen also upheavals and civil wars— the Medieval Warm Period, the Great Famine, and Black Death. The Reformation and the Scientific Revolution had created an overall crisis in relations between the people and the state, and the Westphalian nation-state system had been the resolution.

Grotius's efforts may represent a long-established maritime goal, or at least are easily fit into that narrative. Many of the Native Americans had legends of a relative, *Pahana*, or "Lost White Brother," who would one day return. According to Manly P. Hall, in his *The Secret Destiny of America,* democracy and idealism had been a project of the ancients carried on since Akhenaten and throughout the ages in philosophy, that the Knights Templar had visited the peoples of South America leading the indigenous there to think of the Spanish *conquistadors* as a return of the gods, and that Christopher Columbus, Francis Bacon, and Benjamin Franklin had been advised— by an ancient secret society aiming to restore world civilization as it once had been, called the *Order of the Quest* or *Society of Unknown Philosophers*, also called the *Great White Brotherhood*[1424]—to get the ball rolling on establishing America as a utopian, idealist, democracy, a project destined for the world. Coming from the Martinist tradition, it may be that Manly P. Hall is taking part in the "imagined histories" that David Allen Harvey discusses in *Beyond Enlightenment: Occultism and Politics in Modern France*. But whatever the case may be, it is clear that a long-established interest in internationalism, developing from maritime perspectives, is available for humanitarian elites and contemporary globalists to associate with as a tradition or shared vision.

Natural Magic and the Scientific Revolution

The great questioning of the Reformation, and the alchemy, engineering, and potions of the Renaissance, would usher in the Scientific Revolution. The *Scientific Revolution*, which largely coincided with the latter parts of the Reformation and Renaissance humanism, was about placing a

[1423] Grotius, 13

[1424] Most recently re-established by Max Theon, inspirant of synarchist religion

greater focus on philosophical naturalism and applied sciences such as mechanics and politics. Margaret C. Jacob says, "[t]he conceptual roots of the Scientific Revolution lie in Renaissance Neo-Platonism and it is in that tradition that we find the bridge between the new science and pantheism."[1425] Once again, as with most things, pantheism can be found at the point-of-origin for the Scientific Revolution.

The common pantheist position might be described as a form of *neutral monism*, a monism—or claim that everything can be reduced to One— which is not purely materially-reductionist, but reduces both spirit and body, mind and matter—or any other dichotomy, trichotomy, or pluralism— to a more fundamental and non-differentiable Substance. For the pantheist, this Substance, a Ground of Being or perhaps a Chain of Being—beyond the polarities of mortality—, is God. Of course, the pantheists are not unanimous in their delivery of this message, each coming from their own peculiar background of influences from outside the tradition of pantheism, which they feel the need to reconcile with their beliefs. But, for the most part, and even if a difference of language is chosen, the pantheists stay true to the spirit of neutral monism.[1426]

As well as neutral monists, the pantheist thinkers might also be considered to be *organicists*. The organicists' ideas are the closest to the magical worldview wherein matter is imbued with life (perhaps by an *animus mundi* or "World Soul"), itself a hylozoic or hylopsychic carryover from animism. *Organicism* maintains the original conjointedness of efficient and final causation found in magic (and in Nature as understood by Aristotle), but does away with some of the mysticism, filling in for the "god of the gaps" as Henry Drummond, who coined the term, said, expressing an organic view, that "an immanent God, which is the God of Evolution, is infinitely grander than the occasional wonder-worker, who is the God of old theology."[1427]

The mathematician Joseph Raphson is said, by Gary Suttle, in "Joseph Raphson," to have coined the term *pantheism*, distinguishing it from the physicalist materialism of the atheists— who believe that the physical reality of matter is all that is— by the belief that there is also intelligence by which totality fashions itself.[1428] This view is consistent with organic and neutral monist thinkers such as David of Dinant and Giordano Bruno. The natural philosopher Bernardino Telesio had a similar view in some respects, holding that existence has matter that is acted on by two forces, those of a contracting cold and an expanding hot (Archelaus had long before attributed motion to a separation of hot and cold). Taking to animism or hylozoism, he held that there is life in all of matter, that matter is self-constructing, that it is conscious because consciousness exists and could not have come from nothing, and that each thing develops best according to its own nature, whereby its motion benefited everything else.

Among the mainline thinkers of the Scientific Revolution, perhaps better understood as a Counter-Revolution, empiricism and the inductive methods of logic were put up front. Inductive reasoning had become the focus over deduction for many, leading to the modern "scientific method." Thinkers such as Francis Bacon, Thomas Hobbes, George Berkeley, and David Hume had pushed empiricism, and Bacon

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[1425] Jacob, 5

[1426] Even the *physikoi* and *physiologoi*, and the *mythologoi* and *theologoi*—representing idealistic monism and physicalist monism— were generally impure in their differences; Heraclitus spoke of change as the only thing that is permanent, allowing a paradox of permanence to exist even where it is denounced, and Parmenides made clear that the world of *doxa*— of change— was nonetheless worth familiarizing oneself with. Physicalist and idealist interpretations of monism are not completely foreign to those who revere the Whole, but nonetheless are not the staples of pantheism that neutral monism would become, characterizing the philosophies of thinkers such as David of Dinant, Giordano Bruno, Baruch Spinoza, etc.

[1427] Drummond, 333

[1428] Suttle

in particular is considered to have been a main influence on the mainline of the Scientific Revolution. Along with Bacon, Copernicus, and Galileo, Kepler and Newton are leading names of this time. Newton had stolen the limelight from the polymath Robert Hooke, a microscopist and telescopist who discovered cells, wrote on Earthquakes, and observed Jupiter and Saturn. His name and portrait were possibly suppressed so as not to allow a rival to Newton. It was the deistic scientism of the mainstream Baconian and Newtonian that would be adopted and spread amongst the *bourgeoisie*, merchants, and gentry, and that would be favored in education even to this day. Baconian "new science" would eventually be institutionalized by the ruling classes, and organicism dismissed in the halls of academia.[1429]

Antonella Vannini, in her "Entropy and Syntropy: From Mechanical to Life Science," recognizes a divide between the organismic worldview of Aristotlean vitalism (which would be favored among pantheists and inspire Spinoza's "*conatus*") and the mechanistic worldview of what Jacob might refer to as that of the "Newtonians" or "deists," Bacon and Descartes included. Vannini says, in "Entropy and Syntropy: From Mechanical to Life Science," that

> Whereas previously the purpose of science had been to understand nature and life, science's purpose now [under the mechanical philosophy] involved the controlling and manipulating of nature. As Bacon said: "Objective knowledge will give command over nature, medicine, mechanical forces, and all other aspects of the universe". In this perspective, the aim of science becomes that of enslaving nature, of using torture to extract its secrets. We are now far away from the concept of "Mother Earth", and this concept will be totally lost when the organic concept of nature will be replaced by the mechanical concept of the world, which can be traced back to the works of Newton and Descartes.[1430]

Pantheists, unlike the atheists and mechanistic deists, were often inclined to a more organic worldview, like that described by Vannini.[1431] But atheists, deists, and Protestants drew ever-nearer to mechanism.

While the pantheists held Nature in high esteem, Bacon saw to it that she was raped. Clifford D. Conner tells us that Bacon "portrayed Nature as a female who was hiding her secrets." Bacon "cited the way women suspected of witchcraft were tortured by mechanical devices to extract confessions as a metaphor to indicate the methods of inquisition by which Nature's secrets should be extracted from her." Conner says that they used "sexual imagery of penetrating, torturing, and enslaving Mother Nature."[1432] Afterall, it was the witches, largely as nurses and midwives, who were posing a challenge to the patriarchal order of the day. As Barbara Ehrenreich and Deirdre English write, in "Witches, Midwives, and Nurses," "it was the women healers who represented a more humane, empirical approach to healing,"[1433] whereas "monopolization of medicine meant control over its institutional organizations, its theory and practice, its profits and prestige." Thus, "suppression of female healers by the medical establishment was a political struggle," and a "class struggle." "Witches," afterall, had "lived

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[1429] The conflicts between the organicists and mechanists would come back to the fore during the later debates on evolution, between the Malthusians and the Mutualists

[1430] Vannini[2]

[1431] Nonetheless, pantheism and these other views also interacted, and the organicists proved themselves to be more responsive to the findings of the mechanists than the other way around. Afterall, pantheism and deism are not at necessary odds, as *pandeism* is also a workable philosophy, combining elements from both, holding that God became the material universe, ceasing to intervene in its operations and letting predetermined laws or forces play themselves out. The emanationist philosophy is pandeistic to a degree, at least so far as one is descending from the Source but nonetheless contained in the One. Ascent would imply a teleology that disqualifies emantionism from pure pandeism, however.

[1432] Conner[1], 364

[1433] Ehrenreich and English, 2

and were burned long before the development of modern medical technology," and the "great majority of them were lay healers serving the peasant population."[1434]

Margaret Murray, in *The God of the Witches*, points to a secret god of the witches, worshipped across Europe, one form of which was the horned god, *Pan*, from which *pantheism* is derived. Francois Rabelais writes, in the fourth book of *The Life of Gargantua and of Pantagruel*, that the announcement of the death of Pan, which had occurred around the same time as the death of Christ, had actually been about Christ, saying "for he may lawfully be said in the Greek tongue to be Pan, since he is our all. For all that we are, all that we live, all that we have, all that we hope, is him, by him, from him, and in him."[1435]

Witches included women folk healers engaged in white and green magic or acting as sorcerers of black magic, although the Walensians had also been accused of holding the Witches' Sabbath as well, perhaps because they were, like Jews and other Sabbatareans, seventh-day Sabbath-keepers who worshipped on Saturday.[1436] Some of the Beguines had been considered witches, many of them being folk healers, well-versed in botanicals, practicing *green* or *natural magic*,[1437] magic that functions according to natural principles, what we might today call *applied science*, rather than appeals to supernaturalism. They had been so sought after that even the gentry and nobility would pay for their services at times. They also acted as nurses and midwives. Jacqueline Felicie had been a self-taught physician, keen on keeping "women's secrets," who was well-known as a successful healer who would not charge unless a cure had been demonstrated. A green witch, she came up against the trained physicians, who opposed her untrained use of the same kinds of procedures. She was fined and banned from practicing medicine, on the grounds of being a woman and being untrained. Paula de Eguiliz, likewise, was a famous folkhealer and practitioner of green magic, an African slave woman, who was burned at the stake. Witches were well-known for their *grimoires*, or spell-books. *Grimoire* comes from *grammar* and literally refers to skillfulness in learning and especially in the art of letters, language, and philology.[1438]

Black magic would also be practiced by some witches,[1439] and was not intent on healing, the way white and green magic was. Eventually, *grimoire* would come to be associated with grim things such as the summoning of demons for black magic. Perhaps the most famous of the black witches is Catherine La Voison, famous for her organizing of Black Masses and her role in the *poison affair*, in which over a thousand people likely died from being poisoned. Her Black Masses would come to include the Madame de Montespan, the chief mistress to King Louis XIV. In such a Black Mass, Madame de Montespan is said to have laid upon an alter naked, being worshipped while black candles were burning and a chalice was placed upon her body, wherein it is expected that blood, drained from the sacrifice of an infant purchased from a prostitute, would be caught, with a prayer said to Satan. She may have been tortured, but likely was not, before she was publicly set ablaze at the stake. Giula Tofana was another practitioner of the black arts, selling poison to women wishing to be widowed, being tortured and executed for it. Marie-Anne de La Ville, likewise, was implicated for poisoning, and was compared to La Voison. Priests such as Pere Robert and Guibourg helped with the Black Masses of witches. La Voison's story is not entirely unlike that of Elizabeth Bathory, who is said to have been responsible for the torture and deaths of hundreds of women and little girls of the gentry, and also to have bathed in their blood.

[1434] Ehrenreich and English, 3
[1435] Rabelais
[1436] "Saturn's day," or perhaps "Satan's day"
[1437] Francesco Cattani da Diacceto originally delineated natural from supernatural magic
[1438] In Old English, grammar was called *stæfcræft* and in Scottish developed into *glamour*
[1439] Alternatively, some suggest that *witch* only applies to practitioners of black magic

Joan of Arc, the famed military leader coming from the peasantry and from the textiles field, who had claimed to have been inspired by divine forces, had been burned as a witch. It was said that "the Devil sucked from the witch's teet," a connection to her maternal black magic powers. Sometimes moles, birthmarks, extra nipples, or skin tags, at one time enabling one to become a shaman, were considered to be marks of being a witch. Despite the commonality of such practices, Margaret Murray believed that what the hunters were really looking for, however, to be tattoos that witches would use to identify themselves with part of the movement that was keeping paganism and witchcraft alive in Europe. She claims also that Joan of Arc and Gilles de Rais, her companion-in-arms, who is said to have confessed to having had raped and murdered young boys (a claim Murray rejects), were a part of this cult, though this is doubted by such strong minds as Norman Cohn. Fear of witches, stoked by religion primarily, had become hysteria, and a moral panic led to witch hunts becoming common practice, leading to events such as the Pendle and the Salem Witch Trials. Barbara Ehrenreich and Deirdre English suggest, "the witch-craze was neither a lynching party nor a mass suicide by hysterical women. Rather, it followed well-ordered, legalistic procedures. The witch-hunts were well-organized campaigns, initiated, financed, and executed by Church and State."[1440] Nonetheless, "[w]itch hunts did not eliminate the lower class woman healer, but they branded her forever as superstitious and possibly malevolent."[1441]

While Bacon had been the natural philosopher of the *bourgeois*, the popular natural philosopher among the lower classes—especially miners— was the rational mystic, or natural magician, Paracelsus. Paracelsus, the Hermetic alchemist, physician, and astrologer, had been an important influence during the Scientific Revolution, but especially so among radicals. Paracelsus is known as the "father of toxicology" and was one of the pioneers of the Renaissance medical revolution. His motto was said to be: "Let no man belong to another who can belong to himself." His ideas were widely supported by those among the Renaissance and the Radical Reformation. Clifford D. Conner writes that

> Bacon's general antipathy toward independent knowledge-seeking is perhaps most clearly revealed in his attitude toward the movement inaugurated by Paracelsus, which instigated revolutionary change in the chemical and medical sciences. Paracelsian influence rivaled Bacon's for the allegiance of intellectuals and the nonclerical, commercial elite. Although Baconianism eventually emerged as the main ideological current of the Scientific Revolution, the Paracelsian challenge—in many ways a "people's science" movement—represented a major countercurrent.[1442]

Like the pantheists, the Paracelsian worldview was more organic than strictly physicalist. Thinkers such as Paracelsus and the pantheists had represented a popular vitalistic, organismic worldview that was much different from that of their *bourgeois*, deist counterparts. This worldview was behind the Radical Reformation and later the Radical Enlightenment.

The *Art of Memory*, techniques used to memorize information better and in greater quantity, shifted in the Scientific Revolution away from the use of mnemonic devices, amulets, the "method of *loci*" or "mind palaces," and etc. and toward books and complex arrangements of causes and effects, or algorithmic thinking. This was, perhaps, initiated by Ramon Llull, but Petrus Ramus—whom Frances Yates put in the Llullist tradition—, would become especially influential on the Art of Memory. Petrus Ramus would help to shift the Art of Memory, such as that used by Llull and many others, toward methodology over mnemonics. This emphasis on methodology and logical flow would carry on into the Enlightenment, which would displace the Art of Memory. With an emphasis on causality, and with a comprehensive grasp of outcomes, memories became more relevant to one another, rather than being a

[1440] Ehrenreich and English, 7
[1441] Ehrenreich and English, 17
[1442] Conner[1], 301

loose collection of unrelated facts. Deduction, as a result, became more widespread, paving the way for rationalism. Ramus had produced an alternative logic to Aristotle, and, suggests Frances Yates, worked in the opposite direction to the occult by reducing the role of images for use in memory. He was a follower of the dialectician Rudolphus Agricola, and liked to use binary trees (leading up to Cartesian dualism). He was generally opposed by Jesuits and Aristotlean scholastics.

Perhaps the most celebrated of astrological herbalogists, outside of Paracelsus, was Nicholas Culpeper, whose works included *The English Physician*, later called the *Complete Herbal*, and *Astrological Judgement of Diseases from the Decumbiture of the Sick*. His herbal is still partially in use today, and he was known for being able to solve ailments by comparing the astrological birth chart of his patients with their exposure to certain elements, which he believed correlated to ailments in particular organs as well as to the stars, adhering like Paracelsus to the Doctrine of Signatures. Like many of the natural magicians, Culpeper was a radical republican, influenced by the Puritan preacher John Goodwin as such, and he saw his enterprise as providing useful knowledge to the poor, knowledge he intended to make widespread, publishing his works in vernacular and selling them for low prices. He would often provide his services free of charge to the poor, believing no one should starve in order to pay a physician, many of whom Culpeper believed to be ignorant for practicing bloodletting. He believed that priests had diseased the people's souls, physicians their bodies, and lawyers their estates. He would eventually be accused of witchcraft.

Ephraim Chambers's *Cyclopedia, or Universal Dictionary of Arts and Sciences*, which was an attempt to extend dictionaries to practical ends, not merely defining but demonstrating the ideas defined, kicked off the trend of *Encyclopedism*, the social effort to compile of vast arrays of knowledge. Chambers had been anticipated in this effort by medievals such as Vincent of Beauvais and his *The Great Mirror* and by John Harris's *Lexicon Technicum: A Universal English Dictionary of Arts and Sciences: Explaining not only the Terms of Art, but the Arts Themselves*. Encyclopedism would be continued forward and culminate in the efforts of radicals such as Denis Diderot, whose own efforts began as an expansion to Chambers's work.

Pantheistic thinkers such as Plotinus, Eriugena, the Amalricians, and on to Llull, Paracelsus, Ramus, Culpeper, and Giordano Bruno can be categorized not only as natural philosophers, but also as rational mystics or green magicians, in that they did not believe in the supernatural, so much as hold that Nature was itself super, containing much Wonder and Mystery, Rhyme and Reason, with forms of Goodness, Truth, and Beauty. Their view is *preternatural*— dealing with "marvels and mysteries," "anomalies within nature"[1443] suggests Bruce Lerro in *Forging Promethean Psychology*, and that are suspended between the mundane and the miraculous—, rather than supernatural. While magical views can certainly be found in neo-Platonism, and in the thought and practices of Bruno and Paracelsus, such magic was understood to take place within a Monad, the One, or the All, and not outside of Nature conceived of as the totality of existence. *Magic* properly understood simply referred to the agency that one has as a part of Nature to change the world from within it. If grounded, magic is not necessarily disconnected from natural philosophy. In fact, magical arts such as alchemy and astrology developed toward sciences such as chemistry and astronomy. In a way, the rational mysticism of thinkers like those named above was something of a reconciliation between Homeric mythologies, theologies from Socrates to St. Augustine, Aristotlean or Thomist vitalism, the neo-Platonic and Gnostic magical thought (that still persisted in thinkers like Bruno) of the Renaissance, Graeco-Roman and modern physicalism and skepticism, to sample just a few. It involved mythology and theology as well as natural philosophy. Jean Jacquot suggests that a group of expirimenters surrounding Sir Walter Raleigh and

[1443] See Lerro, 188

the "Wizard Earl" Henry Percy stand as an example of natural magic like that of Bruno's transitioning into natural science. Other natural magicians include Marsilio Ficino, Johannes Trithemius, and Heinrich Agrippa. But the man who wrote the book on natural magic, quite literally, *Magia Naturalis*, was Giambattista della Porta. This work covered such sciences as cooking, optics, medicines and poisons, steelmaking, geology, magnetism, gunpower, invisible writing, cosmetics, and perfume. He was careful to distinguish his effort from black magic and spiritualism, saying that his type of magic is "natural; which all excellent wise men do admit and embrace, and worship with great applause," saying "neither is there anything more esteemed, or better thought of, by men of learning" than green magic. Giambattista wrote that

> if ever a man labored earnestly to discover the secrets of Nature, it was I; For with all my mind and power, I have turned over the monuments of our ancestors, and if they wrote anything that was secret and concealed, that I enrolled in my catalogue of rarities.

In reaction to such efforts, Bruce Lerro tells us that the magical arts had been split between modern mechanistic science and Protestant religion (the modern *physikoi* and *theologoi*), with efficient causation, or determinism and fate, going to the scientific side and final causation, or teleology and destiny, going to the religious. He says that

> Science and religion divided up the spoils following a coordinated attack on magic. Science claimed the world of matter, while religion claimed the world of spirit [...] This however, had detrimental effects on each: science became soulless and mechanized, while religion became immaterial and otherworldly. The magical traditions, both high [...] and low [...] were cut out of the deal.[1444]

This established a divide between mechanistic philosophy and Protestantism (plus modernizing or reforming exoteric Catholicism). While Bruce points to High and Low magic, it was green magic, especially— the mundane—, that had previously been uniting what was sacred or ideal in religion with what was profane or material in science. But the profanity of science had started to replace the sacred among some of the humanistic atheists, who continued to look upon nature as profane but started to see humanity as sacred. Protestantism and mechanistic humanism together looked at nature as something to be controlled by a higher power, either by God or Man. In harmony with Vannini and Conner, Lerro says that

> The leaders of the Protestant Reformation shared many of the same perceptions of nature as did the mechanistic scientists [...] Both Protestants and mechanistic scientists saw nature as an unregulated wilderness in need of taming. One of the consequences of the rise of scientific mechanism was that it severed the active, co-creative, self-regulating, and unpredictable qualities of nature and delivered her chained and bound so she could be scrutinized by scientists, submissive to God, and, as we shall see, exploited by capitalists.[1445]

Vitalism in scientific worldviews remained as an element mainly within the naturalistic and sometimes panpsychic outlooks of the organicists. Protestantism and mechanistic science tried to do away with the vital, internal impulses of life, looking instead to external sources for explanations.

The relationship of Protestantism and modernized Catholicism one the one hand, and mechanical science on the other, to organicism—*organicism* having grown from magic while the others diverged

[1444] Lerro, 247
[1445] Lerro, 227

from it—, may reflect the relationship of natural magic with witchcraft or "*Low magic*" and ceremonial or "*High magic*," as Aleister Crowley called them. As organicism itself had developed from natural magic—which maintained elements of both High and Low magic— after the reformed Christianity and mechanical science split, natural magic seems to have developed from a more original form of magic after witchcraft and ceremonial magic had split from that original form, itself probably a variety of shamanic sorcery. Quite similarly, the philosophers had split from the sophists, taking the form of the *physikoi* and *physiologoi* and the *theologoi* and *mythologoi*, with philosophers such as Xenophanes, Pyrrho, and the Stoics having taken a more "middle of the road" approach, reflecting some of the qualities of the original Sophists along the way. Plato and Aristotle, likewise, diverged in idealistic and physicalistic directions from the original theologism of Socrates, with Euclides and the Megarian school, perhaps, developing more from Socrates himself, who reflected sophism to some extent, but took from *physikoi* like Anaxagoras and *theologoi* like the proto-Platonic Diotima of Mantinea equally (though the Socratic Revolution in moral philosophy tended to be described as a win for the theologians). Organic evolution occurs through a divergence and then "unity of opposites," a feature of neutral (or dialectical) monism.

The great *Pantheism Controversy* is an example of the clash between the organicist and mechanistic worldviews, but, like the "Atheism Dispute," also related to a conflict between philosophy and religion more generally. This Pantheism Controversy arose largely as a disagreement between Friedrich Heinrich Jacobi and Moses Mendelssohn about Gotthold Lessing's views on Spinozism, but would grow into a more public affair. The Atheist Dispute involved philosopher Johann Gottlieb Fichte, son of a weaver, accused of atheism, for his assertions that God was simply the moral order of the world, an idea also enabled by Spinoza. These kinds of controversies were crucial in moving society forward toward the Age of Enlightenment.

Margaret Jacob, like Jonathan Israel, tends to lump Spinozan pantheist thought in with materialist atheists, and to describe his worldview as mechanical. While it is true that Spinoza's thought inspired many atheists, and certainly included mechanism, his worldview is much deeper than that. It is mistaken of Jacob and Israel to describe Spinoza's views as entirely mechanistic. Spinoza's view might better be described as *organic*. Spinoza is often characterized as opposing all teleology, a component common in organic worldviews, but he wields a concept he calls "*conatus*" that is much like teleology. He was, in fact, uniting some degree of teleology and efficient causation in his philosophy (and so constitutes a vitalistic-mechanist, an organicist). Indeed, Rudolf Rocker had held that "the brilliant Jewish thinker, Baruch Spinoza, [...] explained all phenomena of the process of the universe as owing to implicit necessity, and not only had a conception of the general idea of evolution, but anticipated some of its most fundamental hypotheses, such as, for example, the impulse of self-preservation."[1446] Like the atheists, Spinoza rejected religion and respected empiricism, but Spinoza himself was something more, like Descartes, of a rationalist, and, like Bruno, and mystic. He was not limited more simply to having a strictly empiricist or atheistic worldview. He was, like Bruno, and perhaps inspired by Kabbalah, interested in the alchemical relationship between spirit and body, or temporal and extended substance. This places him in the magical tradition with other neutral monists and organicists.

Religious Dissent and Freedom of Thought

Heresies from the Radical Reformation would seem to form two main poles come the time of the Scientific Revolution. It seems that when magic was broken up into Protestantism and science more generally, that this affected the radicals as much as the mainstream, and that radicals themselves

[1446] Rocker[1]

tended to one pole or another. These poles represent, more or less, *religious dissent* or *truth-seeking*, and *free thought*. Most of the radical textile workers would come from or coalesce toward either of these, representing a range of religious and irreligious beliefs, from pantheism and deism to Biblical unitarianism and atheism.

The branch representing the more religious side, of Anabaptism, Unitarianism, and radical Protestantism, developed into various religious groups that would come to be known as *Dissenters* and *Nonconformists*. A *dissenter* or *Nonconformist* refers most typically to an opponent of the Anglican Church, but can be used more widely to apply to opponents of any establishment church. Dissenters have been large in number and are often self-arranged into distinct sects according to belief and fellowship. The reasons for their dissent are diverse, but may include a difference of emphasis or translation of religious texts, a difference on rulings by church elders, opposition to ecclesiastical authority, or etc. The other branch, more inclined to natural philosophy and natural magic, developed into the more secular movement called *free thought*. Dissenters tended to be, though were not always, more rural, while free thinkers were more urban.

Nonetheless, as can be readily understood when one compares the more religious Gerrard Winstanley to the less religious John Toland, the lines are not always easily drawn or non-arbitrary, as Winstanley can be put into the free thinker camp almost as easily as the Dissenter camp, and Toland might just as well be considered a religious Dissenter as a free thinker. Winstanley refers to God at times as *Reason*, and Toland—the first labeled *free thinker*— reveres Nature as God. Both are pantheists. Still, there were many Dissenters who, while certainly critical thinkers at times, restrained themselves to religious study; and there were many free thinkers who would have nothing at all to do with religion. Here is where the poles come to light. The division between these would become especially strong come the Great Awakening, but there was resonance between the groups, particularly among pantheistic radicals such as the Diggers and Ranters, and among particularly radical Nonconformist church-goers, such as radical elements among what would become the Unitarians and Universalists, as well as the Seekers, the Quakers, Congregationalists, and other Dissenters who might take interest in more naturalistic explanations. Together, and with slightly less radical Protestant Nonconformists such as the Methodists and the Baptists, the Dissenters and free thinkers shared in the Radical Enlightenment desire to separate Church from State.

Alongside more mainstream Protestant movements, such as Anglicanism, Lutheranism, and Calvinism, and existing alongside witchcraft and some ceremonial magicians practice the Gnostic and Hermetic high arts, there were proto-Protestant remnants like the Waldensians and other Radical Reformation elements such as Anabaptism and what would be Unitarianism. Modern radicalism can be found among dissenters that grew out of Anabaptism and other primitive Christian, Protestant, and Catholic heretical movements (and, often, belligerents in civil wars and revolts).

The Anabaptists had developed largely into more modern groups such as the Hutterites, Mennonites, and Amish. These groups are typified by plain dress, an aversion to certain technologies, anticlericalism, a plain and simple reading of religious texts, and other Radical Reformation tendencies.

Hutterites are an ethnoreligious branch of Anabaptism, formed by Jacob Hutter along the lines of the Anabaptist Schleitheim Confession. They maintain a *community of goods*, or common ownership, hold to nonresistance, and are known for living in *intentional communities*, communities that have been established through intention rather than by way of social clumping or mere proximity. On at least one occasion, there is documentation of the Hutterites making use of the *Eye of Providence*, or the "all-seeing eye" often associated with illuminism and Freemasonry, as can be seen in the documentary

Children of Utopia by Klaus Stanjek, wherein a Hutterite teaching children shows them a picture of the eye within the triangle, asking "[w]hat does that eye there mean?" to which one of the children replies, "He is watching us."[1447] When asked by a documentarian whether a boy has ever lived outside of his Hutterite commune, the boy answers yes, and, when coaxed to explain what it was like, was quick to explain having seen a vast difference between rich and poor which was foreign to him in the commune.

The *Amish* had its beginning when Jakob Amman, an illiterate but financially-stable tailor, led a schism by Swiss and Alsatian Anabaptists. Amman had argued that the *good-hearted*, or those who had sympathized with Anabaptism but did not become rebaptized, could not be saved, and so should be banned and socially shunned like those who lie. Amman had been opposed by Hans Reist of the Swiss Brethren, who did not believe that the good-hearted should not be eaten with, as Amman did. This resulted in the schism, whereby the Amman and the Reist side excommunicated one another. Those who had went with Reist would become known as *Mennonites*. The Old Order Amish, in particular, are known for still living a lifestyle associated with the ways of the 19th century, avoiding automobiles and gas or diesel tractors, electricity, and most of the conveniences of the 20th century, much less the 21st. Instead, like dedicated Luddites, they make use of horse-drawn buggies and make use of draft animals also for such activities as logging, plowing their fields, and etc. They clothe themselves in "plain dress" made of textiles that may be grown or raised by the Amish themselves and that are handmade into shirts, trousers, and dresses generally by Amish women. There are Old Order non-Amish Anabaptists as well, such as the Old Order Mennonites, whose lifestyles are very similar. Among many of the Anabaptists, *Martyr's Mirror*, or *The Bloody Theater*, by Thieleman J. van Braght, outlining the persecutions of the Anabaptists, is the most-beloved book outside of *The Bible*. Persecution of the Anabaptists was continued for a very long time in Switzerland.

Within and beside semi-radical liberal and republican movements such as the French Huguenots (home church Calvinists, many of whom involved in the textile industry, influenced by the Waldensians) and the Levellers (who had some adherents within the New Model Army), were found dissenter movements such as the Seekers, Ranters, True Levellers (Diggers), Luddites, and other radical and heretical movements that had potentially taken influence from the Free Spirit heresy, many of whom had connections to the textiles industry in which the heresy had been so prominent.[1448] Radical groups like these had been responsible for much upheaval and rejection of authority, and in some respects led the way for less marginalized groups with more mainstream messages to stake their claims, both through the expansion of ideas and pushing the boundaries. The Ranters and Diggers and Luddites are often mentioned as early examples of what would become eco-socialist or green anarchist movements. Clifford Harper says that "Free Spirit anarchism reached its most developed form [...] among the Ranters and the Diggers." He says, "[t]hen, as now, anarchism found fertile soil in which to grow among the embittered, betrayed soldiers, the landless peasants and wretched slum dwellers of the towns and cities."[1449]

Among all of the sects of Dissenters it seems the Diggers were the most significant from the period to our studies of working class Mutualism, as they are consistently recognized as early socialists and proto-anarchists that tried to form utopian alternatives to their present conditions. The *Diggers* were a communalist sect led by Gerrard Winstanley, a tailor. They were called *Diggers* by others, but they had referred to themselves as the "*True Levellers*" in contrast to the generally less radical Levellers who

[1447] Stanjek, 24:22
[1448] This was certainly true of Gerrard Winstanley, the leader of the Diggers, who had been a tailor
[1449] Harper, 10

would go on to influence *bourgeois* liberalism. Winstanley had attempted to form an intentional community or rural commune on farmed wasteland. This is where the *Digger* name derives.[1450, 1451]

Like the Beguines and Beghards and other adepts of the Free Spirit, Winstanley and the Diggers derived their radicalism from pantheism. Jacob writes that for "philosophers such as Winstanley, nature is in effect God, and this pantheistic materialism proclaimed the equality of all people through nature as well as the usefulness of the popular sciences—alchemy, astrology, herbal medicine and the magical arts." She says that "pantheism could constitute the philosophical foundations for democratic belief."[1452] Margaret Jacob says that the "first occasion in early modern history when philosophies of nature and their prescriptions for the social order took on revolutionary significance" had occurred when "the revolutionary implications of pantheism were made all too clear in the preaching and political program of the radical sectaries—the Levellers and Diggers in particular—and in a very attenuated sense, they became the ancestors of the various eighteenth-century republicans."[1453] Norman Cohn says that Winstanley was inspired by "supernatural illuminations" to go about his experiment. He says that "Winstanley attempted to restore mankind to its 'Virgin-state', a primitivist Millenium in which private property, class distinctions and human authority would have no place."[1454] Winstanley himself seems, in "The Law of Freedom in a Platform," to have been very radical, taking matters to the root, the Right of Conquest, when he writes

> Is not the Land your brothers? [...] I Answer, It is his either by Creation Right, or by Right of Conquest: If by Creation Right he call the earth his and not mine; then it is mine as well as his, for the Spirit of the whole Creation, who made us both, is no respecter of persons. And if by Conquest he call the earth his and not mine, it must be either by the Conquest of the Kings over the Commoners, or by the Conquest of the Commeners over the Kings.[1455]

Like the Diggers, the *Ranters*—known for their wild arguments— were pantheists. Cohn says, that at "the same time [as the Diggers] the groups of religious enthusiasts multiplied exceedingly," and that the Ranters "became very numerous."[1456] But, despite their shared pantheism, Winstanley and the more culturally-conservative Diggers would often criticize the Ranters, such as Laurence Clarkson, for their libertinism. And libertine they were,[1457] well known for their promiscuity and moral relaxation.[1458] But they were also free thinkers, critical of authority, and got their name from their proclivity for public rambling and debate. Aside from Clarkson, other prominent Ranters included the blasphemous

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[1450] The popular English comedy, *Monty Python and the Search for the Holy Grail*, features peasants who declare themselves an "anarcho-syndicalist commune," while they are digging in muck, an allusion to the Diggers

[1451] The True Levellers (or Diggers) represent something of an early utopian or proto-socialist movement. Like many of the Christian socialists that preceded them, and those with us still today, like the Hutterites, they practiced communism.

[1452] Jacob, 43

[1453] Jacob, xii

[1454] Cohn, 288

[1455] Winstanley

[1456] Cohn, 288

[1457] With free thought and antinomianism came an increase in libertinism, which was often expressed in the form of anticlericalism, anti-establishmentarianism, and eroticism, sometimes to the point of hedonism, debauchery, and complete amoralism, as with the Marquis de Sade, the namesake of *sadism*. While this was more common among the atheists and even some of the deists of the time, pantheists such as the Ranters had also been quite libertine (others were conservative, sometimes very). The Ranters, themselves influenced by the Heresy of the Free Spirit, represents both a highly libertine and pantheistic movement, incorporating sexual deviance with direct revelation. Many of the views held by such heretics were used to challenge established moral authority, and sometimes mingled with sexual and behavioral libertinism.

[1458] This sort of libertinism should not be confused for intellectual libertinism

pantheist Jacob Bauthumley, the egalitarian heretic Abiezer Coppe, and the vegetarian John Robins. Like the Diggers, they had much in common with the prior Heresy of the Free Spirit.

The Ranters and Diggers had been preceded by the Seekers and other religious dissenters whom they also existed alongside. The *Seekers*—seeking religious truth, or God— were likely inspired by the anti-trinitarian preaching of three brothers, Bartholomew, Walter, and Thomas Legate, possibly Socinians. They believed all organized churches of their time to be corrupted and instead relied on internal revelation from God, holding that every person must find their own way to God. They believed in a voluntary community free from coercive control, and supported a pluralism of ideas and freedom of thought. Conner says that, to "these Seekers, Ranters, and Diggers, and other radical sectaries, science did not exclude social concerns, and its essence was not neutrality."[1459] Bartholomew would be burned at the stake.

Practicing a form of quietism in their assemblies, many Seekers would go on to become *Friends*, or *Quakers*. The Quakers, or Friends, were started by George Fox, a weaver's son. In North America, the *Quakers*, practitioners of quietism and consensus decision-making, had become particularly radical. In Pennsylvania, they refused to pay taxes for quite some time, leading some historians to describe the time as a period of relative anarchy. When the Federalists had put together their Constitutional Convention, the Quakers of Rogues Island refused to attend. The American frontiers would continue to have libertarian or anarchic elements to it for some time into the future.

Other dissenting groups included the aforementioned Unitarians, Universalists, and Anabaptists, as well as Puritans, Brownists, Sabbatarians, and more. Dissent was especially strong among textile workers.

Modern radicalism was not unique to the religious dissenters, but can also be found among free thinkers, who tended to distance themselves from religion and who preferred to focus on natural philosophy and science. In many versions of the story, free thought is addressed retroactively through history, with the heretics and martyrs for science, such as Giordano Bruno, considered to be early free thinkers. For some, the execution of Giordano Bruno marks the official beginning of the free thought movement. But it would be the Spinozan pantheist John Toland who would first receive the label *free thinker*. And it is not unusual to consider his own influences, the circle around him, and others like him in this *milieu* with him. For this reason, the *tradition* of free thought—that is, the group effort toward this end—would begin with a core of people such as John Toland, Matthew Tindal, and Anthony Collins. This core would be followed by a myriad of free thinkers in the Radical Enlightenment.

Free thought was related to *freedom of conscience*, the ability to hold one's own beliefs, but more specifically to deny religious dogma and demand logical or sensory evidence. This was the Radical Reformation position that one should be free to exercise one's own conscience as one sees fit, to believe what one wants to. This was also associated with the current of *intellectual libertinism*. Freedom of conscience is separate from, but provided a foundation for *freedom of speech*, the view that one should be free to speak one's conscience.

Free thought was not just about being able to freely explore ideas and speak one's mind—though it certainly overlaps with these—, but was also about demanding that ideas be defended in a rational manner, through logic and reason, rather than relying on religious dogma taken simply on faith. Free thinkers generally opposed institutionalized religion, believing instead that Nature provided a means of

[1459] Conner[1], 358

direct knowledge about creation. Philosophers like Raymond of Sabunde, an early or proto-free thinker, and author of *Natural Theology*, had pressed that Nature is a divine revelation similar to the Bible.

Even while remaining critical of religious dogmas floating on assertions taken on faith alone, and even while taking at times to irreligion, some of the most rational defenses of religion or spiritual beliefs also came out of free thought, as can be found in the writings of John Toland and Matthew Tindal, writings such as *Christianity Not Mysterious* and *Christianity as Old as the Creation*. Free thought did not exclude Christianity or Christians, but included many Dissenters. Unitarians such as Fausto Socinus and Michael Servetus are considered to be free thinkers, as were Richard Price and Joseph Priestly. Those among the Diggers, the Ranters, the Seekers, and the Quakers might also be considered free thinkers to some degree or another, depending on the person in question.

Nonetheless, free thought did tend toward the secular, favoring natural philosophy to religious testimony, and, as such, it did contain mechanistic views like deism, or those of atheists and atheism in its ranks, often inspired by Thomas Hobbes or even further back by Epicurus. While pantheists such as Bruno, Spinoza, and Toland had been the backbone of the early free thought movement, their own positions would become more and more considered atheistic heresy, such that some authors, such as Jonathan Israel, consider pantheists such as Spinoza to be more-or-less *crypto-atheists* as they had been accused.[1460]

Free thought was not always coldly objective, though it could have its moments. The life and freedom of the individual, and the social sanction thereof, was of great importance to the free thinkers, as was the concept of *virtue* and living a good life. John Toland, for instance, tells us, as quoted by Paul Harrison in "Toland: father of modern pantheism," and in the manner of the Wisdom tradition, that

> Virtue alone is enough to live happily and brings its own reward. The wise *prefer* pleasure to profit. It is better to never command anyone, than to obey someone.[1461]

Free thinkers themselves almost always tended toward democratic republicanism or anarchism in "politics," and stressed the importance of tolerance and learning about alternative viewpoints. This was to allow for relative or subjective differences, even while not submitting that the entirety of reality is subjective. Just as well, free thinkers such as Spinoza had— as Susan James makes clear in her "Narrative as the means to freedom: Spinoza on the uses of imagination"[1462]— seen great importance in the use of the imagination for sociopolitical reasons. The imagination, individual priorities, tastes and preferences, etc. were all considered legitimate aspects of existence, worthy of consideration to the point that the entire political system needed to change.

The need for change being so, the free thinkers formed the core *intelligentsia* of the Radical Enlightenment. Bruno had been executed prior, and Spinoza had taken to promoting not only pantheism, but democratic political change executed through organized secret societies. John Toland had apparently taken him up on that, himself having taken to forming secret societies that, according to Margaret C. Jacob, represent proto-Masonic organizations. Joseph McCabe, much earlier, similarly cites "a French author" as saying that John Toland formed a secret society that had Anthony Collins, Matthew Tindal, and David Hume, among others, as members, called the *Pantheisticon* such as Toland's book. He suggests that this was the model for the beginning of speculative Freemasonry.

[1460] Nonetheless, Spinoza's neutral monism, organicism, and psychophysical parallelism suggest that his position is more in line with his pantheist predecessors than with the atheists, who were prone to substance pluralism or materialistic monism, physicalism, and determinism

[1461] Harrison[2]

[1462] See James[1]

Republican secret societies would both drive the early Radical Enlightenment and inspire the Moderate Enlightenment. The Radical Enlightenment would become even more radical come modernist[1463] political philosophies, when working class republicanism developed into Mutualism, longing for a democratic republic of industry.

Free thought was growing, and such figures as Diderot would comment on the growing deism, atheism, and pantheism that marked the philosophical interests among liberals and radicals of his time. Freedom of thought would be important to those heretics and radicals in the artisanal and peasant classes, and this would seem especially so among the weavers, who seem to have been a perennially rowdy bunch. Pantheism, agnosticism, atheism, naturalism, skepticism, empiricism, rationalism, republicanism, liberalism, radicalism, libertinism, and all manner of free thought made its way into the discussion, across national borders and often language barriers, in the letters of the Republic, the lodges of the Masons, and the salons and coffeehouses, "third places" that served the lower nobility, gentry, burghers, and merchants that generally participated in the discussions of the Enlightenment.

Ideology would begin to emerge, first being named as such by Antoine Destutt de Tracy, who conceived of ideology as the "science of ideas." One might consider ideology in contrast to geology or biology. Where geology is the study of the Earth, and biology is the study of living things, ideology is the study of ideas. Just as one sorts and categorizes and discovers the origins of rocks in geology, ideology, as conceived by de Tracy, was the sorting out and categorization and coming to know the origins of ideas.[1464] This represented a step in the Art of Memory, following Petrus Ramus, toward coherence of ideas over segmented bits of apparent wisdom. De Tracy believed that ideology would allow one to understand the source of their ideas and thereby to judge them according to their merits, holding that this would calm the threats of ignorant mobs. Ideology was also supposed to be a replacement for theology. Indeed, up until the Enlightenment, political ideologies did not exist; religion and kinship was the political unifier for most of the ruling class and its subjects. One fought under the banner of a given royal or noble household, the cross of the Church, or etc. Only after the Enlightenment did political ideologies really appear as such.

If the free thinkers represent the more materialist or rationalist side of the transition from Radical Reformation to Radical Enlightenment, the Nonconformists and Dissenters represent their religiously-persistent, and often Romantic cousins. And as the free thinkers would be responsible for the Radical Enlightenment, it was these nonconforming and dissenting Anabaptists and Protestants, hangovers from the Radical Reformation, who were responsible for the Great Awakening, particularly Radical Awakening. One important point of agreement between these two groups is the separation of church and state; another is religious freedom. On these points the free thinkers and the religious nonconformists of the Great Awakening could agree, and could come to coexist with one another over time (with some friction, of course). This *would* take time though, as, even within the context of religious freedom, even the various denominations of Christianity had a hard time keeping things fully civil with one another.

[1463] *Modernist* because they are in favor of continuing modern or Enlightenment attitudes to social change; that through the use of Reason, society can be made better for everyone

[1464] That there are many competing ideologies is no different from there being competing geologies and biologies; Mantovani's geology is much different from Wegener's, and Lamarck's from Darwin's views on biology. These are competing understandings, no different from those existing between ideologists.

Rosicrucian Enlightenment

Around the time of the Reformation, and as a part of the Counter-Reformation and Scientific Revolution reaction to free thinking and religious dissent, various groups were formed that would be associated to various degrees with esotericism, or would inspire esotericists later on down the road. Frances Yates has referred to this time, specifically speaking of the Rosicrucian Order, as the "*Rosicrucian Enlightenment*," but I believe it must go beyond this to include the Jesuits and the Capuchins, if not more, themselves preceding the Rosicrucians by some time.

The *Jesuits*, or Society of Jesus, are a Catholic religious order established by Ignatius of Loyola and his companions. They are focused on intellectual pursuits, education, research, etc. and minister to others. The Jesuits are characterized by *Ignatian spirituality*, the goal of which is to "conquer oneself" and to "find God in all things." They are led by a Superior General who is elected by the General Congregation for a life term, and have been criticized for seeking power, being the focus of many conspiracy theories, including the *Gunpowder Plot*, an attempted assassination of Protestant aristocrats. Jesuitism was a force of the Counter-Reformation.

The *Capuchins*, or Order of Friars Minor Capuchin, are a religious order of Franciscan friars formed by Matteo da Bascio that wanted to return to the Strict Observance of Francis of Assisi, the founder of the Franciscans. They were forbidden from handling money and had to beg to survive, being also forbidden from wearing shoes. They were a major part of the Counter-Reformation.[1465]

The *Rosicrucians*, or the True Society of Jesus and the Rosy Cross,[1466] are an esoteric Christian spiritual movement and mystery tradition, associated with a number of organizations, largely aligned with Lutheranism, and reportedly but erroneously established by Christian Rosenkreuz. In the *Rosicrucian Manifestos* that announced the existence of Rosicrucianism as an order with ancient wisdom, a cultural excitement was developed, wherein many sought to discover the secrets reportedly held by the Rosicrucians. Michael Maier claimed that Rosicrucianism had ancient origins going back to Egyptian, Indian, Persian, Greek, and Arabic sources. The Rosicrucians made wide use of Hermetic and Kabbalistic ideas, and promoted a science of discovery, as well as utopian ideas that would eventually become influential on Romanticism and socialism. The idea of the Rosicrucians gave rise to the Invisible College, the precursor to the Royal Society, a scientific society still active today. The Invisible College, centered around Robert Boyle, was a learned society of natural philosophers who met regularly and exchanged letters. It inspired, in part, the Republic of Letters that would be so important during the Enlightenment.[1467] Rosicrucians wanted knowledge to ultimately be accessible to everyone, but believed people needed to be pure of heart first. People associated with the origins of the Rosicrucians have included the magician John Dee,[1468] Cagliostro, and the mechanical philosopher Francis Bacon, but figures important to the Rosicrucian Enlightenment included Michael Maier, Elias Ashmole, Teophilus Schweignhardt Constantiens, Gotthardus Arthusius, Julius Sperber, Henricus Madathanus, Gabriel Naude, Thomas Vaughan, George von Welling, and Hermann Fictuld, among many others. Comenius was influenced by the manifestos and developed his concept of the proto-encyclopedic *pansophism*, the

[1465] One of their members, Bernardino Ochino, left Catholicism and was accused of preaching Unitarianism.
[1466] Notice the "Society of Jesus" reference to Jesuitism and the "Rosy Cross" reference to what would become known as *Luther's Rose*
[1467] Two of the earliest known Freemasons, Robert Moray and Elias Ashmole, a natural philosopher and an occultist, also participated in a meeting that would lead to the Royal Society.
[1468] David Wilcock argues that the rulers practice black magic and have done so at least since John Dee rediscovered how to do so from his readings from the Vatican

idea that everything should be taught to everyone. Others influenced include Tomasso Campanella and Robert Flood, among many others.

LaRouchean scholars, such as Gerald Rose, have tended to connect the Rosicrucians with the Venetians, who play a central role in their conspiracy theories. Gerald Rose says that

> It was Cusa, with the help of Pius II, who created the basis for a war on the pagan idea of man as a beast, and to defend the concept of man as *imago Dei* and *capax Dei*. It was the power of these ideas which caused the greatest increase in human population in the history of man. This idea of the power of hypothesis and its relationship to transforming nature proved conclusively that man was fundamentally different from the beast, and as such could not be used as a slave. Venice reacted wildly against the ascendancy of this idea. With the papacy in the firm grip of Pius II and Cusa, Venice launched a war to destroy Christianity[1469]

Gerald Rose says that "Venice manipulated both the Reformation and the Counter- Reformation, leading to a series of wars which drowned the Renaissance legacy of Cusa," culminating in "Thirty Years' War."[1470] He says,

> The League of Cambrai, representing the total combined power of Western Europe, is called upon by the papacy to crush Venice. At the Battle of Agnadello, the Venetian forces are completely destroyed. France is poised to invade the very islands that comprise Venice to deliver the *coup de grace*. The papacy relents, fearing a war that will be fought on Italian soil by foreign troops. Several times before, such troops had seized parts of Italy. In a series of diplomatic moves, the alliance falls apart, and, miraculously, Venice is saved.
>
> Venice, which worked with the Turks to create a republic of usury and slavery; Venice, the slave trader of Europe, so close to being destroyed, survived. Its survival would now wreak havoc on Western civilization.[1471]

Rose says, "Sarpi and Venice create the Rosicrucian cult of syncretic religion that becomes Freemasonry. Once that process of takeover is complete, England becomes the bastion of paganism: usury and slavery." "Out of the Giovani salons and secret society [led by Paolo Sarpi]," he says, "Venice planned the destruction of Christianity in what was later to be called Freemasonry." Indeed, he says that "a modem historian by the name of Wooton proves that Sarpi was the creator of empiricism and taught Francis Bacon his so-called scientific method."[1472] According to LaRoucheans such as Gerald, it is the Venetians who are really responsible for leading what would later be formalized into the *synarchy*, too, the rule of the world by a secret technocratic government. Anticipating the approach that the synarchy would take, Rose informs us that

> You can never understand Venice by studying what positions the Venetians took on an issue. The Venetians did not care what position they took. They always took all positions. Their method was one of looking for the weak point and corrupting the person. At this form of evil, they were the masters. Their diplomatic corps was the best in the world at the time, and the British diplomatic corps was trained by the Venetians.[1473]

[1469] Rose[2]
[1470] Rose[2]
[1471] Rose[2]
[1472] Rose[2]
[1473] Rose[2]

LaRouche himself likes to speak of this kind of approach as being a "slime mold," capable of taking whatever form is necessary. Indeed, if this is the approach that the Venetian intelligentsia took—an approach that seems eerily similar Tengrism, by the way—, the Venetian approach to politics does seem to prefigure the politics to come, today's leaders being especially good at "shape shifting," infiltrating or "penetrating" other organizations, and name stealing in the process, presenting themselves as Left, Right, Center, and anything else they can. Venice would surely have its impact, becoming a monopolistic force of trade in the Mediterranean. In the end, however, Rose suggests that it would be Cusa who would destroy the power of Venice.

It is important to remember, the above story having been told, that speculative Freemasonry likely has a number of origin points, depending on where one draws the line. Margaret C. Jacob suggests that the line might be drawn near John Toland and his Knights of Jubilation,[1474] but many other scholars, including Manly P. Hall, have suggested that it should be drawn around Francis Bacon. Rose, too, seems to connect Freemasonry with Bacon, by way of Rosicrucianism. But this would be locating Freemasonic origins within the Rosicrucians, who were likely not the originators, but the infiltrators, of Freemasonry, if we consider Margaret Jacob's (and Joseph McCabe's) origin story seriously, as I do. The reason I take this origin seriously is that it appears that the original Masonic goals were Radical Enlightenment goals, as Jacob suggests, and that these goals were at odds with those of the Rosicrucians, who represented a Counter-Enlightenment or Counter-Reformation force. It was not really until the establishment of the Grand Lodge of England that Freemasonry started to really take on hierarchical degrees, having only really had the Entered Apprentice and Fellow Craft degrees beforehand. Master Mason, which involved the rituals surrounding the character of Hiram Abiff, and those involving secrecy and death threats, were not likely known to those Masons before that or those who persisted in flat-structured Freemasonry after the establishment of the Grand Lodge of England or those like it, which endured for quite some time. These Masons, instead, met "on the level," and their lodges were autonomous rather than subject to the governance of the Grand Lodge. Nonetheless, Rose tells us that Sarpi is the "real founder of modernism and the Enlightenment," and that he "created [...] Freemasonry," going on to damn Giordano Bruno along with the Rosicrucians, as if they were on the same side.[1475] It is unfortunate that the Radical Enlightenment and the Moderate Enlightenment have been conflated for so long by scholars who otherwise have important things to teach us about.

These groups—the Jesuits, Capuchins, and Rosicrucians— have all been suspected of having a major and secretive role in European and international politics associated with a New World Order. The New World Order, as is being pursued by the various Rosicrucian groups and their affiliates, may best be understood in comparison to the Old World Order. The Old World Order was the longstanding and ancient system of patriarchy, whereby the firstborn son received the family inheritance, including any political power and property, as well as, if one was a royal, the "right of first night," *ius primae noctis*, or *droit du seigneur*, "the lord's right." Younger sons and brothers, the second-, third-, and fourth-born, often went without inheritance, being compelled to join the clergy. Many of these young men would go on to join religious military orders, such as the Knights Templar, Knights Hospitaller, Teutonic Knights, the Order of Saint Lazarus, or etc. They were oftentimes celibate, in accordance with the expectations of piety and traditions within esoteric Christianity, and may have expressed homosexuality as a result. The Templar emblem, two knights sharing a horse, for instance, was said to represent the piety and voluntary poverty of the Order, but it is more likely that it represents the involuntary poverty of younger brothers, and perhaps also their homosexuality. Whatever the case, the Old World Order would come to be opposed by knights in search of a New World Order, taking the form of a neo-Platonic or Gnostic,

[1474] Presumably referring to *Jubilee*
[1475] Rose[2]

perhaps Manichean, oligarchical communism. Similarly to the overthrow of alpha male Hominids by fraternities of beta males, fraternities of these younger brothers—left without an inheritance, which would all go to their older brothers—, having no stake in the existing order, would put their efforts toward conquering it. The New World Order, though, is a revolt from within the ruling class, an ongoing *coup* or "palace revolution" of sorts. At first, it was about younger brothers, but has since opened to other interest groups within the ruling class, including women, gays, crossdressers, and people of mixed race, all seeking to have a maximized influence within the ruling class, which has tended to maintain, like the working class, at least some degree of inner conservatism. Rocker says that

> According to the doctrines of the church, monarchy was a God-instituted state form, but the temporal ruler was given his power only to protect the cause of the faith, which found its expression in the doctrines of the church. Hence, Providence had set the pope as ruler over the kings, just as these had been set as rulers over the people. And just as the people owed the prince unqualified obedience, so the commands of the pope were the highest law for the rulers. But now the spreading Protestantism had destroyed the old picture, and veritable heretics sat on princely thrones as representatives of the highest powers of state. Under these circumstances the relationship of the Catholic Church to the temporal power also had to change and take on other forms. Its attempt to adapt its practices to the new social relationships in Europe and to collect its scattered forces into a strong organization ready for action and capable of meeting all demands, had thoroughly revolutionary results. The church's representatives now had no compunctions about flirting temporarily with democratic ideas if their secret aims were thereby furthered.
>
> It was principally the Jesuits who broke ground in this territory. Thus the Spanish Jesuit philosopher, Francisco Suarez, opposed the doctrine of the divine right of kings on fundamental principles and, quite in the sense of the "natural rights" traced the relationship between prince and people to a covenant which imposed on both parties rights and duties. According to Suarez, power cannot naturally remain in the hands of a single individual, but must be partitioned among all, since all men were equal by nature. If the ruler did not conform to the covenant, or even opposed the inalienable rights of the people, the subjects were given the right of rebellion to guard their rights and to prevent tyranny.
>
> [...]
>
> Even further than Suarez went his brother in the "Society of Jesus," Juan de Mariana, who in the sixth chapter of his voluminous work, Historia de rebus Hispaniae, not only justified assassination of the covenant breaking kings as morally right, but even suggested the weapon with which such murder was to be committed.[1476]

The Old World Order, however, was laid to rest not by these jealous elite aristocrats, but by participants in the Radical Reformation. The New World Order crowd is not from the Radical Reformation, but instead from the Radical Counter-Reformation. Being opponents of the Old World Order, they maintain a rebellious flavor that is appealing to radicals, but they are nonetheless aristocratic and generally not truly democratic or anarchic.[1477] However, now and again, one of them lets their conscience "take the wheel" on a given matter.

[1476] Rocker[1]

[1477] These radicals of the Counter-Reformation, these New World Order types, have had their main competition—the Old World Order— removed, and have since set their efforts against the Enlightenment, especially the Radical Enlightenment; the result of which was the Moderate Enlightenment. The Moderate Enlightenment is the terrain of the *bourgeoisie*. Another way to phrase it, then, is that the New World Order is an effort of Old Money, New

The *General Crisis*, a period of worldwide trouble with economic collapse, pandemic, and widespread warfare, had likely been kicked off by climatic change ("Acts of God"), such as a "Little Ice Age," and coordinated activities (by way of astrology or astronomy). *Acts of God*, such as climate catastrophes, allow knowledgable political speculators to get an upperhand on the situation, and thereby to dethrone opponents or establish dominance. The General Crisis was likely an instance of this, and saw a second plague epidemic and the destruction of both the Holy Roman Empire, which ended up taking two centuries, and the Ming Dynasty in China, which was more immediate. Around the beginning of the Crisis, Jesuits and Capuchins would make their way toward Qing China and Tibet, which had been claimed by the Qing dynasty, but were expelled by Tibetan lamas and had some difficulty with the Manchu Qing. The Rosicrucians, too, are said to have moved Eastward around the beginning of the Crisis. This gives rise to the concept of the *Great White Brotherhood*, or *Universal White Brotherhood*, a concept first popularized by Karl von Eckartshausen, and the Society of Unknown Philosophers promoted in Martinism and talked about by people such as Madame Blavatsky and Manly P. Hall, and associated with the teachings more recently of Omraam Mikhael Aivanhov. The General Crisis would see the transition from feudalism to mercantilism.

Did the Drokpa or Brokpa people's love of flowers, in connection with Jesuits and Capuchins visiting from the West, have anything to do with *Tulip Mania*, the tulip craze in the Netherlands just before the *General Crisis*, the first financial crash in history? Interestingly, the first tulips grew where Tibet and China meet Afghanistan and Russia. The Drokpa people love flowers, and are well-known for their flowery hats. Steppe peoples, such as the nomadic ancestors of the Turks, had come across these tulips in times of Spring, when the harsh winter was over, and so became an important symbol for the Drokpa. Drakpa Jungne, of Drokpa heritage, was a King of Tibet, his family being influential until the 17th century.

The Kingdom of Guge in Western Tibet, perhaps the center of Tibetan Buddhism, was visited by Jesuits around the time of the Treaty of Westphalia, and collapsed not long after due to a conflict between two brothers, one the secular and the other the religious leader. Guge was something like the Vatican of the East. The Jesuits had been commissioned to teach Christianity by the secular ruling brother, which prompted sympathy for the religious leading brother by outside forces, who overwhelmed Guge and led to its collapse. The Jesuits had stumbled upon Guge after searching for an apparently ancient Christian city associated with Shambala. Shambala is said to be the home of the ruler of the world, and is often mythologized as having existed in an aetherial realm or in the sky. It was associated by theosophists like Madame Blavatsky and by Manly P. Hall with the Ascended Masters, Masters of Ancient Wisdom, or the Great White Brotherhood. The White Brotherhood would find an especially stable stronghold in Tibet, perhaps among a Denisovan- and Capoid-related would-be "ruler of the Universe," even considered by some of them to be "God" in the ancestral sense.

Approaching the Certain and the Concrete

Free thinking among the radicals, while itself an outgrowth of rational mysticism, green magic, and natural philosophy, had tended to move away from apophatic theology, sensationalism, and speculation toward kataphatic pantheism, direct realism, and concrete comprehension. This marked a step in cognitive development. For John Toland, to give an instance, common sense rationalism was the key to free thinking, and so also to a sound philosophy. He says, in *Christianity Not Mysterious*, that

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Ideas which is set against everyone else, the Old Money, Old Ideas people (the conservative Counter-Enlightenment), the New Money, Old Ideas people (the Moderate Enlightenment), and also the No Money, New Ideas people (the Radical Enlightenment). The New Money, New Ideas people? They are the henchmen for the Old Money, New Ideas people.

> *when we have no Notions or Ideas of a thing, we cannot reason about it at all; and where we have Ideas, if intermediate ones, to shew their constant and necessary Agreement or Disagreement, fail us, we can never go beyond* Probability. Tho we have an Idea of *inhabited*, and an Idea of the *Moon*, yet we have no intermediate Idea to shew such a necessary Connection between them, as to make us certainly conclude that *this Planet is inhabited*, however likely it may seem. Now, *since PROBABILITY is not KNOWLEDG, I banish all HYPOTHESES from my PHILOSOPHY;* because if I admit never so many, yet *my Knowledg is not a jot increas'd*: for no evident Connection appearning between my Ideas, I may possibly take the wrong side of the Question to be the right, which is equal to knowing nothing of the Matter. When I have arriv'd at *Knowledg*, I enjoy all the satisfaction that attends it; where I have only *Probability*, there I suspend my Judgement, or, if it be worth the Pains, I search after Certainty.[1478]

From the above, we might infer that someone like John Toland might today see a field such as quantum mechanics or theoretical physics as no different from religion. In a manner similar to Thomas Reid, whom Toland anticipated, and following after Spinoza, the focus was placed on common sense or direct-realism, upon self-evident and observable facts, and deductions therefrom.[1479]

While mysticism and magic of the rational and green sort had kept within the bounds of Nature, its offspring, free thought, had stepped away from the *preternatural*, or Nature conceived as being magical or mysterious, and toward the *hypernatural*, or understanding the nuts and bolts of what otherwise seemed to be a quasi-natural mystery. The free thinkers, starting with Spinoza perhaps, mark a step away from mysticism in the sense of something that is forever unknowable in a preternatural sense, and, in large part, as a step away from authoritarian elements in mysticism and religion. While rational mysticism and green magic were not necessarily outside of the bounds of naturalism— in that they explored mystical and magical qualities of Nature—, free thought largely focused on the possibility of abolishing the element of suspense that was found mystical or mysterious. For the free thinkers, by engaging Nature with common sense, and through the use of Reason, certitude could be produced, the *negation* of mystery or of mystical thinking, in the sense of engaging the unknown. Out of their new outlook, the free thinkers produced certainty of what had otherwise been magical suggestions. Whereas magic and mysticism suggested certain actions, it could not explain the reasons for the results. Free thought was different, because it demanded a *sufficient reason*, an explanation, or at least that such an endeavour, if taken to task, was certainly possible, and perhaps even inevitable. But, at the same time, it is not unfair to suggest that the free thinkers were at the pinnacle of rational mysticism and green magic, such that they could close the chapter on that story and move on to greater degrees of certainty. At the same time, the free thinkers maintain the core of rational mysticism, green magic, and especially natural philosophy that permeated the medieval pantheist outlook of people such as Eriugena, Giordano Bruno, and the like, holding to ideas such as those found in Matthew Tindal, when he speaks, in *Christianity as Old as Creation*, of a "Reason of Things, or the relation they have to each other." Tindal says, quite magically, that "there is a God infinitely happy in himself, infinitely good and wise;

[1478] Toland[2]

[1479] "Quantum mysticism" of the New Age sort, or even of the sort coming from out of CERN, might suggest to Toland that there is a serious disconnect from Nature, and that priestcraft had shifted from the pulpit in the church to the podium in the classroom. In this way, John Toland and the free thinkers were anticipants of the Realism of people such as Thomas Reid, Gustave Courbet, Mary Wollstonecraft, Jane Austen, and others who opposed the onset of Romanticism's sensibilism, sensationalism, emotionalism, and etc., emphases that would ultimately culminate in postmodernism. Postmodernism especially would push against the certainty desired by the free thinkers, the postmodern era producing the "uncertainty principle" of standard quantum mechanics, as suggested by the Nazi scientist Heisenberg. Free thinkers admit uncertainty, often being agnostic, though they seek certainty.

and as God can design nothing by his laws but our good, so by being infinitely powerful, he can bring every thing to pass which he designs for that end." His reasons for this quasi-magical belief are quite rational, however, and it is that he dares to offer reasons grounded in common sense and rational explanation that sets him apart from the prior mystics and wizards; he is a common sense rationalist. Quite similarly, and as quoted by Paul Harrison, Toland expresses rational mysticism in his philosophy, suggesting that

> Nothing dies totally, the death of one thing brings the birth of another, by a universally reciprocal exchange, and everything contributes necessarily to the preservation and welfare of the Whole by a continual change of forms and a marvelous variation which forms an eternal cycle.
>
> The years that Nature accords to each one on earth should seem sufficient to him.
>
> The person who is worried that he will not be alive in a thousand years is as foolish as he who would be worried that he was not born 1000 years ago.[1480]

The Universe as understood by the free thinkers still had something of a mystical or magical element, in that the Universe still conspired in a way[1481] to provide for humanity, a sentiment foreshadowing modern cosmological ideas such as the *anthropic principle*; but this was not an insight that required blind belief or witnessing without explanation, the way that magic or mysticism did, it was something that was able to be defended on a rational basis, not just through direct experience of God and God's creation, but also by observing and understanding Nature and using one's capacity for Reason to its fullest. Through the use of Reason— and in the vein of Nicholas of Cusa— one became closer to God; and thereby garnered more success in life, at the very least to be found in contentment and love of God and Nature, which were often seen as synonymous, as had been the tradition of free thinking pantheists since Eriugena if not before. While rationalism led to the rejection of religious dogma, in the hands of the free thinkers it could also affirm a spiritual or perhaps even religious worldview, especially as espoused by prior pantheists like Eriugena and Nicholas of Cusa.

In a way, *philosophy* represents an attempted escape from *mysticism*, in the sense of a life ruled by mystery, and toward *wisdom*, its abolition. The *mystic* recognizes the mystery inherent in Nature, the *philosopher* recognizes it but moves to remove it, and the *sage*, if he or she really exists, has in fact removed the mystery by accomplishing what the philosopher has set out to achieve. At the same time, if *mysticism* does not simply mean the submission to mystery, but instead the attempt at "mystical union with the divine," *henosis*, *gnosis*, or other such concepts as these, the philosophers and sages are certainly to be counted among the mystics, even in the absence of any celebrated mysteries. It is in this sense that the free thinkers, pantheists like Spinoza and Toland and deists such as Collins and Tindal, with their minds aligned with Nature better than any others of their time, *must* be counted among the mystics, for alignment of one's own mind with that of the Divine Mind of the One is nothing short of a mystical union, and produces nothing short of what has been mistaken by the inadept as miraculous. If

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[1480] Harrison[2]

[1481] Of course, this is not to be mistaken for a sort of New Age or Mesmerist view, which suggests "positive thinking" to the excess and to the neglect of the negatives in life. Rather, the pantheists, such as Spinoza and Toland, hold that even the negative things in life are of some benefit, because they believe in the concept of the *Best Possible World*. Their acceptance of the negatives in life is both what allows them to deal in Realism and science, even while staying optimistic, as well as giving reason for their association, according to some, with Luciferianism, a view which tends to accept the darkness or evils in life as an essential or necessary ingredient in existence, or as part of God's creation or perfection. It must be remembered that there are two sides to Luciferianism; an elitist side that wants to control knowledge and a liberatory side that wants to make it widely available. The latter is arguably the truer form of Luciferian, with the former being inconsistent and anti-Promethean.

the sage has accomplished what the philosopher set out to achieve, the free thinker, by aligning their mind with Nature, accomplished what the mystic had set out to achieve, a unity with the One.

In a sense, the free thinkers maintained a plain reading, similar to the Karaites or Anabaptists, of religious texts like *The Bible*, yet they were aware of the mystical and occult elements behind this plain reading, understood to represent an exoteric message, as well as of the human flaws involved in such an endeavour. These occult elements did not necessarily change the meaning of the text in the sense that the plain reading was nullified—as many esoteric interpretations do, by completely changing the meaning—, but in the sense that a richer understanding of the plain text was presented, an understanding that did not create further confusion, as with the case of many exoteric interpretations, but which instead would shine light on the matter. In this way, free thinkers, often coming out of Anabaptism but exploring Christian mysticism and paganism, melded these working class and sometimes elitist perspectives with natural philosophy, presenting something more overarchingly humanitarian. And their associations, which melded magic-styled or mystery school-like ritual and theatric gatherings—choreographed assemblies— with values of congregational organization and primitive Christianity—both understood from the rationalism of the free thinkers—, demonstrated quite well the merging of the two major radical religious influences leading into free thought; namely Renaissance paganism or Christian mysticism and Radical Reformation Anabaptism and primitive Christianity, which would be interpreted by the free thinkers through the lens of natural philosophy, or Reason.

The plain reading of Anabaptism of the exoteric text, combined with the esoteric understanding of the rational mystics and green magicians, both filtered through natural philosophy, gave way to a rich pantheist Christianity that saw God and Nature as synonymous, thereby providing a magical and mystical foundation that could nonetheless be grasped through Reason and serve as a foundation for direct realism and common sense rationalism, rather than being antagonistic toward these.

Science also developed further with the rationalism of the free thinkers, as well as all of the fruits she had to offer, such as astronomy, geology, physiology and medicine, botany, and so on, themselves largely progressions from green magic and natural philosophy, but also from the intuitionism of the mystics. But although these had grown from mysticism, magic, and even some philosophical speculation, free thought would put new demands and new quality controls that were not present in medieval thinking.

It is in this way that free thought represents the closing of the chapter on magic, mysticism, and authoritarian religion, but only because of its having mastered their methods and achieved their goals, of influencing the world according to the will and uniting oneself with God or God's will.

Christianity Not Mysterious, but Old as Creation?

Modern deism has its foundations in free thought, alongside pantheism. Like pantheism, it has been given mechanistic forms at times, but this is not always or essentially the case, nor was it really at the foundation of deistic thinking, which, as with modern pantheism, and perhaps not entirely separate from it, but in fact related, acknowledged both mechanistic and mental laws, as with an organic and monistic approach to Nature.

Deism might be said to refer to a rational understanding of the Old Religion as underpinning interpretations of *The Bible*. Jesus, for example, had spoken of God as a Father figure that resides in

Heaven.[1482] This has been interpreted by many as a rejection of an immanent or pantheistic deity. However, much of Christian theology is derived from that of the Ancient Greeks and Romans—Indo-Eurpean sources—, such as that of the Pythagoreans, Platonists, Aristotleans, and Stoics, which have been interpreted in a pantheistic fashion on a number of occasions.

In particular, the paternal figure of the Greeks, who had spread their Hellenism into Canaan where it stayed for a long time, was *Zeuss*, a rendering of the Indo-European *Deus*, the root word for *deism* as derived from a term that meant "shining," "the bright sky," or "to establish," but that had come to refer to a paternal deity when combined with *Pater*, meaning "father," thereby producing "Sky Father."[1483,1484] The creative, shining or daytime Sky Father of all, in Indo-European tradition, was often interpreted to impregnate the Earth Mother with his seed, the rain, and thereby to provide abundance through his potency and virility in combination of the fertility of the Earth. If we reflect on the Reciprocal Principles of Nature, suggested by Ephraim Squier as reflecting in perennial spirituality, the mutual interaction of these two sexual forces "produces" the One, grounding deism in pantheism.

With this all considered, then, it is possible to understand Jesus as falling in the train of thought of the Indo-European theologians, who emphasized the light side of pantheism.[1485] Further, we can see why the god of Jesus, the light side of pantheism, perhaps, might be understood as being a father (or alternately, if the Father is seen as being a force of the past, the Holy Spirit) who resides in Heaven.[1486] Deism, then, and if correct, would be something like a return to original Christianity, and not necessarily exclusive of, likely even having its foundations in, pantheism. Deus, the "shining one," had at one point been Lucifer, like Christ a Morning Star, and had since been demonized by the Jews.

Edward Herbert is considered the "Father of English deism"[1487] and the first true expositer of an English metaphysics. He was a free thinker and deist who tried to prove that verification through the instincts was the highest form of epistemological truth, which was contrasted against revelation, possibilities, and falsehoods. He held to a common sense rationalist notion of truth, even before Spinoza and Thomas Reid, that truth was an agreement of the faculties with one another, or a coherence, in regard to the objects of perception as conceived by the mind.[1488] He held that there were different truths to

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[1482] In declaring a paternalistic deity, but while having favorable relations with "unclean" women like Mary of Magdelen to such proportions that feminists have suggested a Christian eschatology to Christianity despite the paternalism, there are many speculative motives to Jesus's use. It may be that he was simply speaking in traditional terms of his time, that he was indeed patriarchal as Christianity seems to be, or that he was acting in a sort of effort comparable to *detournement*, or "hijacking," as might be favorable to a feminist or anti-Abrahamic worldview.

[1483] When applied to the Norse god Odin or the Irish Dagba, this was the "All-Father." It is interesting that pantheism and All-Father are etymological synonyms, with *pan* meaning "all" and *theos* being "father." In the Ancient Greek, *pantheos*, from which *pantheon* is derived, was a reference to that which is common to all of the gods. It was not uncommon for ancient people to understand their pantheons to be something of a council of the gods.

[1484] The essence of the One was probably for a long time something under debate, as it underscores those from the very origins of Greek philosophy, the debates between Heraclitus and Parmenides, about whether the nature of existence is one of flux or permanence, both having argued for a variety of pantheism, but one a process philosophy and the other eternalist. It was from this conflict that Plato derived his conception of the "forms."

[1485] Which they equated to the paternal aspect, which would also have some relation to *theos*, from which theology is derived, itself being related to or derived from *telos* or teleology

[1486] An eschatological unity between God and the Creation, or a return to the Source, reconciling everything with Everything (if a universalist position is taken)

[1487] Despite being of a distinctly Mediterranid phenotype typical of the French, Portuguese, and Spanish, and being depicted in at least one image in something like a *yamaka* (Jewish skull cap) or *zucchetto* (Catholic skull cap)

[1488] Thomas Reid's common sense seems to follow after Carneade's treatment of the senses and their being able to either confirm or contradict one another

each of the faculties, such that there was truth intrinsic to the thing in question, truth regarding the way it appears, truth of conception, and truth of intellect. Further, these could apprehended by way of an innate and indisputable instinct, "internal senses" such as emotions and conscience, "external sense" or observation, and discourse, or reasoning. Natural instinct, however, would always be the major qualifier, against which all must be put to the test.[1489] True to common sense, and though they can be poorly exercised, the faculties, when correctly used, could be not mistaken, even in imaginings, and many of them were necessary antecedents to basic observation and experience of one's surroundings.

Far from the idea that deists do not believe in a God that intervenes in the world at all, Herbert was avid toward the idea that God answers prayers by giving signs. He appealed to an innate instinct in humans to pray and to believe in Providence. While having also been encouraged by Grotius to produce the work, he described himself having prayed for a sign to publish his book, "if it be for Thy glory," which he says was granted to him. Rather than seeing his conception of God as being that of an uninvolved deity, his critics, such as John Brown and John Leland, criticized him on the grounds that God does not submit to human requests and that his conception of God involved over-involvement. The "Father of deism" apparently did not believe that God was uninvolved in the world (or else was calling a bluff such that this would have to be refuted in order to refute him), though he denied revelation except to the individual. He held that *The Bible* was a source of great truths to "the whole inner man." Notably, Herbert's ideas had been read by Descartes.

Herbert was also a notable natural historian of religion, inspired in part by Gerardus Vossius, who had written with a scientific approach to religion as well, each referring respectively to Gentile theology and religion. Similarly, Charles Blount, a contemporary and supporter of Spinoza's, was an English deist who wrote about paganism, including an essay about the *anima mundi* and another about Apollonius, which was used to contrast against the Christianity of the Church, as Blount had believed that Christianity had destroyed rational religion. While views regarding Christianity itself were variant, the original deists were inspired by free thinking to discover in Nature that which their contemporary forms of Christianity promised but failed to deliver, particularly a coherent and consistent moral foundation. Another deist worth a mention was Thomas Morgan, as his deism was rational but nonetheless allowed for Divine Providence or Inspiration.

For Matthew Tindal, it was clear that God had put everything that people really needed into the world, and that *sin* was merely neglecting the obvious truth of this fact. Far from being an anti-religious statement, Tindal, like Toland and others among the free thinkers, sought to give a deeper understanding of the meaning of religion, and he did so through natural philosophy, namely common sense rationalism.

Free thought, as it were, was not something that was in opposition to religion, but something that grounded religion in the natural world, in God's creation, the Book of Nature, as it were, which the free thinkers tended to see, even if hesitatingly so, as a superior source of truth to "revealed" beliefs, such as those found in *The Bible*. However, in so far as holy books matched with the Book of Nature, they were legitimate. Oftentimes a plain reading, without insight from natural philosophy—which was equated with the source of the esoteric truths of the texts—, would not provide the experience of illumination that was sought by the reader. But Reason served to illuminate the reader to what was actually being said in the plain text, not by twisting the meaning of it, but by grounding it in Nature. In this way, works

[1489] Regarding study, he supported asking the following questions: Whether, what, of what sort, how much, related in what way, how, when, whence, and wherefore?

like *The Bible* were not intended to run contrary to Nature, but, quite the contrary, were intended by their authors to be objective restatements of The Book of Nature.

For this reason, Matthew Tindal wrote *Christianity as Old as Creation*, suggesting that God gave humans Reason with which to learn his laws, and that the laws and Reason predate the religion called *Christianity*, not as something different, but as Christianity before it received its name. Tindal tells us that "the Religion of Nature is an absolutely perfect religion; [...] external revelation can neither add to, nor take away from its perfection; [...] 'true religion', whether internally, or externally revealed, must be the same." He says, "if God has given mankind a law, he must have given them likewise sufficient means of knowing it; he would, otherwise, have defeated his own intent in giving it; since a law, as far as it is unintelligible, ceases to be a law." For Tindal,

> God was always willing that all men should come to the knowledge of True Religion; and we say that the Christian religion, being the only true and absolutely perfect religion, was what God, from the beginning, designed for all mankind.
>
> [...] If so, it follows that the Christian religion has existed from the beginning; and that God, both then, and ever since, has continued to give all mankind sufficient means to know it; and that it is their duty to know, believe, profess, and practice it; so that Christianity, though the name is of a later date, must be as old and as extensive as human nature; and as the "Law of our Creation," must have been then implanted in us by God himself.

He says,

> men, if they sincerely endeavor to discover the will of God, will perceive that there is a "law of nature," or "Reason" [...] which is common or natural to all rational creatures; and that this law, like it's author, is absolutely perfect, eternal and unchangeable; and that the design of the gospel was not to add to, or take away from this law, but to free men from that load of superstition which had been mixed with it, so that "True Christianity" is not a religion of yesterday, but what God at the beginning dictated, and still continues to dictate to Christians, as well as others.

Like many, if not all, of the free thinkers from Spinoza to Collins, Matthew Tindal expresses a kind of rational egoism or enlightened self-interest in his philosophy, and this amounts to a certain kind of antinomianism, or rejection of law; not those of God—for the free thinkers, if religious or spiritual, would see this as an impossibility—, but human laws. Tindal says that

> nothing can be a part of the divine law, but what tends to promote the common interest and mutual happiness of his rational creatures; and every thing that does so must be a part of it.
>
> As God can require nothing of us, but what makes for our happiness; so he [...] can forbid us those things only, which tend to our hurt; and this we are [...] certain of [...]
>
> [...]
>
> [W]e can't sin against him, but by acting against our reasonable natures.

Tindal says, putting rational egoism or enlightened self-interest behind the Golden Rule, that

> Our Reason [...] affords us the [...] nature of those duties God requires; not only in relation to himself, but to ourselves and to one another. Those [duties] we shall discern, if we look into ourselves and consider our own natures, and those circumstances God has placed us in with relation to our fellow-creatures; and see

> what conduces to our mutual happiness. Of this, our senses, our Reason, the experiences of others as well as our own, can't fail to give us sufficient information.
>
> With relation to ourselves, we can't but know how we are to act, if we consider that God has endowed man with such a nature as makes him necessarily desire his own good; and, therefore, he may be sure that God, who has bestowed this nature on him, could not require any thing in prejudice of it; but on the contrary, the he should do every thing which tends to promote the good of it.

In other words, in order to know how best to treat others, we must understand that they are, like ourselves, looking out for their own best interest, and that this is by God's perfect design, so as to encourage mutualism. We know this by looking within, itself a mystical sort of consideration, but one that Tindal trusts we, like him, have within ourselves to be comprehended.

The selfishness in humankind was not a hindrance to our getting along except in a condition of ignorance, a condition we were ourselves responsible for keeping ourselves in.[1490] In a condition of Enlightenment, people tended toward the maintenance of their mutual interests. A man, even in minimally rational conditions,

> may expect, if he breaks those rules which are necessary for men's mutual happiness, to be treated like a common enemy, not only by the person injured, but by all others; who, by the common ties of nature, are obliged to defend, and assist each other. And not only a man's own particular interest, but that of his children, his family, and all that's dear to him, obliges him to promote the common happiness, and to endeavor to convey the same to posterity.

Tindal says, "men can't live without society and mutual assistance," and that "God has endowed them with Reason, speech, and other faculties, evidently fitted to enable them to assist each other in all matters of life," and so "it is the will of God who gives them this nature, and endows them with these faculties, that they should employ them for their common benefit and mutual assistance."

Here is starting to become quite clear how the radical Christianity of the free thinkers, which had been informed by pagan green magic, natural philosophy, and also by mysticism, but which had grown toward a kind of hypernaturalism, seeing God's word as being written in The Book of Nature, was starting to put a rational basis behind the Golden Rule, and was thereby becoming consciously aware of the mutualistic basis behind reality, a basis that had been responsible for magical and mystical sentiments, but which was nonetheless fully natural and rational. Likewise, Spinoza, evoking the Golden Rule and Reason as a foundation for mutuality, in his *Theological-Political Treatise*, said that

> When we reflect that men without mutual help, or the aid of reason, must needs live most miserably [...], we shall plainly see that men must necessarily come to an agreement to live together as securely and well as possible if they are to enjoy as a whole the rights which naturally belong to them as individuals, and their life should be no more conditioned by the force and desire of individuals, but by the power and will of the whole body. This end they will be unable to attain if desire be their only guide (for by the laws of desire each man is drawn in a different direction); they must, therefore, most firmly decree and establish that they will be guided in everything by reason (which nobody will dare openly to repudiate lest he should be taken for a madman), and will restrain any desire which is injurious to a man's

[1490] A concept echoing Eriugena from his writings on predestination, wherein, building upon Saint Augustine, he distinguishes predestination from fate

> fellows, that they will do to all as they would be done by, and that they will defend their neighbor's rights as their own.[1491]

It is from within free thought especially, and among thinkers such as Baruch Spinoza, John Toland, and Matthew Tindal, but also those Dissenters they would have influence with, that conscious mutualism was starting to emerge, and that proto-Mutualism, which had inclinations toward Mutualism but did not have the rational foundations needed to be mindful enough to more fully engage it, would become self-aware, and thereby emerge from its chrysalis with the first signs of Mutualism-proper, which would find themselves among radical republicans, associationalists and producerists, and finally among self-proclaimed individualists and socialists and finally our dear Mutualists themselves.

The impetus for Mutualism was not altruism, but the awakening of the ego, of self-interest, to the benefits of sociality, a benefit that correlates with our natural desire to be liked by others and recognized for our humanity and to reflect God's perfect goodness. "[W]e see how the Reason of Things, or the relation they have to each other, teaches [men their] duty [...] to observe those rules, which make for their mutual benefit," says Tindal, but though "infinite goodness has sown in their hearts seeds of pity, humanity and tenderness, which, without much difficulty, cannot be eradicated," he says that "nothing operates more strongly than that desire men have of being in esteem, credit, and reputation with their fellow creatures; not to be obtained without acting on the principles of natural justice, equity, benevolence, etc." Tindal says,

> as nature teaches men to unite for their mutual defense[...], whoever acts what is best for himself, both in public and private capacity, does all that either God or man can require. Thus [...] we may arrive to the knowledge of our duty, both to our creator and fellow-creatures. Hence I think, we may define true religion to consist in a constant disposition of mind to do all the good we can; and thereby render ourselves acceptable to God in answering the end of his creation

Anticipating Proudhon, who viciously attacked superstition as an impediment to Mutualism—and although he, unlike Tindal, was a sometime antagonist of religion in general—, Tindal says that "not adhering to those notions Reason dictates (concerning the nature of God), has been the occasion of all superstition, and those innumerable mischiefs that mankind (on account of religion) have done to themselves or to one another."[1492] Tindal's alternative to these "mischiefs," of course, is his mutualism, or, if we allow, Mutualism,[1493] as it becomes quite self-aware at this point, as free thought.

Thomas Chubb was a free thinker and deist who, similar to Matthew Tindal, argued that Christianity was based on Nature, and held, similar to Edward Herbert, that prayer was important for deists, who should train the mind always to be aligned with the will of God. He considered the Catholic Church to be the anti-Christ, and held that Reason was a sufficient means of religious understanding. William Wollaston was an English deist, known to the more radical of the founding fathers of America, such as Benjamin Franklin and Thomas Jefferson, who wrote *The Religion of Nature Delineated*, in which he, in part, argued that evil was the rejection of a true proposition whereas good was its acceptance. He defined natural or true religion as the "pursuit of happiness by the practice of Reason and Truth."

[1491] Spinoza[2], 187

[1492] Tindal

[1493] The home of Mutualism, the current of free thought, is largely the synthesis and transcendence of critically-thinking primitive Christianity with rational mysticism and green magic coming largely from neo-Platonism and Hermeticism, which, taken to their logical conclusions, had developed into common sense rationalism and direct realism, free thought being its most radical expression

Elihu Palmer, who was less favorable to Christianity, was an American deist who decried Moses and Mohammed as vicious and forceful rulers, with Jesus merely lacking the opportunities that they did, seeming to echo the sentiments of the author of *The Three Imposters*. He nonetheless also grounds his sense of justice in reciprocity derived from natural principles, in his work *Principles of Nature*. Palmer held that the story of the universal deluge was a contrivance to establish the supremacy of supernaturalism over Nature. He says that to even suggest that God created vast bodies of water for the purpose of destroying the planet is an idea that ought to make the believer blush, because this neither reflects upon the moral goodness of God nor that worth of Creation, thus reflecting a sarcasm that should not be attributed to God. Further, he points to the science of hydrology and the fact that the ark could not fit all of the present species of animals onboard.[1494] Elihu Palmer said that Chinese records went back 20,000-40,000 years, and held that the Earth is itself eternal and that creation and annihilation were not words that applied to the scale of Earth but only modalities upon it. Anticipating Lyell, he held that the forces that produced the first of the great animals upon the Earth were still at work today. Elihu suggested that the natural moral world has been mystified by religion in order to make deformities and distortions more acceptable and to place the moral burden on the Devil instead of upon the shoulders of religionists. He says that true evil is merely "a violation of a law of justice or utility, by any one of the human species, competent to distinguish between right and wrong." That which is good is that which is universally benevolent, and whether there were a thousand or zero deities in existence it would leave the relations of human to human remaining the same. Elihu Palmer grounds his conception of *universal benevolence* in the reciprocal relations or reciprocal benevolence inherent not only in society but also throughout the natural world. He supports the eradication of pains not only to humans, but also to animals, suggesting that the "child who is permitted in early life to run a pin through a fly, is already half prepared to run a dagger through the heart of his fellow creature!" He suggests that as parents must teach their children right action, so too must a social system teach its citizen proper behavior. He denied slavery on the grounds that it was a violation of "reciprocal justice," and held that despite their vast and acknowledged dissimilarities whites and blacks had a similar level of intelligence.

Another figure important to the development of Christian deism was William Paley. In Paley's *Natural Theology*, he made a strong argument for what would come to be known as *intelligent design* by way of teleology. Before referencing a large number of examples from the world of biology and physiology, Paley says to

> suppose I pitched my foot against a stone, and were asked how the stone came to be there, I might possibly answer, that, for any thing I knew to the contrary, it had lain there forever : nor would it perhaps be very easy to show the absurdity of this answer. But suppose I had found a watch upon the ground, and it should be inquired how the watch happened to be in that place, I should hardly think of the answer which I had before given, that, for any thing I knew, the watch might have always been there. Yet why should not this answer serve for the watch, as well as for the stone? Why is it not as admissible in the second case, as in the first ? For this reason, and for no other, viz. that, when we come to inspect the watch, we perceive (what we could not discover in the stone) that its several parts are framed and put together for a purpose, e. g. that they are so formed and adjusted as to produce motion, and that motion so regulated as to point out the hour of the day; that, if the several parts had been differently shaped from what they are,

[1494] An idea, interestingly enough, that Christian Darwinists deny by suggesting that divergent microevolution could have produced different species from one common morphological ancestor

> of a different size from what they are, or placed after any other manner, or in any other order, than that in which they are placed, either no motion at all would have been carried on in the machine, or none which would have answered the use, that is now served by it.
>
> [...]
>
> This mechanism being observed (it requires indeed an examination of the instrument, and perhaps some previous knowledge of the subject, to perceive and understand it; but being once, as we have said, observed and understood), the inference, we think, is inevitable; that the watch must have had a maker; that there must have existed, at some time and at some place or other, an artificer or artificers, who formed it for the purpose which we find it actually to answer; who comprehended its construction, and designed its use.

Paley's Watchmaker Analogy is often criticized by physicalists as holding to a "God the gaps," where gaps in scientific wisdom are exploited as places in which to hide the remaining claims to God. However, it can be countered that this is not the case, but that the "gaps" which remain are uncoverable due to the very nature of Creation, which includes not only deterministic forces from the past, but also teleological ones working from the future. And, as we have no knowledge of or agency from the future, we then have to admit the limits of science, and that idealism or, if we prefer, natural theology may be a better approach to that area of life than a solid philosophy of science allows for. Paley's arguments from naturalism for the existence of God remain compelling, even today, for many strong minds.

These kinds of pantheistic, pandeistic, or radical deistic ideas would continue long after Toland, Tindal, and Paley among radicals and Mutualists who would develop evolutionary theory, such as Robert Chambers and Herbert Spencer. For Spencer, personal and social evolution was of utmost importance, and freedom to develop maintained something of a natural but also theological justification, much in the manner of the preceding radicals. Spencer says, quoted at length, that

> whilst it may be true that a savage asceticism attributes to the Diety a barbarity equal to its own, and conceives him in delighting in human sacrifices; whilst it may be true that amongst ourselves the same notion yet lingers, under the form of occasional fasts, and penances; still there are few if any amongst civilized people who do not agree that human well-being is in accordance with the Divine will. The doctrine is taught by all our religious teachers; it is assumed by every writer on morality: we may therefore safely consider it as an admitted truth.[1495]

He continues,

> Starting afresh, then, from the admitted truth, that human happiness is the Divine will, let us look at the means appointed for the obtainment of that happiness, and observe what conditions they presuppose. Happiness is a certain state of consciousness. That state must be produced by the action upon consciousness of certain modifying influences—by certain affections of it. All affections of consciousness we term *sensations*. And amongst the rest, those affections of it which constitute happiness must be sensations.
>
> But how do we receive sensations? Through what we call *faculties*. It is certain that a man cannot see without eyes. Equally certain is it that he can experience no impression of any kind, unless he is endowed with some power fitted to take in that impression; that is, a faculty. All the mental states which he calls *feelings* and *ideas*,

[1495] Spencer, 81

are affections of his consciousness received through the faculties—sensations given to it by them.

There next comes the question—under what circumstances do the faculties yield those sensations of which happiness consists? The reply is— when they are exercised. It is from the activity of one or more of them that all gratification arises. To the helpful performance of each function of mind or body attaches a pleasurable feeling. And this pleasurable feeling is obtainable only by the performance of the function; that is, by the exercise of the correlative faculty. Every faculty in turn affords its special emotion; and the sum of these constitutes happiness. Or the matter may be briefly put thus: A desire is the need for some species of sensation. A sensation is producible only by the exercise of a faculty. Hence no desire can be satisfied except through the exercise of a faculty. But happiness consists in the due satisfaction of all the desires; that is, happiness consists in the due exercise of all the faculties.

Now if God wills man's happiness, and man's happiness can be obtained only by the exercise of his faculties, then God wills that man should exercise his faculties; that is, it is man's duty to exercise his faculties. For duty means fulfillment of the Divine will. That it is man's duty to exercise his faculties is further proved by the fact that what we call *punishment* attaches to the neglect of that exercise. Not only is the normal activity of each faculty productive of pleasure, but the continued suspension of that activity is productive of pain. As the stomach hungers to digest food, so does every bodily and mental agent hunger to perform its appointed action. And as the refusal to satisfy the cravings of the digestive faculty is productive of suffering, so is the refusal to satisfy the cravings of any other faculty also productive of suffering, to an extent proportionate to the importance of that faculty. But as God wills man's happiness, that line of conduct which produces unhappiness is contrary to his will. Therefore the non-exercise of the faculties is contrary to his will. Either way, then, we find that the exercise of the faculties is God's will and man's duty.

But the fulfillment of this duty necessarily presupposes freedom of action. Man cannot exercise his faculties without certain scope. He must have liberty to go and come, to see, to feel, to speak, to work; to get food, raiment, shelter, and to provide for each and all of the needs of his nature. He must be free to do everything which is directly or indirectly requisite for the due satisfaction of every mental and bodily want. Without this he cannot fulfill his duty or God's will. But if he cannot fulfill God's will without it, then God commands him to take it. He has Divine authority, therefore, for claiming this freedom of action. God intended him to have it; that is, he has a right to it.

From this conclusion there seems no possibility of escape. Let us repeat the steps by which we arrive at it. God will's man happiness. Man's happiness can only be produced by the exercise of his faculties. Then God wills that he should exercise his faculties. But to exercise his faculties he must have liberty to do all that his faculties naturally impel him to do. Then God intends that he should have that liberty. Therefore, he has a *right* to that liberty.

This however, is not the *right* of one but of all. *All* are endowed with faculties. *All* are bound to fulfill the Divine will by exercising them. *All* therefore must be free to do those things in which the exercise of them consists. That is, all must have rights to liberty of action. And hence, there necessarily arises a limitation. For if men have like claims to that freedom which is needful for the exercise of their faculties, then must the freedom of each be bounded by the similar freedom of *all*. When, in the pursuit of their respective ends, two individuals clash, the movements of the one remain free only insofar as they do not interfere with the like movements of the other. This

> sphere of existence into which we are thrown not affording room for the unrestrained activity of all, and yet all possessing in virtue of their constitutions similar claims to such unrestrained activity, there is no course but to apportion out the unavoidable restraint equally. Wherefore we arrive at the general proposition, that every man may claim the fullest liberty to exercise his faculties compatible with the possession of like liberty by every other man.[1496]

Modern Pantheism and Luciferianism

Typically aligned with radical or— in the case of the German idealists and American transcendentalists— Romantic interests, pantheists were highly rational, yet sometimes mystical or magical, forward-thinking individuals. At times building upon the thought of earlier pantheists— such as Eriugena and Bruno—, but also coming to their own conclusions, they largely continued the tradition of anti-authoritarianism and radical republicanism, but this was tempered with respect for the natural processes involved in statecraft. Modern pantheists included Baruch Spinoza, John Toland, Gerrard Winstanley, Gotthold Ephraim Lessing, Johann Gottfried Herder, and Georg W.F. Hegel, among others. They had followed after the early pioneers of modernism, such as Amalric of Bena, Nicholas of Cusa, Giordano Bruno, and others. Pantheists such as Spinoza, Toland, and Winstanley, as with the medieval pantheists, and along with Hegel, would make important impacts during the early modern era. Nicholas of Cusa had tried to balance the roles of hierarchy with consent, and Hegel, a modern pantheist likely inspired by Nicholas, would come to speak of political rulers as absolutes unto themselves, while inspiring a "Left Hegelianism" that interpreted his work as liberatory. But Spinoza and Toland were, like Amalric of Bena and Giordano Bruno, radical republicans.

Baruch Spinoza was a Portuguese-Dutch revolutionary, a radical, democratic-republican philosopher, and Jewish heretic. Baruch or "Blessed" Spinoza had been born into a Sephardic Jewish family that had been crypto-Jews amidst religious repression in their home of Portugal. He had spent much of his time around radical Christians in the Netherlands, and his works are considered to be classics of Christian literature, despite his Jewish heritage and his pantheist theology. R.H.M. Elwes, translator of Spinoza, on the back cover of his translation of the *Ethics*, for instance, puts Spinoza "[i]n the genre of Christian philosophers[…]" While living in Amsterdam during the Dutch Republic and the relative tolerance that persisted there, Baruch Spinoza's books would nonetheless be banned and burned by the Dutch authorities. He'd also be excommunicated by Jewish religious authority and his books were added to the Catholic Church's list of forbidden books. The memory of Giordano Bruno was not so distant at this time, so Spinoza is perhaps lucky to have stayed alive! Spinoza has been noted for a favorable disposition in the memory of his peers, and for having turned down prestigious university teaching positions in order to continue in his trade as a glass grinder, or *oculist*. Ocular science had long been entangled with the occult, perhaps since the time of Ibn Al-Haytham's *Book of Optics* was passed around during the Islamic Golden Age, and ocular science was or would become an important avenue for clandestine Enlightenment of Spinoza's time, so he probably had important and unspoken reasons to stay in the trade. Spinoza died at a relatively young age, however, said to be due to lung issues from breathing the glass particles in his profession.

[1496] Spencer, 91

Portrait of Spinoza, artist unknown

Spinoza wrote three important works, the *Ethics*, the *Improvement of the Understanding,* and the *Theological-Political Treatise*,[1497] wherein he outlined his metaphysical-ethical, psychological, and theological-political comprehension. He was taught by the son of weavers, and a radical Jesuit, by the name of Franciscus van den Enden. Spinoza's philosophy was a rich compilation of rational mysticism, humanistic theology, moral philosophy, social psychology, naturalism, and political thought, and that probably does not cover all of it. According to Spinoza, God or Nature is *Substance*, which expresses itself in infinite attributes, of which two are available to the perception of mortals. These attributes express a myriad of modalities. He held that good and evil were matters of opinion and/or success; that all things were as they were out of the necessity of God's being. Like Nicholas of Cusa, Spinoza stressed that we should come to know as much as we can about God, which he identified with Nature, and must love God, or Nature, rationally, and with all of our being.. He believed that one who lived his life in devout, rational love of God would experience *blessedness*, a condition of mortal contentment and peace of mind. Spinoza believed that by coming to know the reasons for the hardships we face, by

[1497] As well as an unfinished work, the *Tractatus Politicus,* wherein he argues that democracy is not the rule of the majority but instead the rule of natural law, suggesting also that women might take part in democratic governance as well

knowing our hardships as a part of Nature's perfect necessity, that we can come to a Stoic abolition of our "passions" or overpowering emotions, become virtuous. As we can never fully be free of our passions, however, Spinoza suggests we put our efforts to resolving the problems in our life in rational, loving ways. He suggested that only love could conquer hate.

According to Spinoza, might makes right, we can find solace in accepting necessity, and mutuality is the source of political power. For Spinoza, monarchy must be toppled; and democracy had to be established in a clandestine fashion and as a group effort. He was a democrat, with a small *d*, and a proto-Georgist who believed monarchy, aristocracy, and feudalism to rest on the ignorance and superstition of *the multitude*, those who have not succumbed yet to the force of reason. Spinoza's manner of fighting this was the promotion of a clandestine democratic revolution, wherein collective reason pursued in deliberation and majority-rule would produce greater truths than those of individual humans. Condorcet, living in the wake of Spinoza and a participant in the Radical Enlightenment, would later prove this mathematically, giving rise to the theory or field of "social choice."

Spinoza has been spoken of at times as a Messiah-like figure, such as Jesus Christ (or even Sabbatai Zevi or Jacob Frank), at times erroneously being spoken of as belonging, and at others simply being compared, to the antinomian Frankist or Sabbatean tendency, while at the same time being called an *atheist* and also being called a *Christian*. Spinoza's being compared to a Messiah-like figure is due in part to his being an anti-rabbinical Jewish philosopher who taught that Hebrews' having been the "chosen people" was contingent on their capacity to maintain rule. Spinoza said that the early Hebrews had placed their political or judicial authority into the hands of God, but had strayed from this; that the Hebrews were not destined to always be the exclusive chosen people of God. Spinoza says, "[a]s to [the Jews'] continuance so long after dispersion and the loss of empire, there is nothing marvelous in it, for they so separated themselves from every other nation as to draw down upon themselves universal hate [...]"[1498] He says that "the Hebrew nation was not chosen by God in respect to its wisdom nor its tranquility of mind, but in respect to its social organization and the good fortune with which it obtained supremacy and kept it so many years,"[1499] and that "in regard to intellect and true virtue, every nation is on a par with the rest."[1500] Further, Spinoza relayed that declarations of God in religious texts were self-fulfilling prophesies, or performative utterances, of leaders.

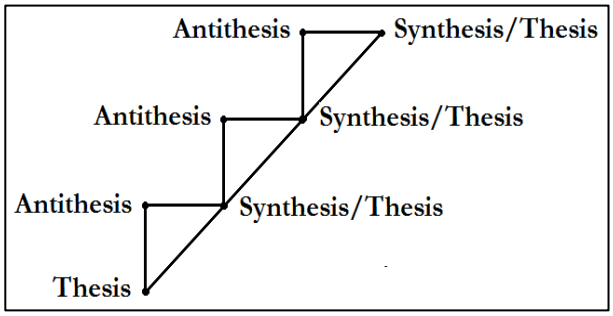
Gerrard Winstanley, a contemporary of Spinoza's and a guild tailor by trade, similarly held a pantheist worldview and republican political beliefs. Winstanley had connections to the very radical textile industry as a guildsman. This is important because it was in the textile industry that heresy, science, and radicalism had become especially connected, in part because of the influence of the Silk Road, but also because of the rapid changes that early industrial capitalism would bring about, with the textile industry especially affected.[1501] This same industry would also inspire utopian socialist, Robert Owen, to establish the modern cooperative movement. The Welshman Robert Owen, the philanthropic textile mill owner, was set on solving some of the problems that the textile workers were facing during industrialization. He and many other utopian socialists were also panthesists. Gerrard Winstanley was a radical communitarian and deistic pantheist, a Quaker and Christian universalist, and the founding

[1498] Spinoza[2], 43
[1499] Spinoza[2], 34
[1500] Spinoza[2], 44
[1501] Surrounding the textile industry had been the Beguines and Beghards; many participants in Lollardy, the Waldensians, the Hussites, and Cathars; and then the Luddites, who'd taken to sabotaging the textile mills and factories. Abolitionism (of chattel slavery) would become especially strong among textile workers, who saw slave labor in America and elsewhere as competition that was driving their wages down while also being morally repugnant to their sentiments of freedom.

leader of the True Levellers, or Diggers, a group that had squatted land that had once been in the commons but had been taken by enclosure. Like the Stedinger— peasants who had homesteaded the swamps—, but perhaps more communally, Winstanley had led a group called the *Diggers* or the *True Levellers* to homestead—by means of squatting the enclosures— unused land for a commune of their own, an effort to restore the commons. His inspiration went as far back as the Peasant's Revolt of Wat Tyler and John Ball. After the destruction of his commune by authorities, Winstanley retreated, but would continue to push for land reform, eventually joining the Friends (or Quaker) cause. Winstanley's legacy would go on to influence other land reform radicals, likely including Thomas Spence and the famed Thomas Paine, or even proto-Georgist William Ogilvie or proto-Mutualist George Henry Evans, though they would not join him in his communism. Winstanley had held that Reason had created the world and had not handed it over to any one group of humanity, but that it was a "common treasury." He held that human beings were perfect because they were capable of using Reason, which was God.

John Toland was an Irish Lockean with radical democratic-republican tendencies and a Spinozan pantheist. He authored the *Pantheisticon, Christianity Not Mysterious*, and *Socinianism Truly Stated by a Pantheist,* among other works, and may have been the author of the *Treatise of the Three Imposters*, a heretical text that suggested that Moses, Jesus, and Mohammed were, among other things, imposters. Toland was the first to describe Spinoza's philosophy as a form of *pantheism*, and may have been the first to describe the difference between esoteric and exoteric religion. He was also the first to receive the title of *free thinker*, and is, perhaps, the first professional revolutionary as well. Believing in an organic geology, his philosophy suggested a living Earth in the spirit of Gaia. A republican and classical liberal, he opposed political and religious hierarchy and upheld the values of freedom, perhaps the first to support equal rights for Jews and their full participation in the body politic. Margaret C. Jacob has implied that Toland may be responsible for the establishment of proto-Masonic organizations. Jacob suggests further a relationship between Freemasonry and the Levellers (remember, the Diggers claimed to have been the "True Levellers"), of which Toland was one, pointing to the plumbline as a symbol within Freemasonry of meeting "on the level."

Pantheism was also found among the Romantics. Gotthold Ephraim Lessing was a German philosopher and dramatist, as well as a pantheist and Freemason. He was an avid advocate of religious freedom. Lessing's Spinozist beliefs led to what is called the *Pantheism Controversy*, in which his friend, Moses Mendelssohn, butted heads with Counter-Enlightenment thinker, Friedrich Heinrich Jacobi. This led to widespread philosophical discussion over the merits of Spinozism in Germany. Johann Gottfried Herder, a democrat and pantheist philosopher, proposed a concept of a "great chain of being," and Goethe had also been a free thinking pantheist, a liberal, and Freemason tempted by Illuminati membership. Both adhered to Spinozism.



The German idealist philosopher, Georg Wilhem Friedrich Hegel, was also inclined to pantheism, forming his philosophy of the objective and subjective relations that work dialectically toward mystical union with the pinnacle of the Absolute. Hegel's philosophy was one of deep self-consciousness and realization of the World Spirit. He stated that either one was a Spinozan, or was not a philosopher at all. Hegel understood the motion of history as being powered by opposing forces, known as *dialectical* forces. Dialectics, following Johann Gottlieb Fichte, describe the interaction between a *thesis* (a general direction of thought or movement) and its

antithesis (the opposite), known to Hegel instead as *abstract* and *negative*. These two forces oppose one another, but will ultimately culminate in a *synthesis* (the combination of both), or the *concrete*, which then begins the cycle anew, with the synthesis acting as the next thesis. Hegel says that,

> The *terminus* is at that point where knowledge is no longer compelled to go beyond itself, where it finds its own self, and the notion corresponds to the object and the object to the notion. The progress towards this goal consequently is without a halt, and at no earlier stage is satisfaction to be found.[1502]

And,

> This being at home with self or coming to self of Spirit may be described as its complete and highest end: it is this alone that it desires and nothing else. Everything that from eternity has happened in heaven and earth, the life of God and all the deeds of time simply are the struggles for Spirit to know itself, to make itself objective to itself, to find itself, be for itself, and finally unite itself to itself; it is alienated and divided, but only so as to be able thus to find itself and return to itself. Only in this manner does Spirit attain its freedom for that is free which is not connected with or dependent on another.[1503]

Hegel's rival, Friedrich Wilhelm Joseph Schelling, another German idealist, and a student of Fichte, also expressed various pantheistic sentiments.

Luciferianism had found something of a revival among some of the rebels of the Renaissance and Radical Reformation and Enlightenment, particularly following the work of Renaissance humanist Dante Alighieri's *Inferno* and radical republican John Milton, in *Paradise Lost*, but especially after the work of William Blake, who dared to humanize Lucifer and even to bestow upon him certain virtues. At this time, Lucifer was largely equated to Satan, though it is not sure that Blake made the same one-for-one comparison. This was, of course, also in error, as Lucifer was traditionally identified with Venus, the Morning Star, and not with Saturn, being originally the title of the Morning Star itself, a title which Jesus might have worn as Morning Star also.

William Blake was a Romantic poet and arist, considered a radical by many, but nonetheless, a Romantic, defensive of the irrational, imaginative, or sentimental. William Blake's *A Marriage of Heaven and Hell* was perhaps one of the first modern expositions of a Luciferian doctrine, and was written, in part, as a criticism of Swedenborg. He says that the

> ancient Poets animated all sensible objects with Gods or Geniuses, calling them by the names and adorning them with the properties of woods, rivers, mountains, lakes, cities, nations, and whatever their enlarged and numerous senses could perceive. And particularly they studied the genius of each city and country, placing it under its mental deity. Till a system was formed, which some took advantage of and enslav'd the vulgar by attempting to realize or abstract the mental deities from their objects: thus began Priesthood. Choosing forms of worship from poetic tales. And at length they pronounced that the Gods had orderd such things. Thus men forgot that All deities reside in the human breast.

William Blake argued in the alchemical tradition of the unity of opposites, but in his own way. He held that contraries were necessary for progress, saying "[w]ithout Contraries is no progression. Attraction and Repulsion, Reason and Energy, Love and Hate, are necessary to Human existence."

[1502] Hegel[2], 45
[1503] Hegel[1], 23

Holding to a psycho-mythic sort of orientation, he compares Heaven to a passive but highly-organized condition, and Hell to an active and disorderly one, but suggests that both are necessary, making an analogy to the necessity of both rational organizers of the elite and the active producers of the commoners. It may be fair to suggest that Blake treats these ideas in a neo-Pythagorean sort of way, in which evil is the limitless and good is the limiter or limiting. For Blake, if we are to take this position, both the limitlessless of the commoners and the limiting aspects of the ruling elites are necessary components of our mortal existence. In this way, Blake defends the *mundane*, or ordinary life, against both extremes of the profane and the sacred, suggesting also that contraries are necessary for co-definition of one another, that to know one side one must know the other, that, for instance, in order to know how much is enough, one must experience too much. Peter Marshall has argued that Blake was, like his contemporary Godwin, a forerunner of anarchism. In a way, Blake might be considered a defendant of Renaissance or Radical Reformation thinking against the mechanistic and reductionistic encroachment into the space of psychology and spirituality. Blake describes industrial capitalism as being characterized by "dark Satanic mills," and was drawn to efforts from within the Radical Enlightenment at times.

Dualistic Pantheism

The neutral monist, organismic, necessitarian view, taken as a whole, might best be described as or associated with *dualistic* or *dualist panthe*ism. *Dualist* pantheism is the position that, though there is only one God, who is synonymous with the Universe, within this one God is also a duality, a polarity, which is expressed generally as order and disorder, or as spirit and matter, though it may be expressed in myriad ways. Paul Harrison, for instance, explains to us that,

> Because they have the basic pantheist belief in the unity of all things, dualist pantheists often believe that some form of spirit may be present in animals and plants, and in rudimentary form, even in rocks.[1504]

He says further,

> Many dualist pantheists also believe that the Universe may have some kind of conscious purpose or direction. This is usually seen as the progress evolution towards more and more complex and intelligent forms which are increasingly linked to one another through communication.[1505]

As in most monotheistic notions, in dualist pantheism God generally retains the traits of *omniscience* (perfect knowledge), *omnipotence* (unlimited power), *omnipresence* (present everywhere), and *omnibenevolence* (perfect goodness). When a dualist pantheist speaks of their beliefs, they are attributing these traits of absolute goodness, infinite existence, unlimited power, etc. to the entirety of existence, of which we are all already a part, seeing everything that happens (including our actions) as an expression of God's will.[1506] Though God is attributed to Nature, or the Universe, the immanent and genderless being is seen as being no less powerful than the common, purely transcendent God of the West today, and is understood as having an eternal and necessary existence. God, for the dualist pantheist, is not restricted to future transcendence alone, but exists in the moment, within all of present existence, as well. Complete *understanding* of God, or *unity* with God, however, is something we must

[1504] Harrison[1], 86
[1505] Harrison[1], 87
[1506] The *hows* and *whys* are coming later in the text.

wait for, as we must first have unity amongst ourselves. [1507] In this way, God, or at least the understanding of God, retains a level of transcendence.

To fully understand dualist pantheism, it is best to understand the the taxonomy of philosophy more generally, which tends toward materialistic and idealistic poles. As Harrison says,

> Dualistic Pantheism believes that spirit and matter are two completely different substances [attributes, if using Spinozan terminology], and that the soul is to some extent separate from the body and can survive the body's death.
>
> Monistic Pantheism holds that there is only one fundamental substance. Monism comes in two varieties.
>
> Physicalist monism believes that the basic substance is matter/energy, and that mind is a property of matter.
>
> For idealist monism, the one basic substance is mind or consciousness, and matter is simply the product of mind, or even a delusion of mind.[1508]

As Harrison suggests, *monism* is the belief that there is a single substance that ultimately comprises the Universe, but within monist pantheism are two main tendencies, which include *physicalism* and *idealism*. Physicalist monism is the view that all that exists is the *material* substance that we are surrounded by and made of. Idealist monism is the belief that all that exists is *spirit* or *consciousness*, and that existence itself is but a thought.

Each form of pantheism, idealist, physicalist, and dualist, has its associated strengths and weaknesses: The strengths of idealist monism are in its purity, openness to physical indeterminism, imagination, and its perfectionism. Being subjectivist, it explains consciousness quite well. Its weaknesses are its restrictions by the material world: Though a situation may be ideal, it is not necessarily how things play out in reality. Though the ideas are beautiful, they are hard to actualize. Physicalism has its strengths in its certainty, realism, tried and true methods, and scientific and objectivistic empiricism. It is practical. It is limited by its inability to explain potential, progress, consciousness, ethics, and the natural human desire for meaning and purpose, which idealists are better able to explain. It is slow to innovate. Dualist pantheism finds its strengths in uniting the two opposing views and conceding knowledge to both sides. It is a dialectical philosophy, seeing value in both positions. Dualist pantheists admit their inability to empirically prove their idealism, and rely on a certain amount of rationalism to do so. This weakness is accepted by dualists as part of a reality that is more complicated than we are. There must be an amount of admitted difficulty when subscribing to a view such as dualism or idealism, because the spiritual cannot be seen, only felt and conceptualized.

Dualist pantheism, then, is the belief that both the physical and the ideal exist, but that there is only one underlying substance, God. As Spinoza says, "[b]esides God no substance can be granted or conceived."[1509] Spinoza holds that the "[b]ody cannot determine the mind to think, neither can mind determine body to motion or rest,"[1510] and that "a circle existing in nature, and the idea of a circle

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[1507] One may ask, "If God is everything, aren't we already united with God?" This is absolutely so in one respect, but the unity I am speaking of is the unity of the components of God (us, and the rest of the world) with each other, or the unity of God with itself. That is, when we unite together, God unites with itself. This can be understood as a form of contraction. As the work of Ulisse Di Corpo (to be discussed later on) suggests, this contraction produces feelings of love in us. In this way, human satisfaction is found in unity with the divine.
[1508] Harrison[1], 83
[1509] Spinoza[1], 49
[1510] Spinoza[1], 130

existing, which is also in God, are one and the same thing displayed through different attributes."[1511] Dualist pantheists, like Spinoza, believe that the physical and ideal, or *extension* and *thought*, as he calls them, exist as attributes, qualities, or traits of this Substance, rather than being separate substances themselves.[1512] Within physicalist and idealist pantheism, attributes and substances match, but within dualist pantheism, Substance expresses two attributes.[1513] Dualist pantheism is not a negation of a Monad, but, quite the contrary, seeks to unify the two main views of substance into one, God, and describe them separately as attributes of that Substance, rather than as substances themselves. The dualism of this pantheism is simply ceding to the truths found in each, idealism and physicalism. *Neutral monism* is another term that may be used for attribute dualism, as well as *dialectical monism*, or even the paradoxical "*dualist-monism*."[1514]

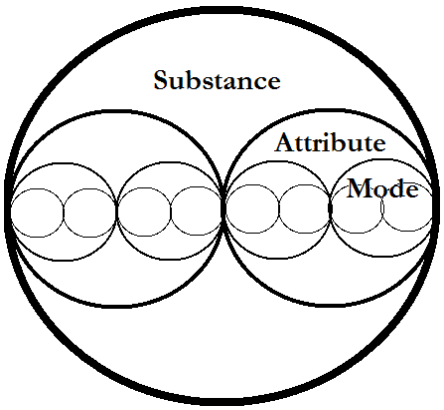
According to modern science, there is no such thing as darkness, only the absence of light. It appears we are relying on a single element, light, and yet, there still seems to be a duality: presence and absence. And still, visible light exists within the electromagnetic spectrum, of which it makes up a small portion, and any absence of visible light does not entail the absence of energy entirely. Energy, in one form or another, is everywhere.

Humanity will not come accross true opposites in its lifetime, but rather their spectrum of compromises. No one has ever seen absolute darkness (a black hole) or absolute light (a white hole), just as no one knows everything or nothing at all. Everyone has, instead, seen varying shades of gray, and maintains various grades of knowledge between the absolutes; the extremes can only be felt as tendencies. Do these tendencies demonstrate that the Universe is composed of two substances, or is everything ultimately composed of a single substance, that is somehow expressed as duality?

True substance duality, the division of the basis of being into two parts, *which cannot ultimately be reconciled*, is an impossibility. There can be only one substance[1515] (that is expressed in two differing attributes, and many modes of them), lest causality lose its philosophical and scientific importance. Yet, we perceive a duality within the single substance, contributing to our strife. We are unable to fully perceive the underlying unity beneath us, though many of us have felt it, rationalized it, or sensed it intuitively to a lesser degree.The ultimate ends of our behavior is directed to a complete understanding of, and combination with, this underlying unity, but the steps that must be taken between are means to smaller ends, which are just tendencies toward the final goal. Moving from one point in time to the next is like climbing a ladder: If one could just jump to the top, one wouldn't need the ladder! Somehow our perspective is limited, and this is tied to our nature and purpose as humans. We must take the proper steps to climb the ladder to satisfaction.

Spinoza tells us, in his *Ethics*, that God is the single substance from which everything, thought and extended, is fashioned. The attributes of God are simply expressions of this substance. He says, "extension and thought are either attributes of God or accidents of the attributes of God."[1516]

[1511] Spinoza[1], 83
[1512] Pantheism is *necessarily* a form of *substance*-monism (but not always *attribute*-monism), so when referencing monist and dualist forms of pantheism, I am referencing *attribute*-dualism and -monism, not *substance*- varieties (attributes being *expressions* of an underlying substance rather than the substance itself).
[1513] A true duality of substance, mixed with pantheism, is pan*en*theism (the belief that the Universe is *in* God, and is a part of God, but isn't God in its entirety), and rather not pantheism at all.
[1514] We will take a deeper look at the distinction between substance, attributes, and modes in the next section.
[1515] By *substance* I mean the ultimate base of reality, the very smallest component; I don't mean particles, atoms, molecules, etc. but the most basic "stuff" that makes these things from the smallest scale
[1516] Spinoza[1], 49



As substance has attributes, the attributes have modes. Spinoza says, "[i]ndividual things are nothing but modifications of the attributes of God, or modes by which the attributes of God are expressed in a fixed and definite manner."[1517] As attribute is to substance, mode is to attribute (and also itself, as the modes can have modes). Multiplicity is a modal existence, and from the two attributes a great number of modes are derived. Width, being a modal expression of physical extension, is rooted in the material attribute, while the feeling, or *qualia*, of love is an expression of *temporality*, or time, being rooted in the spiritual or mental attribute. There are only two attributes of which we can consciously conclude in favor of their existence (though Spinoza suggests there may be an infinite number of attributes which we are unaware of). These are typically labeled *extension* and *thought*, after Spinoza, but are also referenced by some as *real* and *ideal*, *matter* and *spirit*, *body* and *mind*, *space* and *time*, etc. What is commonly referred to as being *real* is the physical/material world of extension and objectivity, which is determined by the entropy of the past, and can be studied empirically. What is commonly referred to as being *ideal* is the mental/spiritual world of temporality and subjectivity, which is created syntropically by acts of free will, being pulled toward the future by way of rational constructs, which act as attractors. The ideal is free, and, being mentally oriented, it is subjective.

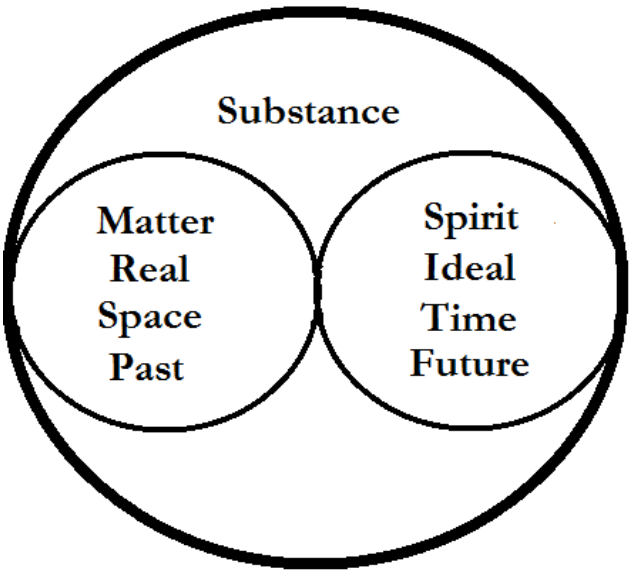
Pierre de Chardin, another, more recent dualist pantheist, associates spirit, or mind, with goals or finalities, which he contrasts to matter. He says, in *Science and Christ*, that

> In the system of creative union, moreover, it becomes impossible to continue crudely to contrast Spirit and matter. For those who have understood the law of 'spiritualisation by union,' there are no longer two compartments in the Universe, the spiritual and the physical: there are only two directions along one and the same road (the direction of pernicious pluralisation, and that of beneficial unification). Every being in the world stands somewhere on the slope that rises up from the shadows towards the light. In front of it, lies the effort to master and simplify its own nature; behind, the abandonment of effort in the physical and moral disintegration of its powers. If it goes forward, it meets the good: everything is Spirit for it. If it falls back, it meets nothing on its road but evil and matter. Thus an infinite number of steps are spaced out between absolute evil (that is, nothingness, the total plurality to which everything reverts) and the Supreme Good (that is, the centre of universal convergence towards which everything tends); these steps are, no doubt, separated by a number of 'landings ' (like that, for example, which marks off animal from man, or man from angel), but they nevertheless represent one general movement, and to each step there corresponds a particular distribution of good and evil, of Spirit and matter. What is evil, material, for me, is good, spiritual, for another advancing by my side. And the climber ahead of me on the mountain would be corrupted if he used what gives me unity.
>
> Matter and Spirit are not opposed as two separate things, as two natures, but as two directions of evolution within the world.[1518]

By its very nature, the tendency of spirit, commanding space, is time running *backward* (relative to matter, not our goals), rather than forward. Thought and extension are ultimately expressions of an

[1517] Spinoza[1], 61
[1518] Chardin, 51

underlying unity (what you conceptualize is a physical future). Thought is extension, and vice versa (when understood as substance). Any difference is relative.



1	2
Real	Ideal
Physical	Mental
Material	Spiritual
Extension	Temporality
Objective	Subjective
Entropy	Syntropy
Determinism	Free will
Past	Future
Empirical	Rational

The origins of duality are based in the origin of the Universe as we know it. Ulisse Di Corpo and Antonella Vannini, for instance, suggest that

> When the dual solution of the energy/momentum/mass equation of Einstein's special relativity is interpreted a cosmological representation of the universe governed by a diverging and a converging force and vibrating between peaks of expansion and concentration is obtained. During the diverging phase time flows forward, whereas during the converging phase time flows backward. In this representation causality and retrocausality constantly interact.[1519]

Our subjective consciousness comes to be as the Universe expands because ours is a reaction to separation. Our subjectivity represents lack and desire rather than objectivity's fulfillment. We act because we need or want certain outcomes that we do not already enjoy.[1520] It is from our subjective experience that our consciousness develops, because subjective experience is necessarily an experience of lack, and the lack creates desire, of which we then become increasingly aware until it is satisfied. This satisfaction which motivates us is found in the future. Thus, our consciousness is always suffering, as human consciousness is the experience of not having, and always wanting more. It is pulled by the future possibility of satisfaction, of which we may only partially acquire before death. In "The Evolutionary Role of Suffering," Ulisse Di Corpo says,

[1519] Di Corpo[1], and Vannini

[1520] There are other forms of consciousness that exists, of which we are not completely unaware, and they are unrestricted to the material world. One is accessed while we are asleep, but we are restricted from full use of this consciousness because of our foundation in the physical realm. This consciousness is the consciousness of the spiritual or ideal, where ideas are unrestricted, but the body is inoperable to realize them. Lucid dreaming, consciously making decisions in the dream state, especially allows the dreamer to experience a portion of this anti-reality, which may already exist in our collective unconscious. Another is the use of hallucinogens, which distort our perception of common sense reality.

> anguish is an indicator of the need of love, while depression indicates that the identity conflict remains unsolved. Physical, psychological and emotional sufferings indicate that one or more needs remain unsatisfied. Even if some forms of suffering might be dramatic, they force individuals and societies towards higher forms of awareness and evolution.[1521]

Out of our subjective experiences of pain and lack we can create a beautiful existence of absolute satisfaction, free from pain and need. This seems like a frightening idea at first, but the struggle of life is actually a very important and necessary part of the Universe, as it is the mechanism by which it evades complete entropy (death) and preserves itself from stopping. Unlike the primarily material world, life collectively and exponentially changes toward complexity and goodness. Though each individual dies, each individual, when they successfully pass on their genes and memes, is part of the process of building higher consciousness. We would not have our level of thought if not for those who lived before us taking part in a long chain of evolutionary progress, biological and cultural, which has allowed for structures which hone in on spirit, such as protoplasm on the cellular level, and brains on our own. These structures, picking up on spirit as antennae pick up on waves, allow us to express our will, give us consciousness as we know it, a spirit which is trapped in the world of the body. It is only after awakening that the Universe can begin to lose its pain and subjectivity and find true happiness, but it must first come to The Great Realization of its own potential, and it does so through the subsidiary realizations of its parts.

Reality and Ideality— often counterparts of bad and good— do not always match. Oftentimes those things we feel are ideal are never realized; reality hardly ever seems to fit the model of ideality. Few things in reality are ideal. Our friends have unending needs, the world is at war, and society is poverty-stricken. These terrible situations are not always the outcomes of the agency of those who suffer their costs. One may make reasonable choices, only to face a bout of bad luck. Bad luck, as it were, has proper designation: Murphy's Law. It is a well-known corollary of entropy. Reality of this sort, governed by loss, is seldom wanted. Those ideas that are not materially successful, or are not materially set into action by way of effort; and that reality which is not fit for ideality, or is not dreamt of; are not found to be necessary. Everything that existed in the past, but does not exist in the present, was necessary in the past and not in the present; all that will exist in the future, but does not exist in the present, will be necessary in the future, but is not for the present.

However, there are those rare times that reality seems to shift to approximate ideality, as if part of a continuum. Indeed, the continuum of real and ideal is the necessary. There are many beautiful and highly ideal situations that can come to mind. We can envision all of our friends having everything they want, a world without war, a society without poverty. These wonderfully pleasant ideas, though grand and sweet, are not always the reality. In fact, reality seems to step in the way of this every chance it gets: Entropy is not one to produce our friends' wants, to bring warring nations to peace, or to produce wealth for the needy. These things take effort, but effort is less than ideal. We may hold wonderfully grand visions, golden ideals, but they mean nothing if they do not come into fruition. Bringing them into fruition is an act requiring effort, action in the world of reality, which, again, is less than ideal. In contrast, we may master the world of reality and positive application, but as a new idea, a normative model, comes into play, and finds success, reality will change around us, forcing us to adapt or to perish. Ideals take effort to set into action, and notions of reality become obsolete if they do not adapt to new ideas.

[1521] Di Corpo[8]

The real and the ideal, seen as a whole, is the Necessary. The *Necessary* includes all that exists. All that exists in the present is the ideal of the past and the reality of the future. That is, the present reality is composed of the choices directed by preferences from those long past and still living; the future reality will be composed likewise. The present contains the outcomes of prior ideals, and the seed from which will spring future reality.

As pain is perfect for the individual, and as it is composed of subjective bads and objective goods, struggle is necessary, and exists between reality and ideality. Failure— due to unrealistic ideals or exhaustive practice of a less than ideal reality— plays the same role in the struggle between the real and ideal as between good and bad. Less than ideal realities do not persist, and less than realistic ideals do not come into fruition. Goods that see each other as bads do not better approximate Perfection. All that exists was seen by the past as ideal, and all that will exist will be seen in the future as a constraint of reality. Together, this relationship composes Necessity. The Great Chain of Progress is nothing more than the Great Chain of Necessity, the struggle between, and reconciliation of, reality and ideal existence.

The necessitarian outlook has much to offer. In reconciling the needs of practicality and good intentions, Necessity explains the challenges faced both by realists and idealists. It encourages the realist to take up change, and the idealist to slow down and settle a bit for reality, and to enjoy the present, at least a little bit! It encourages the realist to concern themselves with ethics, and the idealist to take practicality into thought. Grand ideas, if impractical, never come to be; they are unnecessary. Old practices, if no longer ideal, cease to exist, and will not extend into the future. While eternally necessary for their moment in time, this moment of necessity has ceased to be. Only God is beyond this, as God extends the full span of eternity, and has no restriction to a momentary existence, but is all moments in one.

Though the dualist pantheist recognizes the underlying perfection of existence, they see the imperfect impulses (imperfect due to incompleteness) of humanity as modes of this perfection. That is, the dualist pantheist sees perfect reason and purpose in everything, including one's own imperfect desires. In fact, the will of life, consciousness, is seen as the ultimate teleological savior of the physical Universe, without which it would surely perish to thermodynamic heat death.[1522]

The orientation of life toward syntropy governs our rationality, our ethical systems, and our motivation. Though imperfect, life evolves toward the Higher Good. The dualist pantheist, recognizing this dynamic, and seeing their own desires as expressions of God's will, places great spiritual importance on the realization of goals, and on direct-action, the expression of one's will. The dualist pantheist tries to match one's own will with that of God's, with that of Truth, as much as possible, but one's failures demonstrate that, though (according to our necessitarian outlook) one's experience of will is still an expression of God's, its realization is not always accessible.

Evolution is the process of learning, learning to succeed, of matching one's will with that of God's, the will of Absolute Realization. Humanity is not quite there, we are still unable to act in accord with the Absolute Truth, due to our ignorance, our subjectivity. Still, our goal, our purpose as humans, is to find, to move toward, this Truth, to realize it, which can only be accomplished through a long evolutionary process of compassion and understanding of others. Ours is a Universe not filled with answers, but ripe

[1522] But this "evolution," one must remember, occurs within a block Universe. It is an illusion of subjectivity. Objectively, no motion exists, but it is our experience which shifts. This is similar to imagining a flash traveling within a fluorescent tube. The tube itself does not move. The difference is that we experience the flash from without, while nothing travels outside of the bounds of the Universe. It is boundless.

with questions, questions which may only be answered when we put our heads together, when we concede the inner truths of one another. We must ultimately occupy a singularity, after all. Understanding this is part of The Journey of Realization.

Though life is not capable of full spiritual expression in the moment, and each individual will ultimately reach their material fate, life is a culminating process of continual progression. Out of our involvement in subjectivity, this selfishness we experience, comes something beautiful that, if it can spread through the Universe, holds magnificent creative potential: Love. Love is the final attractor. Consciousness desires, at least after a certain point of evolution in the hierarchy of needs, to be loved and to share Love. It is thus that love is the bringing together of consciousness. To be truly selfish then, for higher orders of consciousness, is to love and care about others, to extend one's own selfhood to them, that they too may be considered part of one's self. The highest order of Love, being unconditional, is not completely attainable to us yet, it is becoming, for to love is our purpose, not our condition. Love is certainly of our faculties, but so is hate (just not to the same degree, as hate is rooted in physicalist philosophies that we are leaving behind). Hate is not the future, however, is not the final attractor, but, instead, it is love. To love, to be happy, is our destiny as living beings.

The Enlightenment

The Renaissance, Reformation, and the Scientific Revolution had established the grounds upon which the Enlightenment, or Age of Reason, would be built. The *Enlightenment* was a time of increased intellectual activity, awareness of human agency, and, in many respects, the maturation of Renaissance and Reformation ideas. It involved a putting-aside of religious differences for the sake of their protection, after a dose of scientific realism had set in from the Scientific Revolution. Many of the heretics, reformers, and dissenters who faced problems with religious and secular authorities for their religious beliefs had turned their focus to the political concerns of the secular natural or human rights that would afford them the freedom of conscience and of religion.

Alongside Renaissance humanist and the Reformation views,[1523] the Enlightenment ushered in various forms of free thought coming from the mystic and scientifically-minded humanists.[1524] Religion and mythology started to decline in influence, with natural philosophy from the Scientific Revolution and newly-developed political philosophies coming to largely take their place. Followers of the Enlightenment believed that, through the use of Reason, particularly in the areas of philosophy, science, and politics, humans can come to live more fruitful lives.

During the Enlightenment, and similar in some respects to Ancient Greek and Roman philosophy, which Enlightenment thinkers drew from, rationalism was stressed, along with empiricism, as a key source of Reason. *Rationalism*—derived from *ratio*— has to do with the relationship between parts and wholes, and whether or not pieces of information fit together in an *abductive* or *deductive* manner, a manner of knowing by consequence of the interplay of categories or definitions. This is sometimes said to be *a priori*, or knowledge "before the fact," because it functions in a predictive sort of fashion. *Empiricism* has much more to do with observation of measurable events, and so makes use of *induction*, awareness of repetition, and is said to be *a posteriori* because it follows events, keeping track of them. Among the thinkers who would become important to Enlightenment rationalism included Renes Descartes, Baruch Spinoza, Immanuel Kant, and Georg Hegel, while thinkers like Thomas Hobbes, John Locke, and Adam Smith stood on the side of empiricism. While it was really Spinoza who

[1523] Such as those relating to freedom of conscience, free grace, direct revelation from Nature, and antinomianism
[1524] Including adherents of gnosticism, neo-Platonism, or pantheism, agnosticism, atheism, or skepticism

had kicked the Enlightenment off, it was Kant who most famously defined the Enlightenment in "What is Enlightenment?" (though somewhat idealistically or Romantically).[1525] He did so like this:

> Enlightenment is man's emergence from his self-imposed nonage. Nonage is the inability to use one's own understanding without another's guidance. This nonage is self-imposed if its cause lies not in lack of understanding but in indecision and lack of courage to use one's own mind without another's guidance. Dare to know! (Sapere aude.) "Have the courage to use your own understanding," is therefore the motto of the enlightenment.[1526]

When answering about the nature of Enlightenment, Kant says,

> When we ask, Are we now living in an enlightened age? the answer is, No, but we live in an age of enlightenment. As matters now stand it is still far from true that men are already capable of using their own reason in religious matters confidently and correctly without external guidance. Still, we have some obvious indications that the field of working toward the goal [of religious truth] is now opened. What is more, the hindrances against general enlightenment or the emergence from self-imposed nonage are gradually diminishing. In this respect this is the age of the enlightenment [1527]

The Enlightenment would cause major changes in politics. Daniels and Hyslop remark that this "new [Enlightenment] thinking even influenced monarchs," but that "history would show that real reforms would be effected by the common people, by acts of revolution that would take place around the globe."[1528] During this time of courageous understanding, information would be spread through the written word by way of books and pamphlets, as well as through the Republic of Letters, in Masonic lodges, and in salons and coffee houses. All of these would support a growing international culture based around the sharing of ideas and solidarity beyond religious agreement.

As with the Reformation, which had been preceded by its radical component, historians such as Margaret C. Jacob and Jonathan Israel[1529] have dissected the Enlightenment into *Radical* Enlightenment and *Moderate* Enlightenment factions, the Radical Enlightenment having preceded the Moderate.

It was the Radical Enlightenment (which had preceded and influenced the more aristocratic-styled Moderate Enlightenment) that is most associated with core Enlightenment ideals, with free thinking and heresy, and democratic republicanism, etc. by historians such as Jacob and Israel.[1530] Jonathan Israel suggests— and to a limit I agree— that it was really Spinoza's philosophy at the heart of the transition from the Scientific Revolution to the Enlightenment focus on politics. And this makes the Radical Enlightenment the first among all of the factions of the early modern time period to come to fruition.

Perhaps the central difference between the Radical and the Moderate Enlightenment comes from the influences upon them from out of the Scientific Revolution, which can be divided into at least two philosophical tendencies of scientific interpretation, that of organic and of mechanical. *Mechanistic*

[1525] Romanticism will be addressed later on
[1526] Kant
[1527] Kant
[1528] Daniels and Hyslop, 211
[1529] Following scholars such as Isaiah Berlin who had also uncovered a Counter-Enlightenment
[1530] This Radical Enlightenment is now being used, by thinkers such as Jonathan Israel, in the defense of the Enlightenment from more recent postmodern philosophy

philosophy asserts, following the influence of Descartes, Newton, and others, that organisms operate largely as machines, following laws of physical causation. Mechanistic philosophy was not usually quite a pure materialism or physicalism—Descartes held to a mind-body dualism, and Newton to occult forces underlying matter—, but would develop increasingly in that direction, coming from and maturing with the atheists. Those who held to the mechanistic philosophy tended toward Protestantism or a theology of *deism*, that God had established laws by which the Universe operates but otherwise tended not to intervene. Their vision often maintained some degree of ontological or substance dualism as well. Those within the tendency of *organism*, on the contrary, described the world in terms of organic processes and added to mechanism a vital impulse as can be found within life. Rather than substance-dualism, they adhered to ontological or substance-monism, often uniting body and mind into a more primary substance, as with Spinoza, though not necessarily beginning with him, the idea being from longstanding alchemical tradition. Whereas the moderate deists tended toward a kind of mechanistic determinism, accompanied by a belief in free will as a divine grace provided by immaterial or providential forces, the radical pantheists tended to more of an organic necessitarianism, believing life or spirit to be a driving force on par with mechanical forces.

The Radical Enlightenment had inspired the Moderate Enlightenment, the Counter-Enlightenment, and those who claim to go "beyond" Enlightenment[1531] (the latter two addressed later on). So the Enlightenment is really about the Radical Enlightenment, which was at its foundations. The Moderate Enlightenment failed to execute Enlightenment in full, but nonetheless had grown from the Scientific Revolution and from influence from the Radical Enlightenment that had preceded it, especially by way of Freemasonry, which found itself behind much of the American and French Revolutions. Instead of democratic republicanism like the Radical Enlightenment, the Moderate Enlightenment centered on oligarchic or artistocratic republicanism, and that is what it produced in the American, French, and subsequent republican revolutions.[1532] Moderates watered it down, and the Counter-Enlightenment countered it the best they could. But the true Enlightenment was the Radical Enlightenment. Free thought, libertinism, and antinomianism would press the envelope and inspire efforts of revolt amongst the different classes of society. Tired of monarchy and ecclesiastical authority, they started to think about alternatives. These alternatives would inspire not only the ideologies of the *bourgeoisie*, merchants, and gentry, but would also come to greatly influence the radicals from which the conscious Mutualism of the working class would later develop.

Radical Enlightenment

The Radical Enlightenment was pantheistic, organicist, necessitarian, free thinking, and Dissenting, and was distinct from the Moderate Enlightenment associated with Newton and the American founding fathers—deistic, mechanical, deterministic, occult, and Protestant—, which had eventually become dominant and mainstream.

Despite their divergences, the powerhouse free thinkers of the Radical Enlightenment[1533] tended especially toward pantheistic beliefs. Pantheists like Giordano Bruno, Lucilio Vanini, Baruch Spinoza,

[1531] See Harvey

[1532] Under the *Articles of Confederation*, for instance, before the *Constitution of the United States*, it was only the landed gentry of Protestant, white, males that were given a vote, leaving out all slaves, servants, renters, smallholders, women, free blacks, and more, a large portion of the population. This demonstrates the oligarchic nature of the new republics, and their orientation in the Moderate Enlightenment. The Moderate Enlightenment got its way; the Radical Enlightenment did not.

[1533] Spanning from the late Reformation to the early Enlightenment and into modernism

and John Toland, for instance, would be at the forefront of the Radical Enlightenment.[1534] Margaret C. Jacob notes also that pantheism "tended inevitably in a socially leveling direction because it undermined the theoretical (perhaps better said, metaphysical) foundations for established churches and their priestly caste." As a result, she says, "it is not accidental that Spinoza was both a republican and a pantheist." The pantheism of the radicals, and related views inspired by it, such as deism, spread all across Europe and into the Americas. Of the pantheists, Jacob says that "John Toland [...] was their spokesman. Indeed it was Toland who invented the word, *pantheist*."[1535] She says further that "[n]ot only did [the radical coteries] refuse to accept Christian doctrine, and indeed reject the most basic assumptions of Christian metaphysics, in a few cases they formulated an entirely new religion of nature and gave it ritualistic expression within an early form of what a few years later would be recognized as freemasonry."[1536] Jacob says that "European free thinkers turned back to the disparate writings of various Renaissance naturalists and reformers," and that this revival

> of the writings of Giordano Bruno [...], Lucilio Vanini [...], and, to a lesser extent, Tommoso Campanella [...], marked the first stage of this new onslaught against orthodoxy and heralded the beginning of the Radical Enlightenment. The radicals seized upon the pagan naturalism of the late Renaissance and found in it powerful justification for a pantheistic and materialistic explanation of the mechanical universe.[1537]

It must be understood that this apparent materialism and mechanism of the pantheists was not absolute. Among them, Lucilio Vanini may stand as the most materialist, while Baruch Spinoza reduced *matter* or *extension* to one of two attributes of *Substance*, the other being *thought*. Spinoza's view, like that of most pantheists, is not correctly understood as physicalist-materialist in the sense that everything occurs through efficient causation and can be reduced to matter. The magical element taken from pagan naturalism lent itself to descriptions of an inner impulse, a "*conatus*," Spinoza says, that orients vital forces within the individual, doing away with the need for the supernatural. It is in this sense that pantheism can be described as, or confused for, a strict materialism. However, pantheists are often quick, like Spinoza, to separate the physical from the psychical, while uniting them into a neutral substance, as in neutral monism. For this reason, as Margaret Jacob makes clear, a "vast difference" existed "between the social assumption held by pantheistic heretics who believed that God or spirit dwelt in nature, that in effect nature contained within it sufficient explanations of its various phenomena, and the assumptions held by essentially orthodox Newtonians, among them even Voltaire, who argued that God controlled nature from outside, as it were by laws and spiritual agencies." Jacob calls the "first approach" "pantheist because that is the word used by some of its most aggressive eighteenth-century proponents."[1538]

The Radical Enlightenment was in no way exclusively pantheist, but included a wide array of Dissenters and free thinkers. Pantheism was merely the underlying impulse that gave life to the rest of these. Radical Enlightenment would have its softer variants as well as its harder ones. Among the softer or more conservative radicals included Nonconformists such as Richard Price and Joseph Priestly, atheists like Diderot and Helvetius, free thinkers like Anthony Collins and Matthew Tindal, and progressive aristocrats such as d'Holbach, Mirabeau, and Condorcet, among others.[1539] Figures from Unitarian,

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[1534] Which, like the Radical Reformation, is understood to have preceded its more moderate counterpart
[1535] Jacob, xi
[1536] Jacob, xiii
[1537] Jacob, 6
[1538] Jacob, xi
[1539] Jonathan Israel traces the Enlightenment in whole to the circle surrounding Spinoza and his pantheism

Univeralist, and atheist or deist persuasions, among others, often played a stronger role in the softer side of the Radical Enlightenment, leaning a bit more toward the Moderate side of the Enlightenment than their more consistently Radical counterparts, the pantheists. Jonathan Israel suggests these are Radical Enlightenment's main proponents, but Jacob is more willing to use examples such as Winstanley. Even this more Moderate side of the Radical Enlightenment owed its existence to Spinoza, however, and is characterized by various degrees of organicism, necessitarianism, substance monism, democratic reform, egalitarianism, and etc. Many of its participants were mathematicians, actuaries, and professionals of other sorts, so their propensity for less radical ideas, such as representative government, may owe to their level of expertise.

The repression of scientific advancement and the deeming heretical of new insights on religion had created much demand for a change in politics, a change that would allow for greater degrees of freedom of conscience, freedom of thought, freedom of speech, freedom of association, as well as positive freedoms such as the freedom to participate in deliberation and democratic process, and sometimes to claim common access to property, especially natural resources like land. The political views of Spinoza, backed by rigorous and rational metaphysics, encapsulated all of these concerns, and provided a logical argument for how to eradicate monarchy and aristocratic rule.

The political values of the Radical Enlightenment included direct legislation and representative execution—as in *democratic republicanism*—, land reform, tax reform (often in favor of "progressive taxation" but especially land "taxation," or "real" property abolitionism), *laissez-faire* markets, cost-based pricing (reflecting medieval "just price" ideas), and legal or constitutional reform sometimes amounting to anarchy or non-governance. The radicals wanted a leveling of society. They supported various reforms to elections, including new voting methods such as the *Condocet method* of the radical Cordorcet, modified into the *Bucklin voting* of the Georgist James W. Buckin, and continuing the tradition established by people such as Raymond Llull and Nicholas of Cusa, followed as well by Jean-Charles de Borda. There was a growing demand for the separation of church and state, promoted by thinkers like Roger Williams. This was to better allow for the freedom of speech and secular governance. The radicals typically opposed any kind of ecclesiastical political authority, as well as noble or aristocratic privileges, and sometimes organized religion altogether, though there were a fair number of Dissenters and Nonconformists among them as well. They were die-hards about freedom of speech. In institutional economics, the radicals formed benefit societies along a guild basis, providing mutual assurance and insurance in protection and security in case of fire or illness, help with one's burial, assistance in building or financing a home, and etc. This was the beginning of Ricardian socialism, associationalism, cooperativism, and social individualism that would come together under the heading of *Mutualism*, with the big *M*.

One of the defining features of the Enlightenment, especially the Radical Enlightenment, that would also be carried on into later modernism, was the concept of *progress*. Enlightenment thinkers believed in the use of Reason and the cumulative results of shared knowledge, holding that Reason, increasing knowledge, and sharing of it resulted in political, economic, and social progress, the development of better ways to live, work, and relate to one another. Condorcet, for instance, says in his vision of progress,[1540] that

> Our hopes for the future condition of the human race can be subsumed under three important heads: the abolition of inequality between nations, the progress of equality within each nation, and the true perfection of mankind. Will all nations one day attain that state of civilization which the most enlightened, the freest and the least

[1540] As quoted by Michael Curtis in *The Great Political Theories*

> burndened by prejudices, such as the French and the Anglo-Americans, have attained already? Will the vast gulf that separates these peoples from the slavery of nations under the rule of monarchs, from the barbarians of African tribes, from the ignorance of savages, little by little disappear?
>
> [...]
>
> In answering these three questions we shall find in the experience of the past, in the observation of the progress that the sciences and civilization have already made, in the analysis of the progress of the human mind and of the development of its faculties, the strongest reason for believing that nature has set no limit to the realization of our hopes.
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> [...]
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> The time will therefore come when the sun will shine only on free men who know no other master but their reason; when tyrants and slaves, priests and their stupid or hypocritical instruments will exist only in works of history and on the stages; and when we shall think of them only to pity their victims and their dupes; to maintain ourselves in a state of vigilance by thinking on their excesses; and to learn how to recognize and so to destroy, by force of reason, the first seeds of tyranny and superstition, should they ever dare to reappear amongst us.[1541]

The progressive sentiment would be carried on even after the Age of Revolution and into the thinking of modernists such as Herbert Spencer, John Stuart Mill, and Pierre-Joseph Proudhon, major advocates also of progress. Herbert Spencer, for instance, says, in *Social Statics*—and I will quote him at length once more—, that

> All evil results from the non-adaptation of constitution to conditions. This is true of everything that lives. Does a shrub dwindle in poor soil, or become sickly when deprived of light, or die outright if removed to a cold climate? It is because the harmony between the organization and its circumstances has been destroyed. Those experiences of the farmyard and the menagerie which show the pain, disease, and death, are entailed upon animals by certain kinds of treatment, may all be generalized under the same law. Every suffering incident to the human body, from a headache up to a fatal illness—from a burn or a sprain, to accidental loss of life, is similarly traceable to the having placed that body in a situation for which its powers did not fit it. Nor is the expression confined in its application to physical evil; it comprehends moral evil also. Is the kindhearted man distressed by the sight of misery? Is the bachelor unhappy because his means will not permit him to marry? Does the mother mourn over her lost child? Does the immigrant lament leaving his father-land? Are some made uncomfortable by having to pass their lives in distasteful occupations, and others from having no occupation at all? The explanation is still the same. No matter what the special nature of the evil, it is invariably referable to the one generic cause— want of congruity between the faculties and their sphere of action.
>
> Equally true is it that evil perpetually tends to disappear. In virtue of an essential principle of life, this non-adaptation of an organism to its conditions is ever being rectified; and modification of one or both, continues until the adaptation is complete. Whatever possesses vitality, from the elementary cell up to the man himself, inclusive, obeys this law. We see it illustrated in the acclimatization of plants, in the altered habits of domesticated animals, in the varying characteristics of our own race.

[1541] Curtis, 35

Accustomed to the brief arctic Summer, the Siberian herbs and shrubs spring up, flower, and ripen their seeds, in the space of a few weeks. If exposed to the rigor of Northern Winters, animals of the temperate zone get thicker coats, and become white. The greyhound, which, when first transported to the high plateaus of the Andes, fails in the chase from want of breath, acquires in the course of generations, a more efficient pair of lungs. Cattle, which in their wild state, gave milk but for short periods, now give it almost continuously. Ambling is a pace not natural to the horse; yet there are American breeds that now take to it without training.

Man exhibits just the same adaptability.

[...]

By the increase of population the state of existence we call *social* has been necessitated. Men living in this state suffer under numerous evils. By the hypothesis it follows that their characters are not completely adapted to such a state.

In what respect are they not so adapted? What is the specific qualification which the social state requires? It requires that each individual shall have such desires only, as may be fully satisfied without trenching upon the ability of other individuals to obtain like satisfaction. If the desires of each are not thus limited, then either all must have certain of their desires ungratified; or some must get gratification from them at the corresponding expense of others. Both of which alternatives necessitating pain, imply non-adaptation.

But why is not man adapted to the social state? Simply because he yet partially retains the characteristics that adapted him for an antecedent state. The respects in which he is not fitted to society are the respects in which he is fitted for his original predatory life. His primitive circumstances required that he should sacrifice the welfare of other beings to his own; his present circumstances require that he should not do so; and in as far as his old attribute still clings to him, insofar is he unfit for the social state. All sins of men against each other, from the cannibalism of the Carrib to the crimes and venalities that we see around us; the felonies that fill our prisons, the trickeries of trade, the quarrelings of nation with nation, and of class with class, the corruptness of institutions, the jealousies of caste, and the scandal of drawing-rooms, have their causes comprehended under this generalization.

Concerning the present position of the human race, we must therefore say that man needed one moral constitution to fit him for his original state; that he needs another to fit him for his present state; and that he has been, is, and will long continue to be, in process of adaptation. By the term *civilization* we signify the adaptation that has already taken place. The changes that constitute *progress* are the successive steps of the transition. And the belief in human perfectibility, merely amounts to the belief, that in virtue of this process, man will eventually become completely suited to his mode of life.

[...]

All imperfection is unfitness to the conditions of existence. This unfitness must consist either in having a faculty or faculties in excess; or in having a faculty or faculties deficient; or in both. A faculty in excess, is one in which the conditions of existence do not afford full exercise to; and a faculty that is deficient, is one from which the conditions of existence demand more than it can perform. But it is an essential principle of life that a faculty to which circumstances do not allow full exercise diminishes; and that a faculty on which circumstances make excessive

> demands increases. And so long as this excess and this deficiency continue, there must continue decrease on the one hand, and growth on the other.
>
> Finally, all excess and all deficiency must disappear; that is, all unfitness must disappear; that is, all imperfection must disappear.
>
> Thus, the ultimate development of the ideal man is logically certain— as certain as any conclusion in which we place the most implicit faith; for instance, that all men will die. For why do we infer that all men will die? Simply because, in an immense number of past experiences, death has uniformly occurred. Similarly, then as the experiences of all people in all times— experiences that are embodied in maxims, proverbs, and moral precepts, and that are illustrated in biographies and histories, go to prove that organs, faculties, powers, capacities, or whatever else we call them, grow by use and diminish from disuse, it is inferred that they will continue to do so. And if this inference is unquestionable, then is the one above deduced from it—that humanity must in the end become completely adapted to its conditions— unquestionable also.
>
> Progress [...] is not an accident, but a necessity. Instead of civilization being artificial, it is a part of nature; all of a piece with the development of the embryo or the unfolding of a flower. The modifications mankind have undergone, and are still undergoing, results from a law underlying the whole organic creation; and provided the human race continues, and the constitution of things remains the same, those modifications must end in completeness. As surely as the tree becomes bulky when it stands alone, and slender if one of a group; as surely as the same creature assumes the different forms of cart-horse and race-horse according as its habits demand strength or speed; as surely as a blacksmiths arm grows large, and the skin of a laborer's hand thick; as surely as the eye tends to become long-sighted in the sailor, and short-sighted in the student; as surely as the blind attain a more delicate sense of touch; as surely as a clerk acquires rapidity in writing and calculation; as surely as the musician learns to detect an error of a semitone amidst what seems to others a very babble of sounds; as surely as a passion grows by indulgence and diminishes when restrained; as surely as a disregarded conscience becomes inert, and one that is obeyed active; as surely as there is any efficacy in educational culture, or any meaning in such terms as habit, custom, practice; so surely must the human faculties be molded into complete fitness for the social state; so surely must the things that we call evil and immorality disappear; so surely must man become perfect.[1542]

The Radical Enlightenment was largely defined by the belief that life contained within itself—whether put there by metaphysical necessity, a "watchmaker," or by cosmic accident— the impetus for continuing its own existence, in contrast to the dualistic and occult views of Bacon, Descartes, and Newton that some external, dualistic-occultic force was needed. Some of the mechanists can nonetheless be separated from the Moderate Enlightenment by their view that such dualism and occult forces as Bacon, Descartes, and Newton professed did not really exist, but that only deterministic-mechanistic forces were at play, putting some of these atheists and deists into the camp of the free thinkers and Radical Enlightenment at times, even while falling short of the vitalistic impulses retained in organicism. Together, Diderotian atheists and Spinozan pantheists, with deists like Thomas Paine and Matthew Tindal, and with other natural philosophers and Unitarian theologians, composed the Radical Enlightenment. And they were not afraid to adopt what they found useful in thinkers like Bacon, Descartes, and Newton along the way.

[1542] Spencer, 79

Moderate Enlightenment

The *Moderate Enlightenment* was the Enlightenment of people such as Montesquieu, George Washington, Alexander Hamilton, and James Madison, which was responsible for the American Revolution. This Enlightenment, which had produced the oligarchic republics that we are familiar with today, had followed in the wake of the much more Radical Enlightenment that had pursued not only republicanism, but popular democracy, freedom of speech, religious tolerance, and other radical values. In contrast to the organicists of the Radical Enlightenment, the heroes of the Moderate Enlightenment[1543] had taken to the mechanistic view, seeing the world as a machine. This view often contained within it the idea that there was some sort of metaphysical dualism,[1544] in the case of Bacon and Descartes, or of occult forces at play, in the case of Newton. The metaphysics of the Moderate Enlightenment fueled concepts behind the *oligarchic republicanism*—aristocratic representation— that informed the elites of the American Revolution.

Physiology was subject to the debates between mechanism and organism, and by extension influenced politics. Montesquieu, for instance, a judge, a historian, and a philosopher, and a political Moderate of the Moderate Enlightenment, was something of a hamarchist, who believed the body politic to function best according to physiological principles. In a manner similar to the organs' operations in the body, Montesquieu gives us the concept of the *separation of political powers*, stressing the need for each of the various compartments of government to rule purely over their own division of power, thereby limiting overreaches by way of a system of checks and balances. As such, Montesquieu affirms the Roman public/private distinction, saying

> Considered as inhabitants of so great a planet, which necessarily contains a variety of nations, they have laws relating to their mutual intercourse, which is what we call the law of nations. As members of a society that must be properly supported, they have laws relating to the governors and the governed, and this we distinguish by the name of politic law. They have also another sort of law, as they stand in relation to each other; by which is understood the civil law.

For Montesquieu, it is better to have a flexible machine than one that rattles apart in attempts at rigidity, as one might expect from a thinker like Hobbes, to whom Montesquieu may have been responding. As it were, this may be Montesquieu treating Thomas Hobbes with some Paracelsian organicism (Paracelsus, himself, was something of a pantheist coming from the radical tradition within the Radical Scientific Revolution and Renaissance). Montesquieu's use of Paracelsian organicism to temper the rigidity of Hobbesian authority is quite typical of the Moderate Enlightenment's influence by, and use of, the Radical Enlightenment that had already saturated society. While making use of organism in his physiological position, and so maintaining a semi-organicism, however, Montesquieu nonetheless stresses the mechanistic component of physiology, and treats the organism as mechanistic. His view did not apply the Radical lessons to the fundamentals of society, as the radicals would, but it did find in radicalism some support for increased liberality, when compared to the traditional arrangement. Alexander Hamilton and James Madison, two of the American founding fathers, would both make use of Montesquieu's physio-mechanical conceptions of governance, such as the "separation of powers," in their Federalist efforts against the Anti-Federalists ("True Federalists"[1545]), such as Patrick Henry and Thomas Jefferson.

[1543] People such as Francis Bacon, Isaac Newton, and Renes Descartes, and later thinkers such as Kant and Leibniz
[1544] An element of theology and High Magic
[1545] Notice the name stealing that took place, such that the "Anti-Federalists" were actually the "True Federalists"

Alexander Hamilton had been a banker, statesman, lawyer, military commander, a sometime slave-trader, and all around influential individual in America's destiny, founding the Federalist cause and establishing the first central bank. The main author of George Washington's economic policies, he supported a strong central government, protectionism, neo-mercantilism, and militarism. He'd eventually come to oppose slavery, as most Northern bankers would tend to do in favor of industrial capitalism (slavery is an agrarian phenomenon), eventually leading to the War of Northern Aggression. Like Lincoln's later on, his support for strong executive powers on behalf of the federal government have been linked to the origins of the administrative state. His economics contributed to what is called the *American System*, centering on protective tariffs in incubative support of "infant" industries.

James Madison had been born into a wealthy planter family. Like Hamilton he had been a nationalist of the Federalist persuasion, and he was a supporter of central banking, but would break with Hamilton on some economic matters, even joining with the slightly more radical Thomas Jefferson in doing so, establishing the Democratic-Republican Party. Born into a planter family, he tended to see slavery as a necessary component of the Southern economy, though he showed a dislike for Southern aristocracy and apparently wished slavery to disappear. He would become best known as the author of the *Constitution* that replaced the more democratic, yet still basically aristocratic, *Articles of Confederation*.

Jonathan Israel describes efforts such as those of the Federalists as approximating an aristocratic or oligopolistic form of republicanism that differs greatly from the democratic republicanism he associates with the Radical Enlightenment. Whereas the *Articles of Confederation* had outlined a delegative democracy that was, nonetheless, still very classist— as by disallowing smallholders, servants, slaves, women, workers, and others to participate in the governance-process—, the new *Constitution* was increasingly so, with its opponents being concerned that it would lead back to hereditary positions of privilege (like it eventually did). Among those concerned were Patrick Henry and Thomas Jefferson.

Whereas Hamilton and Madison walk the line between the Moderate Enlightenment and the Counter-Enlightenment, Patrick Henry and Thomas Jefferson find themselves in the Moderate leaning toward the Radical Enlightenment. Thomas Jefferson had envisioned a middle class society dominated by yeomen, or self-sufficient, smallholding farmers, with states having significant powers in relation to the federal body, a vision in accord with Radical Enlightenment ideas. Patrick Henry, as with others among the Anti-Federalists (or "True Federalists"), had feared that the transition to the new *Constitution* would establish an American aristocracy. Anti-Federalists often feared federalism in the sense of the federal government being empowered with executive authority, but called themselves the "*True Federalists*" (in the fashion the Diggers were the "True Levellers") because they supported a confederation, or federation, of states and believed themselves to do so in a more traditional fashion.

Together, Hamilton, Madison, Jefferson, and Henry represent something of a Right- and a Left-wing within the Moderate Enlightenment (scholars like Jonathan Israel are quicker to put thinkers like Jefferson into the radical camp). Other thinkers associable with the Moderate Enlightenment include the majority if not all of the United States founding fathers such as George Washington, as well as Beccaria,[1546] Locke, Hume, Kant, Leibniz, and Voltaire, among many more.

While the Moderate Enlightenment certainly fell short of the demands of the Radical Enlightenment, it nonetheless does represent an increase in overall Enlightenment when compared with the medieval and mercantile political orders. This is especially true for the then-middle, now-upper class of merchants,

[1546] Who was also a free thinker

burghers, and gentry that characterized the ranks of the Moderate Enlightenment. These classes, as a result of their Enlightenment, saw a genuine increase in political and economic freedom and equality amongst themselves upon the establishment of the oligarchic republics of the Moderate Enlightenment. That the lower classes did not share in this new freedom and equality except in surface sentiments does not take away from the gains of the Moderate Enlightenment, which must be considered to be historically progressive despite its shortcomings.

Kabbalah and Haskalah, the Jewish Enlightenment

Sabbateanism was a movement named after Sabbatai Zevi, a Kabbalist and heretical Jewish rabbi who was widely believed to be the Jewish messiah during his time. *Frankism* was a Sabbatean movement centered around Jacob Frank, a stauch antinomian who encouraged his followers to reject religious morality. Like some of the Christian antinomians, for instance, they would have orgies. As with Christianity, whose heretics and antinomians had encouraged the development of the Enlightenment, it was Jewish antinomians who would anticipate the *Haskalah* (meaning "intelligence" or "enlightenment"), Jewish Enlightenment. The Kabbalist movements had their way of challenging religious authority and leaving some room for free thought. And that is what people like Baruch Spinoza and Moses Mendehlson started doing. Mendehlson, a Jewish philosopher, was a free thinker, a friend of Gotthold Ephraim Lessing (the Enlightenment philosopher), and a Spinozan pantheist involved in the "pantheism controversy," wherein Mendehlson defended Spinoza's views and Lessing's good name. The goal of Haskalah was the emancipation of the Jewish people from what they understood to be a kind of second-class status, and the freeing of knowledge from the confines of tradition. Those who took to the Haskalah were often called *New Believers*, while those who opposed it were called *Old Believers*.

The Old Believer, Orthodox reaction to the Haskalah was very negative, as the excommunication of Spinoza shows us. The Old Believers opposed modernizing efforts within Judaism. Some of the New Believers, such as Abraham Geiger, wanted to emulate Protestant norms, remove messianic messages from the faith, and even to embrace liberalism to the point of having church bells, forbidden in Orthodox Judaism but inspired by Protestantism. Some among the Old Believers, such as those of the neo-Orthodoxy, were willing to make compromises. Increasingly, the Jews of Eurasia were inclined to messages of communism and then Zionism, while those more Westward tended to liberalism and assimilation into European society.

Spinoza, in his *Political-Theological Treatise*, had argued that while the Hebrews had been God's chosen people for some time, that this amounts still merely to a well-calculated human decree, a decree that matches with Nature and maintains metaphorical value only as a performative statement. Since, for Spinoza, everything all together is God, when a ruler declares something to be God's will, they are obligated to make their declaration of God's will so, lest they be false prophets. For Spinoza, that is, God's will is the outcomes of Nature, and so God willing the Hebrews to be His people was merely stating a natural fact of their dominance at the time. Spinoza argues that this was contingent upon their covenant with God, which had been forsaken, opening up for others to likewise be chosen. Spinoza embraced the Golden Rule and the message of Christ, such that, despite his never renouncing Judaism, he is considered among the Christian philosophers. His role in challenging Rabbinical authority and denouncing the exclusive claim to be God's chosen people is not entirely unlike that of the legendary Jesus Christ.

John Toland, a follower of Spinoza, would become one of the first to promote the complete assimilation of Jews into European society, desiring to give them completely equal rights. In order to break down both the privilege of Court Jews and the poverty of the Jewish laity in the ghettos, it would be necessary

to eradicate the schism in Christian-Jewish society and to move toward secularization. The Christian and Jewish Enlightenment both had a hand in moving in this direction, leading to the decline of both Papal and Rabbinical authority and the secularization of Western society.

This project would take some time, even after the Enlightenment had taken full sway and inspired republican capitalist revolts. The "Jewish Question" would persist well into the modern era. Having inherited much "anti-Semitism" from European peasant traditions— coming from the popular crusades like the People's Crusade, the Shepherds' Crusades, and the Crusade of the Poor—, the poor of Europe, as well as some of the aristocracy and even some burghers, continued to be weary of the place of Jews in European society. Many called for their expulsion from European society. Many Protestants, particularly those among the merchant and burgher class, had grown a cultural and even financial fondness for Jews, who would help them to usher in capitalism. But aristocrats and many socialists maintained a weariness toward Jews and believed their place in Christian society to be, overall, detrimental. Pierre Proudhon, for instance, is known to have maintained some private anti-Jewish sentiments, and his friend Gustave Courbet had painted Jews in a negative light, though they were also apparently in favor of the equal freedom of Jews, and are entirely unlikely to have supported a pogrom against them.

Whatever the case may be in regard to the role of Jews in Christian society, from Jesus to Spinoza it has been Jews themselves who had inspired the most resistance to Rabbinical authority, and who would most support the Gentiles in their efforts to become free from whatever Jewish dominance they were concerned with. For this role, Jesus would be hung on the cross and Spinoza would be excommunicated by Rabbinical authority and rejected by the Pope, lucky not to have met the same fate as Bruno. Jesus would be the focus of the Axial Age transition, while Spinoza had led the Enlightenment, giving the West its most essential characteristics outside of the influence of the Greeks, Romans, and Celtic and Germanic peoples.

Spinoza's efforts would have their affect, also, within Judaism, pushing it toward reform and secularization, such that many Jews today no longer consider themselves to be religious, though they may still identify with their Jewish ethnicity, something that is very important to both secular and religious Jews, excepting those who reject Judaism altogether, perhaps the most serious about distancing themselves from their origins. Spinoza never did reject Judaism outright, but more recent internal critics of Judaism, such as the conspiracy theorist Henry Makow, notorious for his writings about Judaism and the Illuminati, and others, such as Brother Nathaniel, are often vehement opponents of Judaism and, if they are honest, attach themselves strongly to the teachings of Jesus. However, they might also be interpreted as divisive figures, perhaps even as fomenting "anti-Semitic" beliefs, something that has been especially taboo since World War II and claims of a Jewish holocaust by the authorities. Those Jews who followed after Spinoza would be involved in the *Haskalah*, or Jewish Enlightenment, especially associated with Moses Mendelssohn and Salomon Maimon.

Political Philosophy

Many of the libertines and skeptics had looked back to Greek and Roman philosophy, and especially to hedonistic and unconvinced philosophers such as Xenophanes, Epicurus, and Pyrrho[1547] as a foundation for their newly-developing political philosophies. The humanist philosopher and statesman, Michel de Montaigne, for instance, a translater of Raymond Sebond's *Natural Theology*, would adopt

[1547] However, Persia had produced its own share of free thinkers and skeptics, including Al-Ghazali, Mansur Al-Hallaj, and Omar Khayyam, whose ideas were also likely to have influenced Europeans after the Islamic Golden Age

Pyrrhonism. His friend, Etienne de la Boetie, would become an important political philosopher for classical liberals and libertarians. Regarding Etienne, Rudolf Rocker remarks that

> La Boetie recognised with irresistible clarity that tyranny supports itself less by brutal power than by the deeprooted feeling of dependency of men, who first endow a hollow puppet with their own inherent forces and then, dazzled by this imaginary power, blindly submit themselves to it. This spirit of "voluntary servitude" is the strongest and most impregnable bulwark of all tyranny, and must be overcome; for tyranny would collapse as helpless as a heap of ashes if men would but recognise what lies hidden behind it, and deny obedience to the idol which they have themselves created.[1548]

Another early political philosopher admired by Rocker was George Buchanan. He had been a humanist for whom Rudolf Rocker had maintained much esteem centuries after his death, saying he had been a "prominent pioneer on the long road leading to the limitation of princely power and the formulation of rights of the people" and "one of the first to attribute to the question a fundamental importance, independent of the help or harm which the extension or limitation of princely power could do to one creed or another." Instead, Rocker says that Buchanan "maintained the basic democratic notion that all power comes from the people and is founded in the people," and that

> the head of the state was under all circumstances subject to the will of the people, and his whole significance exhausted itself in being the first servant of the people. If the head of the state breaks this covenant tacitly agreed upon, he outlaws himself and can be judged and condemned by anyone.
>
> Buchanan gave the relationship between might and right a new and deeper significance. Had he been content merely to assert freedom of conscience in religious matters against the unlimited princely power, the representatives of absolutism might have been willing to accept this limitation. But he dared to declare that all power emanated from the people and that princes were but executors of the people's will; and so doing he turned against himself the irreconcilable enmity of all supporters of hereditary royalty.[1549]

La Boetie and Buchanan were not alone in this sort of thinking. J.R. Vidueira tells us, in "Meet the Jesuit Priest who Rebelled Against Authoritarianism and Inspired America's Revolutionaries," about Juan de Mariana, a very important figure in the development of liberalism. He was an individualist of sorts, a lover of freedom and individual property, and a strong proponent of conceptions of natural law. Mariana held that natural laws were God's laws. He believed that natural law was morally superior to the laws of man. He opposed the debasement of money, the meddling of people's property by the king, and taxation without consent, and believed that people had a right to overthrow rulers who trampled on their natural rights. Locke echoed the words of Mariana, as did the later American Revolutionaries, holding that men establish civil governments to protect their natural rights. Juan was a follower of Francisco de Vitoria, who had denounced the mistreatment of American Indians on the grounds of natural rights. Vitoria was a Christian universalist. He is considered the source of the *just war* concept and, along with Grotius, an inspirant of international law.

Influenced by thinkers such as de la Boetie, Buchanan, Vidueira, and their followers of the Enlightenment; by thinkers such as Montesquieu, who spoke of the body politic in physiological terms, pointing out the need for complex divisions of power with *checks and balances*—limitations that can be imposed on the action of the other parts— to keep the overall system in order; and by thinkers such as

[1548] Rocker[1]
[1549] Rocker[1]

John Locke, who promoted liberal ideas in government and economy; mercantilism, as established in the Renaissance, would give way to liberalism and capitalism, and absolute monarchies would give way to constitutional monarchies and republics.

Classical liberalism stressed the importance of civil liberties, freedom in the economy, and equality under the law. It promoted the rule of law, private property, and capitalism. It stressed natural law, common law, positive law, and fundamental human rights such as the freedom of speech and religion, and the idea of progress. Thinkers such as Thomas Hobbes, Edward Coke, John Locke, John Law, and the Physiocrats (such as Turgot) are early anticipants or precursors. Anne-Robert-Jacques Turgot, for instance, in a letter to the Abbe Terray, wrote that

> Whatever the sophisms the self-interests of some commercial classes may heap up, the truth is that *all* branches of commerce ought to be free, equally free, *entirely* free; that the system of some modern politicians who imagine they favor national commerce by prohibiting the import of foreign merchandise is a pure illusion; that this system results only in rendering all branches of commerce enemies to one another, in nourishing among nations a germ of hatred and of wars, even the most feeble effects of which are a thousand times more costly to the people, more destructive of its wealth, of population and of happiness, than all those paltry mercantile profits imaginable *to individuals* can be advantageous to their nations. The truth is, that in wishing to hurt others we hurt only ourselves, not only because the reprisal for these prohibitions is so easy that other nations do not fail in their turn to make it, but still more because we deprive our own nation of the incalculable advantages of a free commerce—advantages such, that if a great state like France would but make experience of them, the rapid advancement of her commerce would soon compel other nations to imitate her in order not to be impoverished by the loss of their own.

But classical economists such as Nicholas Barbon, Adam Smith, David Ricardo, Thomas Malthus, Wilhelm von Humbolt, Jean de Sismondi, Frederic Bastiat, Jean-Baptiste Say, and Gustave Molinari, and jursists such as William Blackstone and Hugo Grotius also contributed to the direction of classical liberal thinking. Adam Smith, for instance, wrote, in *The Wealth of Nations*, that

> man has almost constant occasion for the help of his brethren, and it is in vain for him to expect it from their benevolence only. He will be more likely to prevail if he can interest their self-love in his favor, and shew them that it is for their own advantage to do for him what he requires. Whoever offers to another a bargain of any kind, proposes to do this. Give me that which I want, and you shall have this which you want, is the meaning of every such offer; and it is in this manner that we obtain from one another the far greater part of those good offices which we stand in need of. It is not from the benevolence of the butcher, the brewer, or the baker, that we expect our dinner, but from their regard for their own interest. We address ourselves, not to their humanity but to their self-lofe, and never talk to them of our own necessities but of their advantages.

The whole world apparently needed to learn this lesson, because it really made an impact. One of the inspirants for such a direction was actually Bernard Mandeville, who wrote *The Grumbling Hive* or *The Fable of the Bees* to justify personal vices, providing the idea that private vices are public benefits. In this, Mandeville was continuing after Francis Bacon's "Of Usury," a defense of usury, and helped to inspire in turn Jeremy Bentham's "Defense of Usury." While usury is not itself morally or ethically defensible, as Bacon and Bentham suggest, defenses of usury nonetheless did allow for the hurdles of

metallism and seigniorage to be surpassed to some extent, which were arguably just as bad in certain respects.

Constitutional monarchy describes a monarchy that is limited by a social contract that takes the form of a constitution, a written document that declares limits on the powers of government, among other things. The idea behind a constitutional monarchy is that it limits the powers of the otherwise absolute monarch to those that are beneficient, or necessary for societal wellbeing. Opponents of constitutional monarchy, such as republicans, suggest it does not go far enough or othat it merely transitions the absolute monarchy toward an oligarchy.

Republicanism, on the other hand, stressed civic virtues, the public good, the rule of and equality under the law, federal division of powers, constitutionalism, representative legislation, the end of hereditary positions of political power, and the balance of powers with checks and balances. Important thinkers in regard to democratic and republican governance include Giordano Bruno, Algernon Sidney, James Harrington, Baruch Spinoza, Jean-Jacques Rousseau, Thomas Paine, Alexander Hamilton, James Madison, John Adams, Thomas Jefferson, Sam Adams, Patrick Henry, etc. "[Giordano Bruno's] flirtation with court circles did not render mute his outspoken republicanism,"[1550] says Margaret Jacob. Many of the republicans saw a republic as a necessary precondition to the public protection of individualism and liberal rights. Monarchy was prone to mercantilism, the extension of exclusive privileges like charters to private citizens, while the republicans tended to be liberals in opposition to these sorts of privileges, seeing need for another form of government to maintain a *laissez-faire* society and economy. John Locke, for instance, said, in *The Second Treatise of Government*, that

> Those who are united into one body, and have a common established law and judicature to appeal to, with authority to decide controversies between them and punish offenders, are in civil society with one another; but those who have no such common appeal—I mean on earth— are still in the state of Nature, each being where there is no other, judge for himself and executioner, which is [...] the perfect state of Nature.
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> [...]
>
> Men being [...] by nature all free, equal, and independent, no one can be put out of this estate, and subjected to the political power of another, without his own consent, which is done by agreeing with other men to join and unite into a community for their comfortable, safe, and peaceable living one amongst another, in a secure enjoyment of their properties, and a greater security against any that are not of it. This any number of men may do, because it injures not the freedom of the rest; they were left as they were in the liberty of the state of Nature. When any number of men have so consented to make one community or government, they are thereby presently incorporated, and make one body politic, wherein a majority have a right to act and conclude the rest.
>
> [...]
>
> The great and chief end [...] of men's uniting into commonwealths, and putting themselves under government, is the preservation of their property; to which in the state of nature there are many things wanting.

[1550] Jacob, 8

The difference between a community or civil society and a government is largely dependent upon whether the social apparatus acknowledges the property claims of the least well-off. If it does not, a class system forms and with it a government. Thomas Paine, in "The Rights of Man," wrote that

> Man did not enter into socirty to become *worse* than he was before, not to have fewer rights than he had before, but to have those rights better secured. His natural rights are the foundation of all his civil rights.

He explains,

> To understand the nature and quantity of government proper for man, it is necessary to attend to his character. As nature created him for social life, she fitted him for the station she intended. In all cases, she made his natural wants greater than his individual powers. No man is capable, without the aid of society, of supplying his own wants; and those wants, acting upon every individual, impel the whole of them into society, as naturally as gravitation acts to a center.
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> [..]
>
> If we examine with attention the composition and constitution of man, the diversity of his wants and talents in different men for reciprocally accommodating the wants of each other, his propensity to sicety, and consequently to preserve the advantages resulting from it, we shall easily discover that a great part of what is called *government* is mere imposition.
>
> [...]
>
> The more perfect civilization is, the less occasion has it for government, because the more it does regulate its own affairs, and govern itself; but so contrary is the practice of old governments to the reason of the case, that the expenses of them increases in the proportion they ought to diminish. It is but few general laws that civilized life requires, and those of such common usefulness, that whether they are enforced by the forms of government or not, the effect will be nearly the same. If we consider what the principles are that first condense men into society, and what the motives that regulate their mutual intercourse afterwards, we shall find, by the time we arrive at what is called *government*, that nearly the whole of the business is performed by the natural operation of the parts upon each other.

Government, to sum up, is the failure of society to govern itself. *Radicals*, like Paine, composed the "Left-wing" of the liberals (who themselves were generally "Left-wing" in today's terms) and republicans. Radicals are necessarily free thinkers, because *radical* in politics refers to someone who goes back to basics and looks critically at the fundamental ideas or principles on which political structures are based. This necessarily entails the belief that human beings can be mistaken, a core component of free thought, which has been known to challenge existing dogmas on the grounds that they do not stand up to logic. Baradat says that the difference

> between the radical and the liberal is the attitude of each toward the law. Since radicals are basically opposed to the political system that governs them, they are apt to see the law as one way in which those who dominate the society maintain their control. Hence, radicals find it hard to respect the law. Liberals, on the other hand, generally respect the concept of the law, and although they may want to change certain specifics of it, they usually will not violate it. Instead, they try to change the law through legal procedures. Liberals seek change in the system by several

> important means, but they reject any attempt to revolutionize the system because they support its essentials.[1551]

Like the liberals and republicans, radicals tended toward empiricism and rationalism, and their focus was on individualism and democratic reform. They tended to favor common sense. They opposed legal privileges that other liberals would have been in favor of, such as the requirement to own land to participate in politics. They also proposed democratic reforms and land reforms, being strong proponents of direct-democracy, universal suffrage, and popular property-ownership. Indigenous peoples in the Americas, such as the Iroquois, had also practiced direct-democracy or near-consensus, often employing supermajority decision-making within their confederacies.[1552] A number of the radicals coming from the Anabaptist and quietist tradition (perhaps also the Free Spirit)— in particular, the Quakers—had begun to practice consensus decision-making, in which generalized agreement would be seen as a valid substitute for majority-rule. Some of the radicals and more radical liberals of the New World would consider the structure of the Iroquois quite inspirational and in accord with their knowledge of Greek and Roman or Anglo-Saxon political organization. This would contribute to the political structure of the North American states under the *Articles of Confederation*, come the American Revolutionary War.

Radicals had been greatly influenced by the Levellers in England, followed by the utilitarian philosophies of people like Jeremy Bentham, James Mill, William Godwin, John Thelwall, and then John Stuart Mill, and also by thinkers such as the Marquis de Condorcet, Richard Price, Joseph Priestly, D'Holbach, Barbone, Thomas Spence, John Thelwall, John Wade of the Gorgon, and William Cobbett, all important radicals of influence.

Freemasonry

Freemasonry, or *Masonry* for short, refers to a network of fraternal associations. Freemasonry is said by many of its members to have come from roots as an operating stonemason's guild, some of whom claim to have such an ancient tradition to have built the second Temple of Solomon (or even the pyramids of Egypt).[1553] During this period of *operative Freemasonry*, members were exclusively of the masonry trade, from stone-cutters and brick-layers to architects, and masonry operated as a guild. But at some point, masonry was opened up or revived as what is now called *speculative Freemasonry*, in which one becomes a "mason" only in spirit, though one may do so while having a completely different profession. Masonry then started behaving like the fraternal organization we know today.

Throughout all of its time, however, and as well as being a guild and then a fraternal society open to other professions, Freemasonry seems to have maintained elements of being a mystery school. In this capacity, Freemasonry has been an important carry-over from older, pagan traditions, as well as Christian heresies such as Gnosticism and other esoteric traditions such as Hermeticism, Sufism, and Kabbalah. Freemasonry openly derives influence from a comparative and sometimes compartmentalized (through Lodges) look at the diverse and largely esoteric religions, as well as

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[1551] Baradat, 29

[1552] Some consider the supermajority of the Iroquois Confederacy a form of modified consensus

[1553] Templar Masonry, according to Beranger, claims that the Crusader Godfrey of Bouillon instituted masonry as the Order of Masonry in Palestine, who concealed the mysteries of the Crusaders in allegory so they could survive Muslim repression. It further claims a more recent French origin through Molay; a Scottish and then French origin through Pierre d'Aumont, the successor of Molay, to become the Order of Strict Observance; Swedish origins through the Order of Christ and Molay's nephew Beaujeau; Scottish origins from a never-repressed Templar order; and English origins from Templars who buried themselves in Freemasonry, but this is often regarded as charlatanism for the sake of building up Templar Masonry, and the truth is more likely that it was established by a Kadosh Degree in Lyons. (See templarhistory.com)

Hinduism, Buddhism, Zoroastrianism, and the exoteric Abrahamic traditions of Judaism, Christianity, and Islam. The esoteric philosophy behind Freemasonry includes Pythagorean, neo-Platonist, Aristotlean, and Atenist themes, among others. It had been important to the dissemination and repeated reconsideration of much of the Ancient Greek, Roman, and Persian philosophers. In short, it has carried along its path, and has inherited along the way, an attitude approximating the *prisca theologia* and perennial philosophy.

As a mystery school, Freemasonry is concerned with occult mythology, esoteric philosophy, and the alchemy of the individual. The purported purpose of Freemasonry is, according to Terry Stogner of the Grand Lodge of Texas, in "Grand Master's Message," "taking a good man and making him better."[1554] It is said to be "a system of morality, veiled in allegory, and illustrated by symbols." It aims to turn the character of the individual into a metaphorical gold, through moral and spiritual development. This is what is meant by *alchemy* among Freemasons. Manly P. Hall says that

> according to the tenets of philosophy the reestablishment and resurrection of the ancient Mysteries will result in the rediscovery of that secret teaching without which civilization must continue in a state of spiritual confusion and uncertainty.
>
> When the mob governs, man is ruled by ignorance; when the church governs, he is ruled by superstition; and when the state governs, he is ruled by fear. Before men can live together in harmony and understanding, ignorance must be transmuted into wisdom, superstition into an illumined faith, and fear into love. Despite statements to the contrary, Masonry is a religion seeking to unite God and man by elevating its initiates to that level of consciousness whereon they can behold with clarified vision the workings of the Great Architect of the Universe. From age to age the vision of a perfect civilization is preserved as the ideal for mankind.[1555]

One of the qualifications of becoming a Freemason is the belief in a Supreme Being, the traditional name of which it is not said to matter, due to all religions having at least a piece of the truth about the Ground of Being. Within the integralistic and syncretic Freemasonic tradition, and through its comparative look at religion, history, and philosophy, one becomes aquainted with the *prisca theologia* and the perennial philosophy.[1556]

Freemasons had apparently faced persecution both as guildsmen and later as heretics promoting the Gnostic heresies, similar to the Knights Templar and Rosicrucianism. This persecution forced their fraternity into secrecy, becoming a clandestine society with secrets hidden from the general public.

It has been hypothesized by Margaret C. Jacob, however, that the origins of speculative Freemasonry may have had something to do with influence from the free thinker and pantheist, John Toland. John Toland is said by Jacob to have founded or have been a crucial member of the pre-Masonic Knights of Jubilation, which, itself, has been hypothesized by her to have been a possible proto-Masonic institution. John Toland, the first man to be called a *free thinker* and to coin the term *pantheism*, had a certain interest in the *prisca theologia* and perennial philosophy, as well as—being an Irishman— with Druidry. He distinguished the important difference between *esoteric* and *exoteric* forms of religion.

[1554] Stogner

[1555] Hall[2], LXXX

[1556] *Prisca theologia* refers to an outlook in which one understands diverse religions to all touch upon or reach toward a common, universal Truth, often stemming from an original or "ur"-religion, while *perennial philosophy* describes the ongoing and independent bubbling up of awareness of this Truth, even between unconnected persons

Jacob hints that John Toland was a potential founder of, or influence on, speculative Freemasonry.[1557] However, Manly P. Hall held that Freemasonry had an influence from Francis Bacon, whose inductive worldview had more of an influence among the *bourgeoisie* than Toland's organicism. He says that "the modern Freemasonic Order" may have been "profoundly influenced by, if not an actual outgrowth of, Francis Bacon's secret society."[1558] He says further, however, that "the Masonic Order is the direct outgrowth of the secret societies of the Middles Ages," and that "Freemasonry is permeated by the symbolism and mysticism of the ancient and mediaeval worlds." He says additionally that "Sir Francis Bacon knew the true secret of Masonic origins and there is reason to suspect that he concealed this knowledge in cipher and cryptogram."[1559] However, Hall also poses that Masonry may have its origins in Rosicrucianism, another fraternity which is oriented around gnostic or esoteric Christianity, that Hall also associates with Bacon.[1560] This is indicative of an infiltration into John Toland's Freemasonry by Bacon's Rosicrucianism.

Freedom—be it economic, political, or religious, and having even made its way into the name— is a major theme within Freemasonry. The Masonic conception of freedom is intricately tied to recognition of a natural order to the world, and to self-restraint and the practice of upright, moral behavior. Character development was important so that one could be capable of the responsibility of civic duties and of republican self-governance, both within the Masonic Lodge as a practice of voluntary mutual aid between brethren, and in the wider society. Without the recognition of natural laws, based in Reason, one could not live a virtuous life, or be truly free. The philosopher Anthony Collins— acquaintance to Toland and friend of Locke— makes quite clear, taking after Spinoza's necessitarianism in his *Philosophical Enquiry Concerning Human Liberty*, that freedom involves fully surrendering to these natural laws, which are inescapable.

Freemasons are understood, as Jacob points out, to meet "upon the level,"[1561] with one of their symbols being the A-frame level, perhaps a carryover from the Leveler tradition. Alex Davidson, in "The Masonic Concept of Liberty: Freemasonry and the Enlightenment," states that Freemasonry was "perhaps the main channel" that allowed for "the values of the Enlightenment" to be "transmitted from Britain to America, France, the Netherlands and, eventually, to all civilised countries."[1562] During the Enlightenment, Freemasonry was among the strongest forces in the push for religious freedom and the separation of Church and State. Along with the philosophical exchanges in the Republic of Letters and salon culture during the Enlightenment, Freemasonry was a crucial force, spreading liberal, republican, and even radical views within its lodge networks. The Russian anarchist Mikhail Bakunin says, in *The Basic Bakunin*, that "Freemasonry was nothing less than the worldwide conspiracy of the revolutionary *bourgeoisie* against feudal, monarchical, and divine tyranny. It was the International of the *bourgeoisie*."[1563]

Freemasonry would become an increasingly influential and revolutionary association. Freemasons practiced constitutional governance— and even democratic republicanism in many cases— within their lodge networks. This established the constitutional and republican sentiment within what later anarchists and socialists might describe as a "dual power" network—a network that runs parallel to and in competition with established systems— that would later become capable of displacing monarchies,

[1557] Jacob, 134
[1558] Hall², LXXVIII
[1559] Hall², CLXVII
[1560] Hall², CXXXIX
[1561] Jacob, xvi
[1562] Davidson
[1563] Bakunin¹, 170

aristocracy, and ecclesiastical authority. And that is what the lodges started to do, eventually leading to the American and French Revolutions. This was the Enlightenment, a period of displacing these more traditional forms of authority with something a little more rational. We're living in the result of this unfinished vision.

Strict Observance

Antients and *Moderns* in Freemasonry refer to two tendencies in English Freemasonry, the Antient Grand Lodge and the Premiere Grand Lodge, that merged,[1564] now being the Scottish and York rites. One individual[1565] says that the York Rite is the continuation of the Knights Templar, who were the first Christian bankers, and that they go to meet with Christian pastors and help them to visit the Praying Wall in Israel (among other charities). He points out that they have a similar uniform to the Knights of Columbus, the Catholic fraternity.

Templar Masonry claims origins from the Knights Templars, sometimes involving Godfrey of Bouillon, a Crusader who is claimed to have concealed Crusader mysteries in allegories in order that they could survive Muslim repression. He is said to have established the Order of Masonry. From there, the mysteries are said to have been passed down through the Templars through the Grand Master of the Templars, Jacques de Molay—famously tortured to confession and then burned at the stake after recanting it—, his successor Pierre d'Aumont, Molay's nephew Beaujeau and the Order of Christ, or remaining Templar elements that simply became Freemasonry. However, these claims are often disputed, and a substitute is offered that the system evolved from out of prior degrees, such as the Kadosh Degree.

Among the most interesting of elite Masonic orders is the Rite of Strict Observance, an outgrowth of Templar Masonry associated with the Scottish Rite.

Strict Observance, itself, merely refers to obedience to religious matters, and can be found in Augustinian Observance, Franciscan Observance, and even in Strict Observance Thomism. Strict observance would go on to influence Martin Luther in the Order of Augustinian Eremites of the Strict Observance. One group, the Trinity Lutheran Church, in "What We Believe," acknowledges this, saying "[w]e affirm the teachings of Martin Luther who was a Roman Catholic Priest and professor of Scripture Studies at Wittenberg. Luther entered religious life as a brother in the Order of Augustinian Eremites of the Strict Observance."[1566] Rosicrucianism, an esoteric Christian Hermeticist movement affiliated with Lutheranism, would be combined with elements from Jesuitism and Capuchinism in Freemasonry's Rite of Strict Observance.

Templar Chevalier Ramsey was a Scottish Mason who tutored the Pretender and said that the Freemasons were related to the Templars, who hid themselves in the ranks of the Freemasons, and that he had been initiated into and was the Grand Master of the revived Templars. Baron Karl Gottfried von Hund, coming from a line of Saxon landlords in Germany, created the Rite of Strict Observance after hearing this and did in fact infiltrate Freemasonry. The *Rite of Strict Observance*, founded by Karl von Hund and part of the larger Scottish Rite in Freemasonry, was characterized by allegiance to "unkown superiors," (identified later through Madame Blavatsky, and repeated by Manly P. Hall, as being) stationed in Tibet. Like other forms of Templar Masonry, it was also said to be tied to origins in the

[1564] In 1813
[1565] "Coolest Life" on YouTube
[1566] Trinity Lutheran Church

Knights Templar. Altogether, the Rite of Strict Observance represents something of a Capuchin, Jesuit, and Rosicrucian infiltration into Freemasonry, and a Radical Counter-Enlightenment force.

From the membership of the Rite of Strict Observance would develop the Bavarian Order of the Illuminati and the Martinists, not to mention the later Babouvists and neo-Babouvists (such as the Marxists and "anarcho"-communists), the synarchists, or their influence on spiritualism, "animal magnetism," Theosophy, and neo-Thelemites further down the road, as will be discussed later.

Martinism, a secretive form of mystical Christian illuminationism concerned with man's fall from and return to Heaven, would take influence from the mystics Jakob Bohme and Emanuel Swedenborg, from namesakes Martinez Pasqually and Louis Claude de Saint-Martin, and from Jean-Baptiste Willermoz, Franz Mesmer, and "Papus." These individuals would become major figures in spiritualism, animal magnetism, and the occult more generally.

Spiritualism, inspired largely by Emanuel Swedenborg, is the belief that the spirits of the dead can interact with the living, even being capable of providing moral and spiritual guidance. With this in mind, the Spiritualists, as *mediums*, or people who could interact between the physical and spiritual worlds, would regularly contact their "spirit guides" in sessions of what are called *séances*.

Mesmer's *animal magnetism*, later known as *Mesmerism*, involved a belief that a vital force could be manipulated in various ways. Associated with Mesmer were various beliefs involving the power of magnets, the power of the mind over matter (from which many New Thought beliefs are derived), and hypnotic or mesmerized states. *Mesmerize*, in fact, comes from his name, and the origins of hypnosis are associated with him.

The *Bavarian Order of the Illuminati* was a revolutionary secret society founded by Jesuit Adam Weishaupt. Like the Rite of Strict Observance, it maintained unknown superiors, and it stressed idiosyncracy in the delivery of messages, such that outsiders and lower levels of the Order would have a difficult time deciphering the real meaning. This was influenced, in part, by Sufi traditions. While it was Adam Weishaupt who would form the Bavarian Order of the Illuminati, the term came from the Free Spirit or before. Conspiracy authors Christopher Knight and Alan Butler suggest that "the term *Illuminati* disappeared from common usage" when "we lose sight of the Amalricians and associated cults." They say,

> How much Adam Weishaupt had in common with the Brethren of Free Spirit and the other groups they inspired is open to conjecture but there is little doubt that he was aware of their legacy, as well as of the similar strands within Islam.[1567]

Knight and Butler say that by now it has been found to be "generally accepted that the Illuminati were founded [...] by Adam Weishaupt," that "he specifically intended [the Illuminati] to be a secret society," that its goals "would be to transform the human race and to abolish all spiritual and temporal powers," and that in "organizing what he very soon came to call the 'Illuminati', Weishaupt borrowed from many different sources and it took him five years to work out fully his intended strategy." As far as the goals of the Order go, Knight and Butler relay that they were

> The abolition of monarchies and all ordered governments.
>
> The abolition of all private property and inheritances.
>
> An end to patriotism and nationalism.

[1567] Knight[2] and Butler

> The abolition of family life and marriage, together with a commitment to ensure children were educated in a communal manner.
>
> An end to all organized religion.[1568]

From these two groups, the Illuminati and the Martinists (but also the Jesuits, Capuchins, and Rosicrucians from whence they came), is derived most of the convincing and concerning of the conspiracy theories that are told today. The extent to which these groups have influenced society is quite disturbing.

It appears that these elements had a hand in the Moderate Enlightenment, which was perhaps the exoteric form of the esoteric Radical Counter-Enlightenment which was fueling Martinism and the Illuminati.[1569] Rosicrucian Lutheranism and Capuchin and Jesuit Catholicism seem to have come together in the Counter-Enlightenment in these circles, for the sake of opposing the Radical Enlightenment and infiltrating into the primarily Calvinistic efforts of Freemasonry.

It appears that Freemasonry— since having been co-opted by primarily Catholic Jesuits and primarily Lutheran Rosicrucians into Templar Freemasonry— has become a wing of the *Great White Brotherhood*, a white supremacist cult uniting Aryan and Naga peoples in a Freemasonic kind of fashion, likely pulling together various elements from Anglo-Saxon, Jewish, Jati, Druze— and possibly even people as disparate as the Drokpa— into a single horde, or at least trying its best to do so, as is Aryan tradition. The goal may possibly be to eliminate all non-Aryan peoples from the planet, though this one-time goal may have changed. Whatever the case may be, these people are aware of their origins in the megalithic builders, origins we Europeans and white Americans all share. According to Hyland,

> The Brotherhood of the Snake is the oldest secret society in the world founded to carry out a diabolic plot of world domination and enslavement, culminating in a New World Order in the very near future.
>
> Out of the original Brotherhood came, the Rosicrucians, The Knight Templars, Ordo Templi Orientis, Knights of Malta and more. They all knew, on the highest grades, the truth about the origin of man and that we all are spiritual beings and thus immortal. They know God is the REAL and only source, but they distorted that power as we let them deceive us and used the power of God that we have inside of us for their evil purposes. This knowledge is a very well kept secret and they have done everything in their power to hide the truth from people, and one must say they succeeded quite well.[1570]

I would add the *Order of the Dragon,* the fraternity to which Vlad the Impaler and Elizabeth Bathory belonged, modeled on a prior order called the *Order of St. George*, the first secular chivalric order, overlaying St. George's Cross with a dragon ouroboros in their emblem, to the list as well. The author lists efforts such as the Illuminati among those of the Brotherhood of the Snake. David Icke, famous for his idea that the world is run by "reptilians," suggests that they can be known by their acting through opposites, such as by selling drugs through anti-drug agencies, saying, in *The Biggest Secret*, that "[w]hen Brotherhood organizations use a word in their name they invariably mean the opposite." Icke says that "[t]he complication in the story of [...] the Brotherhood in general, is the feuding that goes on between competing factions operating beneath the same over all leadership [...] But this upper

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[1568] Knight[2] and Butler

[1569] This may also shine some light on the confusion posed by thinkers such as Rousseau, who was simultaneously an Enlightenment and Counter-Enlightenment figure

[1570] Hyland

hierarchy can quickly bring the factions into line when the fighting threatens the overall Agenda on which all sides agree – control of the world."[1571]

One need only look into the philosophy of the Strict Observance as presented in the Hermetic tradition— as outlined by one of their publications, *The Kybalion*—, to get a taste of the elite's inspiration and how they operate. Hermes recognized that human causation is powerfully different from the rest of the "lower" material planes of existence, including that of other animals. His modern proponents, calling themselves *Three Initiates*, describe the polar forces of the Universe, and how they can be used to shift one's "mental gender" in order to influence "lower planes" of existence, the material planes on which the unthinking masses operate.*The Kybalion* quotes a passage (claimed by Three Initiates to be found in an older unadulterated original) regarding syntropic tendencies in the human mind, saying that "[n]othing escapes the Principle of Cause and Effect, but there are many Planes of Causation, and one may use the laws of the higher to overcome the laws of the lower."[1572] Hermes understood the unpredictability of human consciousness, and made clear that free will was not truly free, but was due instead to an unknown cause (known now to be from the future, syntropy). *The Kybalion* says, "[a] careful examination will show that what we call 'Chance' is merely an expression relating to obscure causes; causes that we cannot perceive; causes that we cannot understand."[1573] It reitifies that "Every Cause has its Effect; every Effect has its Cause; everything happens according to Law; Chance is but a name for Law not recognized; there are many planes of causation, but nothing escapes the Law."[1574] The basic idea behind *The Kybalion* is rather unquestionable—the Universe does contain polarities, and planes of power—, although the intentions can be understood in terms of narcissistic egoism. The tradition that holds this knowledge is concerned with power (Hermeticism, however, was an ancient Greco-Egyptian religion that had already found success, and was also of interest to the heretics). Three Initiates are largely correct to assume that those people who master their ideas—those who have confidence or faith—will be able to press their will on others. Summarizing Hermeticism, they say that

> By an understanding of the practice of Polarization, the Hermetists rise to a higher plane of Causation and thus counter-balance the laws of the lower planes of Causation. By rising above the plane of ordinary Causes they become themselves, in a degree, Causes instead of being merely Caused. By being able to master their own moods and feelings, and by being able to neutralize Rhythm, as we have already explained, they are able to escape a great part of the operations of Cause and Effect on the ordinary plane. The masses of people are carried along, obedient to their environment; the wills and desires of others stronger than themselves; the effects of inherited tendencies; the suggestions of those about them; and other outward causes; which tend to move them about on the chess-board of life like mere pawns. By rising above these influencing causes, the advanced Hermetists seek a higher plane of mental action, and by dominating their moods, emotions, impulses and feelings, they create for themselves new characters, qualities and powers, by which they overcome their ordinary environment, and thus become practically players instead of mere pawns. Such people help to play the game of life understandingly, instead of being moved about this way and that way by stronger influences and powers and wills. They use the Principle of Cause and Effect, instead of being used by it. Of course,

[1571] Icke
[1572] Three Initiates, 220
[1573] Three Initiates, 173
[1574] Three Initiates, 171

> even the highest are subject to the Principle as it manifests on the higher planes, but on the lower planes of activity, they are Masters instead of Slaves. [1575]

This is the nature of social class and hierarchy, but it is not a product purely, or even largely, of genetic capacity, or due to "faculties," but is instead based on the control of material resources, information, and, perhaps even more importantly, willful ignorance and learned helplessness (but this can be overcome through one's individual will informed by knowledge, by conscience). To the Hermeticist, polarity is no joke; it is nearly the only fact in reality. The elite, while not exclusively tied to Hermeticism, are well aware of this polarity, and use it to maintain power. A more modern variety of the polarity in use may be supplied by the dialectic of Hegelianism. No matter the source, be it from Zoroaster, Hermes, Hegel, etc., polarity and dialectical processes have been used by the elite for centuries to keep the populace in line, and to maintain "higher states" of consciousness. It is very much in use today. If we look at the image of the *School of Athens*, painted by Rafael, we can see the very nature of today's political parties.

The School of Athens *by Rafael*

[1575] Three Initiates, 220

In this incredible masterpiece, we can see many of the great thinkers throughout history, including Zoroaster, Pythagoras, Socrates, and more. In the center, however, stand the Masters of Masters, according to the strokes of Rafael's brush: Plato, and his equally impressive student, Aristotle. If you notice, the republican, idealistic, and more conservative Plato stands in his red robes to the left, while the more democratic, realistic, and liberal Aristotle stands in blue to the right. Plato, author of *The Republic*, actually stands to the Right (facing us) in his red flowing robes, pointing to the sky (where the gods reside), and Aristotle, a democrat in blue, stands to the Left, his hand leveled with the Earth.[1576]

Plato and Aristotle as depicted in The School of Athens *by Rafael*

Counter-Enlightenment

The progressive movement of the Enlightenment would not find complete support. It would be met by a religious and politically conservative Counter-Enlightenment. This had been discovered by thinkers such as William Barrett, Lewis White Beck, and Isaiah Berlin, who described a conservative, aristocratic backlash to the Enlightenment that wanted to return to faith in providence. Whereas the Moderate Enlightenment had been largely informed by Protestantism and a mechanistic deism, and the Radical Enlightenment had been about heretical organicist pantheism, the Counter-Enlightenment was built on a kind of theistic providentialism, or a Catholic soul-centered vitalism.

[1576] Consider the symbology in use by the Democratic and Republican parties, which has been passed down through the occult tradition; Democrats wear blue ties, and Republicans wear red ones. This is no coincidence, nor is this where the duality ceases.Is it a coincidence that today's Republican Party is conservative, highly Christian, and accorded the red (fire) tie, while the Democrats are liberal, secular, and accorded the blue (water) tie? Elections represent some of the largest displays of political engineering. Every four years the population is divided between two individuals, a Republican and a Democrat. Today's Republican is a religious conservative in a red necktie, and it's Democrat a secular liberal in blue. Plato and Aristotle were together engaged in pederastic practices, it should be noted, similar in some respects to some of today's leading Democrats and Republicans. The elite use polarity to control the population, to preempt, and thus manufacture, its choices. Let me repeat: to preempt, and thus manufacture, its choices. Because polarity is also the nature of the Universe, the elite may pick up on tendencies of resistence, and co-opt them, only to be able to put them down. Everyone with half of a brain understands that the Republicans and Democrats are two faces of the same band of bankers, mega corporations, and business unions. The real government is that of the bankers, and it lurks in the shadows.

While the Enlightenment had fought against hereditary titles of nobility, ecclesiastical authority, feudalism and mercantilism, aristocratic privileges, and for values such as the freedom of conscience and thought, of free speech, constitutional republicanism, liberal economies, and sometimes socialism, etc., the Counter-Enlightenment generally opposed efforts in this direction, in support of more traditional ways. The Counter-Enlightenment largely presented philological, mythological, historical, or religious arguments in favor of hierarchical authority, arguing that the Enlightenment was forsaking traditional values or principles that had led to the stability of society.

Examples of Counter-Enlightenment thinkers include Joseph de Maistre, Edmund Burke, and Augustin Barruel, for instance, though this was a widespread sentiment amongst the aristocracy and its supporters.

Joseph de Maistre had been an aristocratic lawyer, diplomat, and Moderate Counter-Enlightenment thinker who was vehemently opposed to the Enlightenment and for everything that it stood for. A traditionalist Catholic reactionary, hostile to secularism, and holding religious faith to be superior to Enlightenment reason, he opposed liberalism and egalitarian democracy, and upheld support for hierarchy, authority, and dominance. A relativist in many respects, and holding pessimistic views with much esteem, he believed that violence and bloodshed were religious sacrifices upon the altar of Earth, and that suffering enriched the human experience. He held that the Reign of Terror of the French Revolution, wherein countless people lost their lives to the guillotine, was such a sacrifice, and that it was the natural consequence and divine punishment for the Enlightenment.

Edmund Burke was a philosopher and economist who is considered by many to be the father of modern conservatism. In some respects bleeding into the Moderate Enlightenment for his support of representative government and for sympathy toward the grievances of the American Revolution, his arguments for resolution of the Revolution were not complete separation but concessions granted due to the fact that the British could not win a war against the Americans. He did not show the same kind of sympathy for the French Revolution, instead condemning it as too radical and too Reason-dependent. And, like those of the Moderate Enlightenment, he was critical of popular democracy and believed that an upper class was necessary to supply well-reasoned administration. While clearly opposed to Radical Enlightenment as well as to elements of the Moderate Enlightenment, Burke was nonetheless not as extreme in his countering of Enlightenment as someone such as de Maistre. He belongs in the Moderate Counter-Enlightenment approaching the Moderate Enlightenment, as a conservative.

Augustin Barruel, a Jesuit priest, is partly responsible for the proliferation of conspiracy theories involving the Order of the Illuminati, wherein he posed that Freemasonry (by now infiltrated by Rosicrucianism) was responsible for the Enlightenment, and that the Illuminati had been responsible for the French Revolution by way of the Jacobins. He criticized Rousseau and Montesquieu as participants in the plot to overthrow the traditional order and for participating in the march toward anarchy. He saw anything short of monarchy as anarchy, a true participant in the Moderate Counter-Enlightenment. Condorcet was targeted particularly strongly in Barruel's work. Edmond Burke was persuaded by and was an admirer of Barruel's efforts. De Maistre, however, was much less impressed with Barruel's accusations. A Freemason himself, he did not believe that the fraternity had the revolutionary potential ascribed to it by Barruel or that the Illuminati had been powerful enough to arrange such an occasion as revolution. John Robison, nonetheless, a physicist and mathematician, at about the same time, had published his own work that alleged much the same as Barruel, whom he'd later cite in future editions. This was either itself part of a conspiracy or was an occasion of what Herbert Spencer called "multiple discovery."

But people such as this was not all that there was to the Counter-Enlightenment. Along with the mainstream conservative, aristocratic backlash, the Counter-Enlightenment also included the antirationalist populism which Jonathan Israel associates with Jean-Jacques Rousseau and especially Robespierre and those involved in the Reign of Terror of the French Revolution, and that de Maistre associated with the onslaught of the Enlightenment. And this was spearheaded by an *intelligentsia* of its own, distinct from the *philosophes*. Like the Enlightenment, I argue that it had both a Moderate, or conservative, and a Radical element to it.

While David Allen Harvey would disagree with my placing of the next faction of the Enlightenment era into the Counter-Enlightenment, on the grounds that they are radicals who took favorably to Enlightenment reason and modernism,[1577] I must nonetheless do so. Instead, Harvey is inclined to include this next group in a category of going *Beyond Enlightenment*, the title of his book. Others, such as The Stanford Libraries, which maintains a digital archive that goes by the name of *The Super-Enlightenment*, refer to the "dark side of the Enlightenment" or "Super-Enlightenment," rather than "beyond Enlightenment," though that which is being signified is clearly the same, despite the difference in signifiers. The existence of this "Super-" or "beyond Enlightenment" faction, according to my own reasoning, however, suggests that while the Enlightenment had a Moderate and a Radical faction, that the same is true of the Counter-Enlightenment, that it had a Moderate and Radical wing, and that the "beyond Enlightenment" crowd— self-styled "Traditionalists"— fits into the Radical wing of the Counter-Enlightenment, rather than truly going "beyond" Enlightenment. Rousseau belongs to this group. The Radical Counter-Enlightenment, as I style it, would embrace a good part of the the science of the Radical Enlightenment, suggests David Allen Harvey, but would add to it providentialism, idiosyncratic tradition, and "imagined histories."

The Radical Counter-Enlightenment, unlike the Moderate Enlightenment, is characterized in part by Radical Enlightenment defection, such as by philosophers who learn that religion and language can be used as a form of control or manipulation, and then use that form of control against their less-Enlightened peers; but while they may apply traditional methods of establishing and maintaining class stratification, participants in the Radical Counter-Enlightenment's views might drastically differ from the exoteric religion that they sought to control the masses with. The Moderate Counter-Enlightenment, on the other hand, tended to be more conservative in its aims, never embracing Enlightenment and so remaining unable to go "beyond" Enlightenment in the way that the Radical Counter-Enlighteners (basically early postmodernists) thought of themselves as doing (while, at the same time, consciously partaking in the age-old tradition of using providential religion and language for control). Unlike the Moderate Counter-Enlightenment, however, the Radical Counter-Enlightenment mingled with and ultimately infiltrated Radical Enlightenment institutions such as Freemasonry (allegedly only having a single degree of membership at its point of origin).

Radical Counter-Enlightenment was not unique in its providentialist persuasion (as the Moderate Counter-Enlightenment and even participants in the Enlightenment were also of the same persuasion), but instead in its ability to adapt to the change of political climate brought about by the Enlightenment,

[1577] Harvey states clearly in his book that those I am labeling as *Radical Counter-Enlightenment* were not pre-modernist reactionaries, but modernists and radicals of an uncommon sort. My labeling of them otherwise is a difference of opinion or convention. I do understand what is being said and consider the distinction important. However, I consider the adoption of modernity and science not to be an embrace of modernism for its own sake, but as an effort to religify the new paradigm ushered in by modernity, such as infusing scientific institutions with elements of priestcraft and nobility, such as through licensing and degrees, similar to blessings and titles of nobility, used to distinguish the wielder as other-than-normal or supernatural. To my view, the Radical Counter-Enlightenment is an effort to subsume modern thought into premodern social structures, making it a particularly cunning effort.

in part by embracing Enlightenment science, suggests the work of Harvey. While the Moderate Counter-Enlightenment was rigidly stuck in the past in many respects, attaching itself to exoteric forms of religion, established tradition, and classicism, the Radical Counter-Enlightenment inquired into the esoteric or occult nature of establishing new or revived approaches to religious interpretation, applying these to the new political ideologies and secular social climate. However, as across the whole spectrum of the Enlightenment, but especially the Radical Enlightenment, there were also atheists to be counted among the Radical Counter-Enlighteners, such as, for instance, the Marquis de Sade, the decadent libertine eroticist and pornographer, after whom *sadism* is named. The Counter-Enlightenment, not to be confused for a unitary bunch, would be composed of all who believed that something was more fundamentally important to human society than Reason, such as philology, religion, aesthetics, or, in the case of those such as de Sade, even decadent sex.

Jean-Jacques Rousseau was an early Romantic, populist philosopher and participant in the emerging sensibilism of the "Age of Sensibility," which focused on sentimentalism and emotional "sensibility." Isaiah Berlin, along with many others, has categorized Rousseau as a *philosophe* and participant in the Enlightenment, but scholars since then, such as Graeme Garrard and Jonathan Israel have clarified that this is not the case, at least not entirely. While having written support of direct-democracy and opposition to representative government, for instance—something he has in common with the Left-wing of the Radical Enlightenment even more than the Moderate Enlightenment—, his conception of democracy was of an unrestrained "will of the people" that ultimately added up to *ochlocracy*, or "mob rule." He opposed equal rights for women in the political sphere, was highly religious, and believed that sentimentality and especially religion preceded Enlightenment-style Reason. His pantheistic deism, as some have identified it, places him near the Radical Enlightenment in a sense, and shows much Radical influence, but his Spartanism, a militaristic, feudal-communalism that opposed civilization, places him instead into the Counter-Enlightenment as its populist representative. Rousseau understood Reason to be at the source of civilization, much as did the *philosophes*— of which he had been one—, but he generally opposed civilization, believing that cultural advances cause moral degradation, or loss of sensibilities. The Fall from the Garden of Eden was from the original sin of eating the forbidden fruit of knowledge, and civilization, he suggests, is the decay that has occurred since. Reason, he suggests further, causes inequality, class differences, and social suffering, blaming philosophy for decay of moral sensibilities. A complex character, it seems that Rousseau had gone from a hybridized Radical Enlightenment position and shifted over to a religiously conservative, paternalistic, ochlocratic populism, placing him in the Radical Counter-Enlightenment, though he overlaps much also with Moderate Enlightenment.

Giambattista Vico was an early proto-Romantic philosopher, historian, and rhetorician who had criticized the Enlightenment from the perspective of philology and providential theology, but who nonetheless contributed to it in his own way, by inspiring his new "human science." This new social science attributed to him had begun with his look into the civil role of religion through the lens of his providential "poetic theology." Vico incorporated the Spinozan concept of *conatus* in his philosophy, but he had criticized the Enlightenment for its Cartesian rationalism, reductionism, and democratic impulses (though he would also see these as part of the cycle). Civil life, as he saw it, is wholly constructed, and as such it was in need of religion to give it providential guidance. Reminiscent perhaps of the Roman historian Polybius, Vico held that all of history is about the rise and fall of civilizations according to cyclical forces of growth and decay, and that language, knowledge, and society have a dialectical relationship by which context is given much importance. The later socialists would address the issues that Vico would raise with class struggle, and Karl Marx would come to see the democratic stage of Vico's cycle as the most desirable, in contrast to Vico, who saw it as a stage of decay. He

believed that his Poetic Age would follow the Age of Enlightenment. Dreaming of an era "beyond" Enlightenment, rather than a return to what was, he was a participant in Radical Counter-Enlightenment and not a simple reactionary.

Johann Georg Hamann, the "Wizard of the North," was a post-Kantian, proto-Romantic philosopher who also joined in the attack on Enlightenment by way of language studies. By way of a mystical psychological experience, Hamann would stop believing in the Enlightenment, however, succumbing instead to superstitions such as miracles. Rather than putting together his own positive arguments, Hamann focused on responses to the arguments of others, primarily by way of criticism. Hamann, a friend of Kant, was a clear precursor of postmodernism, which would eventually grown from the Radical Counter-Enlightenment.

Adam Weishaupt had been the founder of the Bavarian Order of the Illuminati, a secret society with the explicit aim of instating stateless communism, but with an implicit understanding that only the superiors in the society have a clue about what is really going on so as to accomplish this goal. The Illuminati represented an aristocratic, vanguardist form of authoritarian socialism, perhaps similar to Francis Noel Babeuf, famous for his Conspiracy of Equals, or to Sylvain Marechal, Buonnorati, or even Blanqui. With the execution of Robespierre, the Reign of Terror came to a close, and the White Terror would begin, with Babeuf being executed for his involvement in the Reign, putting Babeuf and aristocratic socialists such as Weishaupt and the Illuminati in the camp of Radical Counter-Enlightenment, along with Rousseau. Jonathan Israel, on the other hand, is quick to put the Illuminati into the Radical Enlightenment camp, and Erica Legalisse is quick to follow him up on that, but I have to differ with them. Weishaupt and the Illuminati certainly spoke about abolishing religion, private property, and the state, but their hierarchical, secretive, and ultimately trust-based, control mode of operation was characteristic of the Counter-Enlightenment. They also arose from the same Rite of Strict Observance.[1578]

When we look at the points of contention between the Enlightenment and Counter-Enlightenment it becomes apparent that there are strange connections and peculiar overlaps between them. That the Radical Counter-Enlightenment and the Radical Enlightenment shared in some degree of radicalism together suggests a circular theme to our political map.[1579] While the Bavarian Order of the Illuminati, for instance, would represent part of the Radical Counter-Enlightenment, the original *illuminati*—those to whom the label originally belonged— had been the Heresy of the Free Spirit, popular among commoners rather than aristocrats (although some aristocrats drawn to a monastic life, as in a beguinage, or otherwise to become a Beguine or Beghard may have taken to the Heresy, with Marguerite Porete perhaps being an example). *Illuminati* arguably continues in popular culture in the form of *alumni*, which means the same thing, as in the *alumbrados* (or "illuminated"), participants in the Heresy of the Free Spirit.[1580]

[1578] From which Martinism and synarchy—themselves without a doubt elements of the Radical Counter-Enlightenment associated with Martinez de Pasqually, Saint-Martin, Jean-Baptiste Willermoz, and Saint-Yves—would emerge

[1579] *Radicalism* is a word referring to people who get to the root of the problem, or who focus on fundamentals (the etymology of *radical*), and had grown from *heretics*, (etymologically) referring to people who consider for themselves what to believe

[1580] The Heresy of the Free Spirit, the illumination emanating from Amalric of Bena from University of Paris, was certainly an influence on what would become socialism, and was even popular within the textile industry from which socialism would arise. And Adam Weishaupt was likely familiar with the history of this heresy and took their name for his project. But is this an example of Radical Counter-Enlightenment tactics, such as infiltration? Was Adam Weishaupt dawning the corpse of his enemy? Or was there something else going on? Whatever may be

There is some common circumstance and perhaps even some cultural affinity between them, but participants from all of the factions had been active within Freemasonry, from Denis Diderot to Joseph de Maistre and from George Washington to Adam Weishaupt. So they all intermingled to a greater extent than would be expected, although less than could be idealized.

It appears that it was largely discussions arising from within Freemasonry, owing to the constitutional nature of the fraternity, that would start to develop factionalization along lines of political ideology in the first place, and that this is where science begins to blend with social life into political philosophies, giving rise to the Enlightenment and Counter-Enlightenment. Whereas politics had formerly been about allegiances and honor and land or religion or such things, the ritual practices within Freemasonry accompanied by a climate of discussion fomented by the Scientific Revolution had turned politics to matters of rational organization, discussing matters involving the principles and methods that provide for the best kind of governance. But it must be remembered that Freemasonry was radical in its origins, and that this sort of revolutionary potential was likely part of the plan that thinkers like Toland, a republican pantheist, had in mind from its point of conception, a plan that would be corrupted by Rosicrucian infiltration. From Freemasonry would develop more explicit attempts at fomenting revolution, such as those of the Sons of Liberty of the Moderate Enlightenment, the Jacobins of the Counter-Enlightenment, the mutualist societies of the Radical Enlightenment, and the Illuminati and Martinists of the Radical Counter-Enlightenment.

The Great Awakening

Puritans were Protestants who wanted to purify the Reformed Church, otherwise called the *Church of England*, and to remove Catholic influences from it, wishing to continue onward with the project of Reformation.

Pietism was a continental, Lutheran equivalent to the Puritans of the Anglican Church, centered on *piety* and living a *pietous* life, of a life of religious devotion. It was founded by Phillip Jakob Spener and was influenced by people such as the mystics Jakob Bohme and Gottfried Arnold, and inspired movements outside of Lutheranism, such as Alexander Mack and the Anabaptist Brethren (from which groups such as the Mennonites come). Piety was also a major component in *evangelism*— promotional preaching of the gospel—and the Evangelical Revival, an equivalent movement to pietism in primarily Anglican-originated Churches.

Puritans such as John Field and Thomas Cartwright promoted Presbyterianism in place of Anglicanism. The *Presbyterians* were Celtic Christians who traced their lineage to long before becoming being considered Protestants, believing themselves to come from the Culdees, Christian monastics. They are named after the *presbyter*, an elder who acted something like a minister within their church. They later adopted Calvinism after being led to reform by John Knox. They lost favor with authorities due to their not having bishops, being anti-episcopal. *Congregationalists* come from earlier Nonconformist and Dissenting groups,[1581] separatists and independents, and are Calvinistic in their theology. They developed either from the London Underground Church or Robert Browne's *theory of union*. They stress congregational church governance, as by the democractic self-governance by congregations, free

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the case, the connection between working class and aristocratic socialism, emanating from the Radical Reformation and the Radical Counter-Reformation, is plain to see. And also, when conservatives go on about wild conspiracy theories involving the Illuminati and socialism and academia, they are not entirely wrong. But there is some nuance to this.

[1581] *Nonconformists* and *Dissenters* were those who did not conform to the governance or demands of the Anglican Church

from outside influences, in autonomous parishes. They hold to the concept of the *priesthood of believers*, that every believer is a part of their priesthood. Most Protestants today do not recognize any kind of mediator between themselves and God.

Just prior to the English Civil War, Separatists, dedicated to practice their religious beliefs as they saw fit, crossed the Atlantic in the *Mayflower* as "the Pilgrims" to establish a colony in the New World of the Americas. Liberalism and republican government were of major interest to these non-conforming proto-Congregationalists. They were looking, in part, for greater religious freedom. The Puritans themselves had criticized the Anglican Church in not having taken its reforms far enough, and adopted a Calvinistic outlook, developing into Separatists and Dissenters, and joining the similarly-Protestant Presbyterians and the Congregationalists. Those who wanted to end the official status of the Anglican Church were called *disestablishmentarians*. Following the English Civil War and after the Glorious Revolution, there was a period of relative peace between religious groups. The Catholic Church lost some of its authority and Nonconformist groups were slightly more accommodated by the Anglican Church.

John Cotton, who may have been responsible for the name of *congregationalism*— used to describe church governance—, was an important Puritan in America. Cotton can be said to have brought an element of the mysteries or of initiation into Protestantism, placing less emphasis on works and more emphasis on the "transforming character of the moment of religious conversion." He took the focus away from the altar of the Catholics, and put it onto the speaker at the pulpit. He supported the harsh treatment of heretics such as Samuel Gorton, however, a clothier who held that there was no distinction between saint and sinner, and that it was more important to follow the inner divinity than it was human rules, a position adopted from him by the Seekers, Ranters, and Quakers. Gorton believed that both religious and secular authority "denied the true priesthood of all believers." He believed Heaven and Hell to be products of the mind, and in a unitarian and Anabptist outlook, and opposed involuntary taxation.

Cotton Mather, another Puritan, while an advocate of experimental science and having revolted against the governor, nonetheless would controversially get involved in the Salem Witch Trials, wherein many were accused and executed for witchraft. He was also taught by a slave he "owned" about African inoculation methods, and, upon trying to popularize them, was met with conflict from Benjamin Franklin.

Roger Williams was a Separatist, supporting separation of Church and State as well as separation from the Church of England. He was the founder of Rhode Island, a refuge for the liberty of conscience and majoritarian democracy. Non-Separatist Puritans, like John Cotton, wanted to reform the Church of England rather than to separate from it. The Pilgrims had been Separatists.

Controversies were facing the Church at the time. The Puritan Anne Hutchinson had stood out as an important antinomian during the *Antinomian Controversy* who had questioned Puritan doctrine and dared to preach as a woman. The *Boston martyrs*— Quakers Marmaduke Stephenson, William Robinson, Mary Dyer (friend of Anne Hutchinson), William Leddra— were also associated with this controversy. The *Arian Controversy* was another controversy that would take place.[1582] As with the Socininian Controversy, the Arians were Dissenters who would later be associated with Unitarianism. Seeing their view, as William Whiston had done, as a revival of *primitive Christianity*—Christianity as it had originally existed—, they grew from Platonists involved with the *Latitude Men* or *Latitudinarians*, who preferred a "big tent" Protestantism that was less rigid than it predecessors. The Arian Controversy

[1582] Other sources of Unitarian belief included Origen, Sabellianism, Adoptionism, Michael Servetus, or etc.

involved figures such as Benjamin Whichcote, Ralph Cudworth, and Henry More. Perhaps discussion surrounding Samuel Clarke was the biggest catalyst in the Controversy. *Arians*, followers of the early theologian Arius, held that religion cannot be separated from Reason and that morality cannot be separated from piety. In the *First Socinian Controversy*, the impact of Unitarianism and its Christology, largely by way of a revival of the efforts of John Biddle, was debated widely, largely by way of pamphlets. These Latitudinarians would become associated with the *Low Church*, involving— as with *Low Magic*— less ritual (the *High Church* was ritualistic, Catholic oriented).

The *Great Awakening* was an especially potent period of Protestant religious revival. The mainline Great Awakeners declared a need to profess one's sins and to turn to Jesus Christ, to *awaken* to the danger one's soul was in for not doing so. A new focus was placed on preparing for the return of Christ and living a moral life, to resolve the spiritual decline. This message was intended for everyone, man and woman, black and white, free or slave, pilgrim or Indian. And the method was by way of itinerant preaching, making use of pulpits, speaking in unconventional places and on "unholy" days, and establishing alternative religious institutions such as churches, seminaries, schools, and colleges. Together, they held that a clerical class was unnecessary to communicate the message of Christ, and that a priest was unnecessary to mediate between God and the believer. Authorities and traditions should be undermined if they are not proper. The Great Awakening reacted to Church hierarchy and impiety, promoting inner experience of some aspect of divinity, such as the Holy Ghost, and evangelism.

Most of those involved in the Great Awakening had come from Nonconformist backgrounds. Typically, they would come from Calvinist, or Reformed, movements such as Presbyterians, Puritans, or Congregationalists, but also included the Baptists and Methodists, as well as Quakers and other Dissenters. [1583] Dissent involved much controversy. In the New World, Nonconformists such as the Presbyterians and Congregationalists, and later the Baptists and Methodists, would find that what had begun as a claim to desire more religious freedom had turned into a pursuit of worldly wants. Puritanism had become greatly corrupted, and the Anglican Church was beyond reform.

The Age of Reason, and in particular the mechanistic philosophy, had distanced the minds of many from religious matters altogether, becoming disinterested in the *Bible* and finding interest in more rational or empirical subjects. The Great Awakening maintained a respect for religious freedoms, but tended to oppose modernizing elements that might push one away from religion or become lax on one's convictions. As a result, much of the Great Awakening parted ways with the Radical Enlightenment spread of free thought rationalism. But it also overlapped some with the Radical Enlightenment, calling for democratic church assembly, freedom of conscience, and inspiring individualism. And, strangely enough, it really has its roots in it. Despite the commonly-cited concern about the Age of Reason, it is impossible to entirely exclude participants in free thought from the Great Awakening, particularly the Radical Awakening that preceded its Moderate counterpart.

The *Radical Awakening* was that early part of the Great Awakening that was taken to or led by the radicals. Much of the early impetus for the Great Awakening had been carried over from rebellious elements from Anabaptism, antinomianism, Socinianism and Arianism (both would be elements in Unitarianism), and other Nonconformists and Dissenters coming out of the Radical Reformation, later to be taken over by more mainstream elements. The Anabaptist movement, Antinomian Controversy, Arian Controversy, the First Socinian Controversy, and more, for instance, were major events that had

[1583] *Dissenter* is the Anglo-American equivalent of the continental pietists

contributed toward the Radical Awakening.[1584] Free thought, too, like the religious dissenters, had grown from the Radical Reformation tradition. As such, some among the free thinkers must be considered both among the *Enlightened Dissenters* (religious proponents of the Enlightenment) and the Radical Awakeners. In a certain respect, the Radical Awakening had been a counter-Counter-Reformation and continuation of Radical Reformation that was part Enlightened and part religious dissenter, not entirely different from free thought pantheism.

Quakers who had participated in the Awakening had begun to be called *New Lights*, referring to "the light within," and were opposed to the *Old Lights*, the organized religionists who pressed established religious dogmas. Those who opposed the Great Awakening, led by the *New Lights*, were called the *Old Lights*, and typically did so based on the threat to their authority or the cohesion of Protestantism. This may have been inspired by the antinomianism of Anne Hutchinson and by the prior Quietist tradition from which Quakers came. The radicals were known to involve the laity, as by delivering testimonies, itinerant preaching, and untutored pastors, often including women to some extent or another. The Radical Reformation value for the freedom of conscience was persistent, and some continued on in the manner of the Free Spirit or Cathars, suggesting that they were free from sin or perfected, or otherwise, like many mystics before them, direct witnesses of the Holy Spirit. As such, they claimed unlimited rights to itinerant preaching. There was also a persistent Anabaptist tendency among the New Lights to reject oaths and rituals, which would bind their New Light into an Old Light. Anti-institutionalism would become a common theme among them as well. Some prominent radical New Lights include Andrew Croswell, James Davenport, Daniel Rogers, Harris Harding, Libertinus, and Sarah Prentice.

Many among the Unitarians would align themselves with Enlightened Dissent but in general opposition to the Great Awakening, or at least its mainstream elements. Ebenezer Gay, often called the *father of American Unitarianism*, and opponent of George Whitefield (a founder of Methodism); and fellow Unitarian and liberal Christian Charles Chauncy, opposed the Moderate Great Awakening. Their Enlightened Dissenter views would develop into liberal Christianity. However, there were some who understood Enlightened Dissent and New Light views to be compatible. New Light insisted upon the voice of God from within, and some felt that that voice still had something to do with their rational mind and direct experience.[1585] This would become an especially strong influence come the time of the Second Great Awakening. According to some, and a view that makes sense to me though it is not a consensus view, is that the Unitarians and Enlightened Dissenters or liberal Christians more generally are all New Lights. Elizabeth J. Peterson, for instance, in "How America went from Puritan to Unitarian," writes that "[t]he Unitarians embraced the New Light teaching of personal revelation and combined that with an emphasis on social issues, following Enlightenment thought on fraternity and personal ethics."[1586] Despite my general taste for this view, there do seem to be complications, owing to the large amount of pushback by the early Unitarians against the Great Awakening (and the Great Awakening against them). However, the extent to which this may be radicals pushing back against moderates from a Radical Awakening must also be considered. If *New Light* refers to truth revealed from within, rationalism may not be beyond its scope. And it mustn't be contrasted to evangelicalism, a

[1584] Some among the radically religious had tended to drift toward free thought and the emerging *liberal Christianity* dominated by the Unitarians, and distanced themselves from the Awakening once co-opted, but the Radical Awakening had been led by the Anabaptist, antinomian, and Quaker elements of the Radical Reformation, with some Unitarianism thrown in for good measure, and some free thinkers who necessarily crept through

[1585] This may be as Herbert Spencer makes sense between sensibilities and reason in his *Social Statics*

[1586] Peterson

defining characteristic of the Great Awakening. Indeed, according to George Huntson Williams, on *Encyclopedia.com* article "Socinianism," Socinianism is "an evangelical rationalist movement."[1587]

All considered, then, it was really the Moderate Awakening that took issue with the Enlightenment, not the Radical Awakening. The Radical Enlightenment had actually given way to the Radical Awakening, to which the Moderate Awakening was the perennially-appropriate response, making the whole Great Awakening a development of, and also a reaction to, the Radical Enlightenment.

The *Moderate Awakening* was a proto-Romantic response coming from out of the more conservative side of the Radical Reformation, launched to counter the rationalism of the radicals with fear of punishment from disobedience to authority and misalignment with doctrines and sentimentalisms of various sorts. The Moderate Awakening was directed at times, as with Moderate Reformation, against outgrowths of the Radical Reformation, such as the Socinians. Radical elements such as Socinianism would become subject to the attack of Moderate Awakeners as well as to friendly fire from within. The mainline of the Great Awakening— the Moderate Awakening— may be considered to be largely in line with the Moderate Enlightenment, which maintained a deism or dualism about its mechanistic philosophy that complemented Protestant religion. But, in answering its Radical counterpart, it also pushed the envelope, demanding greater participation in the Church and in politics, almost as if a second Moderate Enlightenment.

Theodorus Frelinghuysen had promoted the need to be "saved" and "awakened" the need to do so by way of belief in Christ. William Tennant formed the Log College, a seminary opposed by more proper seminaries, causing controversy. It trained many people for the ministry, and broke the monopoly of Harvard and Yale seminaries. Jonathan Edwards, a Congregationalist theologian and philosopher, known as the "intellectual of the Awakening," likewise stressed the need for Christ. Samuel Davies, a Presbyterian preacher, was known to minister to slaves and Native Americans.

The *Baptists*— Congregationalists stressing voluntary baptism, or *believer's baptism*— come from Puritan Separatists, Socinians, and Anabaptists such as the Mennonites, and sometimes have their official origins attributed to Thomas Helwys—one of the original supporters of *separation of church and state* for freedom of conscience and religious liberty, along with the other Baptist, Roger Williams—, John Smyth, and John Spilsbury.

The *Methodists*—stressing Bible study, personal conversion, mutual improvement, and a methodological approach—would be kicked off by people such as John and Charles Wesley, and George Whitefield, who is often considered the backbone of the Great Awakening. The Methodists avoided amusements and luxuries, being pious fanatics who confessed their sins to each other, visited the sick and poor, and shared testimonies. Whitefield, an "extemporaneous speaker," spoke in cornfields to rich and poor alike about the need as sinners to accept Christ to be saved from eternal damnation. To the Great Awakeners, being "saved" was more important than anything else.

The Great Awakening would have a massive impact on politics, contributing greatly to a spirit of rebellion that eventually culminated in the American Revolution. Puritan control from the churches had been weakened by the open air preaching of the Nonconformists, and, with the influence of the Moderate Awakening, Unitarian influence had slowed. Churches had democratized and become more or less autonomous, and people were starting to question why government was not organized similarly. The church had made a great appeal to the poor, working class, women, and slaves. A great diversity had been established, but a common bond around Christianity had maintained a unity between the

[1587] Williams

otherwise independent congregations that were spreading all over. Constitutional churches were breeding support for constitutional government.

Republican Revolutions

The rise of early liberal and republican ideas in the public conscience (and some carryover from the Reformation) during the Enlightenment had inspired a number of civil wars and revolutions. There had been, for example, the Dutch revolt against Spain leading up to the Dutch Republic and the English Civil War, in which the parliamentarians struggled against the royalists to instate a formal republic, the Commonwealth of England.

The *Dutch Republic* was established after Dutch revolts against the Spanish occupation, which had existed for some time during the period of the Spanish Empire, which, before the succession by the Dutch and English, and along with the Portuguese, had been the dominant naval power of the early Age of Discovery. After freeing themselves from the Spanish, the Dutch became a major maritime superpower. The Dutch Republic had developed into something of a naval empire. The Dutch States Party were republicans who opposed the Orangists, who favored the monarchy.

The *English Civil War*, inspired in part by the existence of the Dutch Republic, is often pointed to as a source of inspiration for wars of the later Enlightenment, which were based on liberal values originating from science and humanism, as well as from Protestantism and reforming or modernizing forces from within Catholicism. It had resulted in a short-lived republic, or commonwealth, with Oliver Cromwell at the head, as Lord Protector. But after Cromwell's death, England reverted to monarchy, retaining some of the constitutional characteristics of the republic. There had been many factions during the Civil War, both loyalistic Royalists and largely-republican Parliamentarians. The English Civil War was a period in which many of the Dissenter groups and political factions came to the fore, such as the Diggers and Ranters, and the Levellers. The Commonwealth didn't last, as today England is governed by a parliamentary constitutional monarchy, but it did go on to inspire liberals and republicans to come after it.

There had also been the American and French Revolutions, also inspired by the Dutch Republic.

The *American Revolution* was a revolutionary secession fought against the British Empire by what would become the United States of America. Like the English Civil War, it had been inspired in part by the success of the Dutch Republic, but was led primarily by New World Protestants after their having been inspired by the Great Awakening. The American Revolution is typically said to have begun with the *Boston Tea Party*, an act of direct-action by the Sons of Liberty, who had dressed up as Native Americans and had thrown tea from the East India Tea Company into the harbor, in an act of tax resistance. This would be followed by the Seige of Boston and the Battle of Bunker Hill, wherein Joseph Warren, the "Gnostic Christ of Bunker Hill," as he would be called, the leader of the Americans of the time, was shot and killed. It is said that Paul Revere had taken the first shot during the Battle of Bunker Hill in secret, as had been planned by the Freemasons of the St. Andrews Lodge—"Headquarters of the Revolution"—, before going on his famous ride, whereupon he rallied the Sons of Liberty and their supporters, who would become known as *minute men* for their quick loading of their muskets and their quick arrivals. First Generation Warfare would be interrupted by the *Second Generation Warfare*, of guerilla tactics, during the American Revolution, learned from the indigenous Americans. The American Revolutionaries would succeed after much bloodshed in establishing a republican government separate from the British. This was an effort to reclaim allodial title from the Crown. As Thomas Jefferson, an Anglo-Saxonist, said,

> America was not conquered by William the Norman, nor its lands surrendered to him, or any of his successors, possessions there are undoubtedly of the allodial nature. Our ancestors, however, who migrated hither, were farmers, not lawyers. The fictitious principle that all lands belonged originally to the king, they were early persuaded to believe real; and accordingly took grants in their own lands from the crown.
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> [...]
>
> It is time, therefore, for us to lay this matter before his majesty, and to declare that he has no right to grant lands of himself. From the nature and purpose of civil institutions, all the lands within the limits which any particular society has circumscribed around itself are assumed by that society, and subject to their allotment only.
>
> This may be done by themselves, assembled collectively, or by their legislature, to whom they may have delegated sovereign authority; and if they are allotted in neither of these ways, each individual of the society may appropriate to himself such lands as he finds vacant, and occupancy will give him title.

Benjamin Franklin thought the origins of the War were not so much about taxation or allodial title itself, but about money and credit. He said,

> The refusal of King George the Third to allow the colonies to operate an honest money system which freed the orginary man from the clutches of the money manipulators [Bank of England] was probably the prime cause of the revolution.

The American Revolution was a revolt against the Bank of England, so that the colonies could issue their own scrip. This Revolution, involving the Sons of Liberty efforts at republicanism, would become the most inspirational and perhaps the most successful of the Enlightenment revolutions.

The *French Revolution* was more like a civil war than were the Dutch and American revolutions, because it was not against an occupying force or a colonial empire, so much as a revolt against the nativized aristocracy. It involved Jacobin Club factions such as the Girondins and Montagnards, a particular extreme group was called the *Enrages*.[1588] Notably the Revolution ended up in the *Reign of Terror*, an instance of mass executions by way of the guillotine, for which it was denounced by many. Unlike the American Revolution, the French Revolution would not last, but was instead transitioned into an empire by Napolean.

Many movements of the republican revolutions had involved important documents such as the "Rights of Man," "Common Sense," "The Declaration of the Rights of Man," "The Declaration of Independence," and new constitutions coming out of the Radical Enlightenment.

[1588] George Woodcock[1], in *Anarchism: a History of Libertarian Ideas and Movements*, on page 54, writes that the Enrages "were a loose group of like-minded revolutionaries who co-operated in the most rudimentary manner, yet who were united in rejection of the Jacobin conception of state authority, who advocated that the people act directly, and who saw in communistic economic measures rather than in political action a way to end the sufferings of the poor." Jacques Roux had been a very radical revolutionary who was associated with the Enrages. He promoted a classless society and popular democracy to audiences of workers and middle class commoners. Woodcock[1] says on page 55 that "[Roux's] concept of God was probably not far from Gerrard Winstanley's," meaning pantheistic. The Enrages, Roux with them, would be a force of difficulty for the Jacobins during the Paris Commune of the French Revolution.

Revolutionaries in the West had identified themselves by use of the *Phrygian cap*, also called the *Liberty cap*, representing their own ancient Easterly origins but also establishing their claim to republican freedom.[1589]

It is without a doubt that the dominant exoteric religious forces behind the American and French Revolutions were Protestant and Jewish, and that the dominant esoteric religion was the sort of loose gnosticism or Kabbalism found in the fraternal lodges of Freemasonry and among Sabbateans and Frankists. The American Revolution had been funded by a Jewish financier named Haym Salomon, a Freemason.

Many of the American and French revolutionaries were Freemasons, including Joseph Warren, George Washington, Benjamin Franklin, John Hancock, and Paul Revere of the Americans, and the Marquis de Lafayette, Marquis de Condorcet, Mirabeau, Georges Danton, and Jacques Hébert from France (many were also Unitarians). The Headquarters of the American Revolution was the Green Dragon Tavern, which was also the St. Andrews Lodge of Freemasonry in Boston. Its leader was Grand Master Joseph Warren. The French Revolution involved groups such as the Society of the Friends of Truth and the Jacobins, a secret society. The Lodge of Nine Sisters, or *La Loge des Neuf Sœurs*, was a French Freemason lodge that was instrumental in gaining support for the American Revolution and later agitated for the French Revolution.[1590]

Freemasons, by engaging in prefigurative republican governance and capitalistic counter-economics, had played a major role in the American Revolution. Davidson writes that Freemasons "established a form of self-government, complete with constitutions and laws, elections and representatives," and that they "bestowed sovereignty on this government and gave it their allegiance," but that "it could in turn be altered or removed by the consent of a majority of brothers." He says that the "lodges became microscopic civil polities, new public spaces, in effect schools for constitutional government." Also,

> The virtues sought by the lodges were presumed to be applicable to governance, social order and harmony, and the public sphere. Their significance was their ability to teach men distinguished by their assumed merit how to integrate enlightened values with the habits of governance. The lodges endeavoured to civilise, to teach manners and decorum, to augment civil society. They taught men to speak in public, to keep records, to pay 'taxes', to be tolerant, to debate freely, to vote, to moderate their feasting, and to give lifelong devotion to the other members of their Order. Thus they became citizens, in the modern sense of the word, rather than mere 'subjects'.[1591]

This is not entirely different from the "dual power" approach promoted by modern socialists and social anarchists. Indeed, in the manner spoken of about Lodges being schools of constitutional governance, the anarcho-syndicalist approach of *dual power* refers to revolutionary infrastructure that is created in spite of the state and its ruling class interests, and in favor of those of the abiding classes. Rudolf Rocker saw anarchist unions as schools for laborers to learn to organize industrial republics. The "dual power" approach quite possibly comes from liberal republican Freemasonry, and is not original to socialism or anarchism at all. Davidson continues, saying that

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[1589] Interestingly, Passaconaway, a Native American *sachem*, or Chief, said by some to have been a giant, is depicted by Chandler Potter as wearing something similar to a Phrygian cap, with a stem on it that bends forward. *Sachem* and *sagamore* and *sequin* were Eastern Algonquin words for their chiefs. I wonder if there is a connection to *Saka*.

[1590] The book, *Freemasonry, Crushed*, or *La Franc-Maçonnerie, écrasée*, is said by *The Catholic Encyclopedia* to have laid out a program anticipating the revolution

[1591] Davidson

> masonic rhetoric was invariably civic. The miniature polities created were intended not only to possess internal government, but also to be social and intellectual in character. They were never intended to be political in the partisan sense of the word. One might say the lodges were deeply concerned about the political without ever wishing to engage in day-to-day politics.

He says, "[t]he official masonic Constitutions [...] prohibited 'any quarrels about religion, or nations, or state policy,' and that Masons 'are resolved against all Politicks, as what never yet conduc'd to the Welfare of the Lodge.'"[1592] Further, "[w]hen discussing 'politics' the masonic Constitutions meant party politics, the conflict of organised groups," and so "'Politics' was the competition for power between Whig and Tory, Jacobite and Hanoverian, in a constitutionally protected parliament." This is much the same as the definition of *politics* used by socialist and anarchist organizations such as the revolutionary labor organization, the Industrial Workers of the World (IWW). Davidson goes on, saying that "to avoid politics did not mean to deny the civic." He stresses again that Freemasonry was constitutional in nature, and that every "lodge was intended as a microcosm of the ideal civil society."[1593]

Lodges were established across class lines. This is different from many, though not all, modern anarchist and socialist organizations, and is more common among populist, producerist, nationalist, or fascist ones, though the Mexicana Mutualistas were also prone to operate across class lines. Still, Freemasonry was primarily composed of the *bourgeois*, yeoman, and lower gentry, but artisans and peasants and even royalty had also been participants at times. To this day, Freemasonry remains officially open across class lines, and this despite being historically less inclined to include women or people of color.

Like many of the liberals, Freemasonry placed its ideal in the concept of the "consent of the governed," used widely in social contract theory. More often than not, such theories were used to justify statism, but liberal Freemasonry was using the concept in a more explicit fashion, rooted in voluntarism, democratic republicanism, and classical feudalism. Davidson says that the ends sought was "government by consent within the context of subordination to 'legitimate' authority,'" and that "the lodges were political societies, not in a party or faction sense of the term but in a larger connotation." He says that

> the lodge became one of the many channels that transmitted a new civic and political culture, based upon constitutionalism, which opposed traditional privileges and established hierarchical authority.
>
> This new culture, with Freemasonry as its vanguard, is known today as the Enlightenment, a key passage in European development.[1594]

It seems that working class Mutualists could learn something from their *bourgeois* forebears. But, upon closer inspection, that is exactly what led to the organized attempts at Mutualism, which some would call *Freemasonry for workers*. This explains much about later worker movements, such as the International Workingmen's Association, the Knights of Labor, and the Industrial Workers of the World, which would all make use of Masonic imagery. In the industrial unionist and syndicalist attempt to establish an industrial democratic republic, and in their treatment of prefigurative institutions as centers of learning, they were taking after their Masonic forebears, who'd had successful revolutions in both the Americas and in Europe.

[1592] Davidson
[1593] Davidson
[1594] Davidson

The American System and the "Civil" War

The United States of America had ultimately grown from out of the joint-stock companies, or early corporations, of mercantilism, wishing to free themselves from the rule of monarchs and to establish self-governing republics of the rich. Even while there were some very strong mutualist sentiments to the American Revolution, especially on behalf of the common people, Buckminster Fuller tells us that

> while the British Empire as a world government lost the American Revolution, the power structure behind it did not lose the war. The most visible of the power-structure entities was the East India Company, an entirely private enterprise whose flag [...] happened to have thirteen red and white stripes with a blue rectangle in its upper lefthand corner. The blue bore in red and white the superimposed crosses of St. Andrew and St. George. [...]
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> George Washington took command of the U.S. Continental Army [...] The flag used for that occasion was the East India Company's flag, which by pure coincidence had the thirteen red and white stripes.

Fuller[1595] says that the people present "complained about the included British flag's superimposed crosses in the blue rectangle," and so "George Washington conferred with Betsy Ross."[1596] Nonetheless, the basic inspiration for the flag of the United States was still the flag of the East India Company, a mercantile corporation. This mercantile corporation had apparently succeeded in establishing itself as a new nation, a self-regulated republic in defiance of monarchy and mercantilism, in North America by way of the American Revolution. This American Revolution was an important accomplishment in the history of the world.[1597] As Howard Zinn says, in *A People's History of the United States*,

> certain important people in the English colonies made a discovery that would prove enormously useful for the next two hundred years. They found that by creating a nation, a symbol, a legal unity called *the United States*, they could take over land, profits, and political power from favorites of the British Empire. In the process, they could hold back a number of potential rebellions and create a consensus of popular support for the rule of a new, privileged leadership.[1598]

William Gordon, in *History of the Rise, Progress, and Establishment of the Independence of the United States of America*, wrote that Samuel Adams and others had united to "make a caucus and lay their plan for introducing certain persons into places of trust and power." He says that by "acting in concert, together with a careful and extensive distribution of ballots, they generally carried elections to their own mind. In like manner," he points out, "Samuel Adams first became a representative for Boston."[1599] John Adams, as quoted by Elmer Eric Schattschneider in *Party Government: American Government in Action*, says that the Caucus worked by "selectmen, assessors, collectors, fire-wards and representatives" being "regularly chosen" in rooms where "they smoke tobacco till you cannot see from one end of the garret to the other," "before being chosen in the town."[1600] Indeed, this is the great problem of representative democracy, that representatives can all to often be co-opted, coordinated, planned, manipulated, bought out, or etc., leaving anarchists to favor direct governance by contract and voluntary association. Zinn says,

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[1595] It's interesting to note that Fuller's name is a profession in the textile industry
[1596] Fuller, 78
[1597] And would lead to the proliferation of the factory system, as well as of republican governance
[1598] Zinn, 59
[1599] Gordon
[1600] Schattschneider, 41

> What seems to have happened in Boston is that certain lawyers, editors, and merchants of the upper classes, but excluded from the ruling circles close to England—men like James Otis and Samuel Adams— organized a "Boston Caucus" and through their oratory and their writing "molded laboring-class opinion, called the 'mob' into action, and shaped its behavior."
>
> [...]
>
> We have here a forecast of the long history of American politics, the mobilization of lower-class energy by upper-class politicians, for their own purposes. This was not purely deception; it involved, in part, a genuine recognition of lower-class grievances, which helps to account for its attractiveness as a tactic over the centuries.[1601]

The American Revolution had ultimately resulted in a government that was a participatory democracy for the rich, run by recallable delegates who required unanimity amongst themselves for changes to the constitution to be passed. The first constitution of the United States was called the *Articles of Confederation*. The *Articles* were modeled loosely on influences from Ancient Athens, the Roman Republic, the Dutch Republic, English Common Law, the Iroquois Confederacy, Montesquieu, among others. Those allowed to vote included white, large-landowning, Protestant, males—*WASP*[1602] landlords—, but excluded everyone else: a huge portion of American society, including smallholding yeomen, craftsmen, free blacks, women, laborers, servants, and slaves, among others. Naturally, this created some tension among the populace, in particular the veterans of the war. For instance, those who Zinn tells us about, when he says that

> During the Revolution, to mobilize soldiers, the tenants were promised land [...] [b]ut the farmers who enlisted in the Revolution and expected to get something out of it found that [...] [t]hey watched local government contractors [...] become rich, while the pay they received in continental currency became worthless with inflation.[1603]

Amongst fear of foreign invasion, there was also the fear of uprising at home, particularly after Bacon's and especially Daniel Shays' Rebellion, in which a popular army of farmers had been raised against the economic and civil injustice of the new government. In response, a group of elites called the *Federalists* organized a push for a new republican *Constitution* to replace the landlords' democracy outlined in the *Articles of Confederation*. Despite not having the support of Rogues Island, and others among the Anti-Federalists who opposed them, like Patrick Henry, and regardless of the unanimity rule, the new republican *Constitution* replaced the democratic *Articles of Confederation*, illegally. This was a *coup d'etat*.

This change to the *Constitution* spearheaded by James Madison would create an agonistic *two-party system* in the United States, wherein two parties remain dominant at a given time, and which would see a teetering[1604] between the parties, first from the Federalist Party and Anti-Federalist, or Democratic-

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[1601] Zinn, 60

[1602] White, Anglo-Saxon, Protestants

[1603] Zinn, 85

[1604] This oscillation, barely disturbed by changes in dominant parties, or by third-party contenders, continued onward and into the present day, with the Democrats and Republicans. Other parties in the United States had included and would include, both as two-party and third-party examples, the Toleration Party, National Republican, Nullifier Party— claiming states could nullify federal laws within their borders—,the Working Men's Party, an Owenist party, and the People's Party, an American populist party appealing to farmers and the labor movement. Examples of present third parties include the Green Party and the Libertarian Party, among others such as the Constitution Party.

Republican, Party. Under the *Constitution*, most if not all of the elected presidents have been blood relation to European royalty (especially Charlemagne or Alfred the Great) and a significant number have been Freemasons. Many suspected that this system was run behind-the-scenes, as the elections in the Boston Town Meetings had involved candidates pre-nominated by the Boston Caucus. As such, the two-party system would be opposed in an organized fashion first by the Anti-Masonic Party.

The Anti-Masonic Party was the first political third-party in the United States. It sought to counter political corruption behind-the-scenes. Masons had not only been fundamental in leading the American Revolution, they had continued to be prominent in politics, and Freemasonry's comradery beyond party lines within its halls and lodges led to many conspiracy theories regarding the grip on American politics by the fraternity. There is much governmental imagery and infrastructure, including city-planning and architecture, that even today bears Masonic influence or outright Masonic design.

The American Economy was first established along the *American School* economic philosophy of Alexander Hamilton, which would be reiterated to some extent in the "American System" of Henry Clay. It is a protectionist system that was most strongly opposed, in elite circles anyway, by people such as Thomas Jefferson, James Madison, and especially Andrew Jackson. Buckminster Fuller tells us about the Hamiltonian system when he says that Hamilton argued that the land of the nation was private and held by some few landlords rather than by colonial homesteaders, and that "Hamilton went on to argue that the United States government so formed would, of course, need money from time to time and must borrow that money from rich landowners' banks and must pay the banks back with interest."[1605] So began the First Bank of the United States. Before this, banking was in the hands of the states and colonial scrip was the norm.

Congress would eventually vote against the renewal of the First Bank's charter, leading to the War of 1812, "the Bankers' War." Nathan Mayer Rothschild, a Court Jew and Court Factor, had said, "[e]ither the application of the renewal of the charter [of the First Bank] is granted or the United States will find itself involved in a most disastrous war." Indeed it did. The War of 1812 was fought to get the United States back for the Rothschilds, though they would not make their real killing until the Battle of Waterloo. While all banksters, Jewish or Gentile, are villainous, the Rothschild family of Frankfurt has served as the quintessential example of dastardly corruption since the time of Napolean. Mathieu Georges Dairnvaell was a pamphleteer of common stock who had likely read an article in a publication called *Le Charivari*, named after a traditional parade used to publicly shame immoral behavior. The publication had alleged that James Rothschild and the Rothschild family had been involved in a conspiracy to derail a train in order to benefit big from the stock exchange market. Dairnvaell then published a pamphlet, "Edifying the Curious History of Rothschild the First, King of the Jews," under the pseudonym of "Satan," declaring that, as the Napoleanic War was coming to a close, a particular Court Jew, Nathan Mayor Rothschild, saw that it would come down to the Battle of Waterloo and had waited for the outcome at the Battle of Waterloo to then quickly scramble to England to make out big on stocks, painting the Rothschilds as usurious war profiteers. As the story has been told since, as there are now many versions of it, when the Battle was coming to a close, and Wellington's victory over Napolean was clear, news was sent— by boat (during a storm) or by pigeon, the stories diverge— to London, where Rothschild or his agents purchased war bonds before the official news could get out, and spread rumors that Napolean was going to be the actual victor, allowing Rothschild to reap the financial spoils of the war, effectively kinging him financially. It has since also been suggested by Paul Samuelson that David Ricardo was in on the plan. Frederich Engels, cohort of Karl Marx, followed the pamphlet war that ensued from Rothschild's replies. It is likely that the Rothschilds, whose name means "Red's child,"

[1605] Fuller, 79

are of some relation to Ja'far Harun Al-Rashid, who is commonly understood to have set off the Islamic Golden Age with his centers of learning. There is much speculation and logical abduction— primarily by paleoconservatives and the reactionary populist Right, but also by classical anarchists like Mikhail Bakunin— about the relationship between the Bavarian Order of the Illuminati and Jewish financiers, especially Court Jews such as Mayer Amschel Rothschild and his banking dynasty.

A Second Bank of the United States was revived by John C. Calhoun and others in the Hamiltonian fashion. Andrew Jackson and the Jacksonian Democrats would become important when Andrew Jackson "killed the bank" that Hamilton had established and Calhoun had revived, following the "Panic of 1819," which itself had followed the "Year without a Summer." That is, he shut down the Bank of the United States in favor of leaving banking up to the state banks, calling the project a "den of vipers and thieves" that speculated with the wealth of the nation and took the profits in private while allowing losses to fall on the public. The Bank of the United States was considered to be corrupt and monopolistic. Jacksonian Democracy played on populism and resentment of the planters, farmers, artisans, mechanics, and others against the banking elites. However, his killing of the bank is also said to have contributed to the "Panic of 1837," though his had more to do with the improper forms state banks were taking. The bankers attempted an assassination on Jackson. The end of the Second Bank brought about the so-called Era of Free Banking, with states controlling bank charters.

The abolitionism that occurred during the First Great Awakening would only increase during the Second. The Methodists had been abolitionists since their conception by John Wesley, and were ramping up their abolitionism. Black preachers, like Harry Hosier, the first popular black preacher, started to show themselves and to speak to white audiences. At the same time, there was a growing dispute between the *monogenists*, who believed that the human races had common origins, and the *polygenists*, who believed them to be different species altogether. Abolitionists would come from both sides, with monogenists arguing that all races were like brothers and sisters, and polygenists arguing that each race is independently important for their own origins.

The *Come-Outers* were a movement of Nonconformists who had refused to participate in any kind of institution that did not oppose slavery, such as churches and governments. Led largely by William Lloyd Garrison, an anti-institutionalist, some of them opposed institutions of all kinds, while others, non-Garrisonian Come-Outers, left their present congregations to form new ones, with doctrines that conformed more exactly to their anti-slavery positions. Many of the American individualist anarchists, or American Mutualists, came from Come-Outer backgrounds. And the Come-Outers were themselves composed largely of workers in the textile industry, finding a personal stake in abolitionism after the invention of the cotton gin outsourced their labor to slaves in the agricultural South. Abolitionists such as John Brown demanded the immediate emancipation of slaves, and were willing to use violence to achieve those ends.

During the Dorr Rebellion, a radical democratic republican governor by the name of Thomas Wilson Dorr had fought for universal male suffrage, including the enfranchisement of blacks, in Rhode Island. Their suffrage would be built into a new constitution for Rhode Island, *The People's Constitution*. Dorr had faced disputes by another claimant to the governorship, but had won the position by way of popular referendum. In order to assert his rightful position when it was not accepted, he took a small army with two canons to drive the other mayor away. A foggy and misty night, however, prevented the canons from firing, and Dorr and his troops retreated. While ultimately unsuccessful in establishing the *People's Constitution*, Dorr nonetheless was indirectly responsible for the enfranchisement of black voters when officials finally caved to those demands later on. Without Dorr's having fought for those

demands prior, and inspired their reassessment, they probably would not have been enacted so quickly. Among the rebels of Dorr's Rebellion were Baptists, Methodists, Millerites, Mormons, and others.

American politics would culminate in the American Civil War, also known as the *War of Northern Aggression*, the *Bankers' War*, or the *Revolution by the South*, in which the Federal government and its US Banking System and its national currency— now re-established to reinstate aspects of the national bank system to win the Civil War through the issue of "demand notes" and "greenbacks"— would be opposed by the secession movement of the Confederate States of America. This War of Northern Aggression was, in many respects, a continuation of the conflict over Federalism and Anti-Federalism or "True Federalism," and the banking system, but was also a conflict of Northern industrial capitalism and Southern agrarianism, and of the issue of slavery. The ideological drive for fighting the War on the South's end was not slavery-oriented, at least not among the common folk, but about states' rights, and John C. Calhoun argued strongly that states had the right to nullify federal statutes or else to secede from the Union, as in a confederacy. This followed in the tradition of the The *Kentucky* and *Virginia Resolutions*, and the *Principles of '98*, established by Thomas Jefferson and James Madison, which had declared that states had the right to interpret the *Constitution* and to nullify federal laws that were not empowered by the *Constitution*. Some attribute the Southern Revolution to the dominance of financial and industrial capitalism in the American economy today, which they suggest had won out during the War, and some paleoconservatives even attribute it to infiltration by Masonry and Marxism (then a fresh new "socialist" idea) by way of the Lincoln administration and Radical Republicans.

The abolition of slavery was being pressed most strongly among the ruling class by the faction of the Republican Party called the *Radical Republicans*. These Radical Republicans were seemingly opposed to slavery at all costs. They were also at the lead of Reconstruction, the period of military occupation by Northern Republicans in the South, by which changes in the structures of the Southern state governments were enacted in favor of freed blacks. However, the name of the Radical Republicans can be misleading, because these were not radicals as in the tradition of Mutualism, which may be more closely affiliated with *popular radicalism* rather than Radical Republicanism of the United States.[1606] The Radical Republicans were less radical in many respects than the anti-Masonic populists. It was the influence of Radical Whigs, for instance, their English counterpart, who would pass the Mathusian Poor Law Amendment Act two years after the 1832 Reform Act extended the franchise in England. The Radical Republican leadership, unlike the popular radicals, came largely from the upper strata of society and their desire to expand the franchise came from motives originating from within that strata. While the popular radicals also opposed slavery, it was the Radical Republicans who would go on to press for abolitionism among the ruling classes, and who would pass the Fourteenth Amendment that many conservatives take issue with.[1607] They may have been radical for Republicans, but they were not radicals in the genuine sense of the term. Ultimately, this was an effort of name stealing. Lincoln and the Radical Republicans were not actually in favor of abolition for direct reasons, but for purposes of political expediency, allowing them to push the Fourteenth Amendment and for a Bankers' War to be waged. The reason they chose to support abolitionism is not because they themselves cared about slavery so much as because abolitionism had become a quite influential, "grassroots" (bottom, up) movement.

[1606] There seems to be a strange phenomenon driving radicals such as Gerrard Winstanley or Patrick Henry to affiliate themselves with movements such as the "True Levellers" (Diggers) or "True Federalists" (Anti-Federalists) that may also play into the adoption of the *radical* label by the Radical Republicans, who were less than radical. This phenomenon is "name stealing."

[1607] Some call it the *Red Amendment* and associate it with a Marxist takeover

Slavery does not have its roots in racism as we are taught today by postmodern sophists. Hateful feelings are not a power-bestowing virtue, as might be seen in a sensational comic book villain fueled by— and muscles swelling with— hatred. Instead, as the Radical Enlightenment figures taught, personal bigotry is a vice that harms the wielder, making one weaker. Slavery has its roots in economic gains, not in hatred. Despite the prevalence of slavery, there had been a sort of commonality found between Poor Whites. During the Gloucaster County Conspiracy, for instance, before the American Revolution, white (English, Irish), American Indian, and black servants and slaves had banded together, conspiring to kill the Lieutenant Colonel, Francis Willis, should he fail to bend to their demands to free them. Despite their being sworn to secrecy, a black slave, John Birkenhead, "owned" by the Mayor, had informed the Governor, for which his owner granted him freedom and gave him a large portion of tobacco. Nonetheless, it is clear that white servants and black slaves, as well as Native Americans, would band together against their rulers when the times called for it. According to Anthony Comegna, in "Bacon's Rebellion and the Invention of Race," in *The Liberty Chronicles*, it was the black and white workers with antinomian ideas that elites feared the most.[1608]

The first slaves in the American colonies were servants who had their servitude extended to life. John Punch, for instance, had been a black slave who, along with two white fellows, escaped servitude only to be captured. While all were whipped and had their servitude extended, Punch had his extended for a life term. The first slave to have been enslaved without committing a crime in the colonies, however, was a black man by the name of John Casor, who belonged to another black man. His master had been Anthony Johnson, an Angolan who had been brought as an indentured servant himself. Upon Johnson's gaining his freedom in the colonies, he had acquired some 250 acres or so, on which he employed servants of his own, among them John Casor. Casor, upon the end of his servitude, had to file a lawsuit in order to be freed, at which point Johnson set him free voluntarily, perhaps in fear of losing some of his privileges ("head rights"). Casor then sought voluntary employment under a white man by the name of Robert Parker. But Parker was then sued by Johnson, at which point the court ordered Casor to be in life servitude to Johnson. Essentially, Anglo-Saxon law was understood not to apply to imported slaves, who were themselves considered to be heathens, and so the law granted the right of free, Christian, black men to own black, heathen slaves. Similar rights were granted to Christianized Native Americans who had been assimilated into the colony.

As suggested by Jacqueline Battalora, in her lecture "Birth of a White Nation," the *legal* concept of *white people* had not existed until after Bacon's Rebellion, in which black and white colonists had together rebelled because of the British government's failure, in their eyes, to control the native populations or provide sufficient protection. Before this, free blacks and whites had been treated equally under the law, but happened to have been of largely different situations of bondage: servitude and slavery.[1609] Free blacks and free whites, however, had been considered equal under the law.[1610] While legal categories such as *slave* and *servant* existed at the time, racial categories did not exist as a matter of law. But after the rebellion, in order to separate the united interests of poor blacks and whites, the legal concept of *white* came to be. From the very start, the legal distinction between blacks and whites served to divide and conquer poor people.[1611] In order to divide the intra-racial class unity of rebels such as those of Bacon's Rebellion (and earlier rebellions), "whiteness" was created as a legal construct. Howard Zinn says that "[w]hat made Bacon's Rebellion especially fearsome for the rulers of

[1608] See Comegna
[1609] However, even Howard Zinn admits that the earliest black slaves may have been registered, like poor whites, also as "servants"
[1610] See Battalora
[1611] See Battalora

Virginia was that black slaves and white servants joined forces," and that "[a]ll throughout those early years, black and white slaves and servants ran away together."[1612] That free blacks and whites were not distinguished from one another under the law before this is testament to the fact that racial divisions are secondary to class divisions, and, in fact, are maintained to promote class divisions.

Another example of the interrelations between Poor Whites and blacks is seen in the interactions between Poor Whites of the South and Southern slaves before the Civil War, or also between Poor Whites and poor Free People of Color where they existed in the South. The relationship between Poor Whites and blacks is depicted in popular works such as *The Adventures of Tom Sawyer and Huckleberry Finn*. While not always the case, conditions would oftentimes entail affinities between Poor Whites and blacks of the South.

Many Poor Whites, themselves having no stake in slavery, opposed it. This was the case, for example, with the Free State of Van Zandt, a county in East Texas that, upon learning of the secession of the South from the North, decided to secede not only from the North, and not only additionally the South, but also Texas, declaring itself a free state, free from the Union, the Confederacy, and the Republic of Texas. Their reasons for doing so were that the County had very few slaves and did not benefit from the secession for that reason, but could benefit from establishing itself as sovereign. There remain many secessionist sentiments even to this day.

During the Revolution by the South there were numerous disputes about the issue of racial admixture. David G. Croly, for instance, was a Comtean positivist and Spencerian individualist, apparently a monogenist, who is now claimed as the originator of the term *miscegenation* or *miscegeny*, meaning "mixture of kinds [of people]," as well as *melaleukation* to refer to the mixture of the bloods of blacks and whites. Along with George Wakeman, that is, he is thought to have written "Miscegenation: The Theory of the Blending of the Races, Applied to the American White Man and Negro," considered by the mainstream to have been a hoax or forgery, but which had argued that there was a benefit to interracial mixing. Whoever the author was had said, "Mixed breeds are very often superior, in almost all their physical qualities, to the present races, and particularly with so much vigor of propagation, that they often gain groun upon the older varieties, and gradually supercede them." He was an advocate of miscegenation between white Europeans, Native Americans, and Africans (and Asians), holding that inbreeding reduces a race's quality whereas outbreeding increases it, saying that

> no race can long endure without a commingling of its blood with that of other races. The condition of all human progress is miscegenation. The Anglo-Saxon should learn this in time for his own salvation. If we will not heed the demands of Justice, let us, at least, respect the law of self-preservation. Providence has kindly placed on the American soil for his own wise purposes, four millions of colored people. They are our brothers and sisters. By mingling with them we become powerful, prosperous, and progressive; by refusing to do so we become feeble, unhealthy, narrow-minded, unfit for the nobler offices of freedom, and certain of early decay.

The anonymous author points out that the flora of the Mediterranean during times of old has since retreated to Nordic areas, and suggests that the same has been the case with the Nordic people, suggesting that the Ancient Roman was more Nordid than today's Italian, that the English have been darkened by the presence of the French (Celtic Alpinids, Radhanites), and points to the onslaught of Moorish Berbers into Southern Europe, suggesting that the darker Mediterranoid and Berber will soon enough be the norm there. The author says that the Ancient Egyptians were the bringers of civilization because of their miscegenistic quality of being a mixed-race people. The author says further that what

[1612] Zinn, 55

> power and vitality there is in the American race is derived, not from its Anglo-Saxon progenitors, but from all the different nationalities which go to make up this people. All that is needed to make us the finest race on earth is to engraft upon our stock the negro element which providence has placed by our side on this continent. Of all the rich treasures of blood vouchsafed to us, that of the negro is the most precious, because it is the most unlike any other that enters into the composition of our national life.

The author suggests that the wars of the world are fought for the purposes of miscegenation, showing how invading peoples mix with those they conquer. He or she suggests the "war for the negro" is the same, and says it is an inevitability, and that the "sympathy Mr. Greeley, Mr. Phillips, and Mr. Tilton," prominent abolitionists,

> feel for the negro is the love which the blonde bears for the black; it is a love of race, a sympathy stronger to them than the love they bear to women. It is founded upon natural law. We love our opposites. It is in the nature of things that we should do so, and where nature has free course, men like those we have indicated, whether anti-slavery or pro-slavery, will marry and be given in marriage to the most perfect specimen of the colored race.

The author says that to free the blacks is

> to recognize their equality with the white man. They are to compete with the white man in all spheres of labor. They are to receive wages. They are to provide for themselves. Therefore they will have the opportunity to rise to wealth and high position.

He or she quotes a Republican speaker as having said that he thought that if a majority wanted a black governor that they should have one, and says that

> It was a statement that commended itself to the common sense of the audience, and they did well to applaud. And the argument goes further. If a white woman shall prefer this black governor, or any black man of wealth and distinction, for her husband, rather than an ignorant or drunken white man, she certainly ought to have him.

The document has been argued to be a hoax imparted by Croly because it was said to detract from support of Lincoln's mission by affirming the fears of whites about plans for miscegenation, and due to his involvement in Democrat circles as a journalist. However, there is a number of good reasons to doubt this recent conclusion. Croly's social circles, by way of his journal *Modern Thinker*, included other Spencerians and Comteans, such as John Humphrey Noyes, who was an early abolitionist, utopian socialist, and promoter of sex radicalism. His wife, Jane Cunningham Croly, was a feminist born to a Unitarian minister, and his son was Herbert Croly, who was a progressive leader that had praised Abraham Lincoln. Croly himself wrote a book, *Seymour and Blair: Their Lives and Services*, about two other Democrats, Horatio Seymour, the Johnsonian Democrat who supported the Union during the Civil War, and Mongomery Blair, the Jacksonian Democrat who served on Lincoln's Cabinet. And *Croly* is an Irish surname,[1613] while Croly's phenotype is clearly of a Brittonic form of Alpinid. So he

[1613] The author says that the Irish were once probably an African race, and that their red hair comes from the lightening of the dark by Northern climates, and that they have prognathism like Africans. The author also quotes a Dr. Hancock as suggesting that black slaves, even lacking intermarriage, acquire the characteristics of the whites they are around, such as thinner lips and flatter noses. If true, perhaps this is owed either to unsuspected miscegenation, to environmental selection to a less tropical environmental, or to epigenetics.

doesn't seem to have been much of the type to advocate for slavery by Anglo-Saxon planters.[1614] It has been suggested to have been a forgery, apparently because Samuel Sullivan Cox had blamed Lincoln for the contents of "Miscegenation." Lincoln himself was said by some to have had some African ancestry, and had referred to himself as a "long black fellow," and he was known to have had relatively dark skin. His surname is Norman, but he had a large Roman nose, dark eyes, and a think dark beard, though his hair was wavy.

It would not be until after the Civil War, during Reconstruction, that relations between Poor Whites and blacks got particularly bad, wherein Poor Whites found greater competition for work in freed slaves than in fellow whites, and in which whites were now filling the empty jails once reserved for now-freed slaves, and picking cotton once picked by slaves while dragging balls in "chain gangs." Southern aristocrats, dispossessed of their slaves, appealed to the hardships and ignorance of the Poor Whites in the political campaigns. Northern Unionists, on the other hand, would use their hardships against them: the Spanish word *negro*—meaning "black"— said with the slurred dialect of a Poor White, for instance, is today unpopular and considered derogatory, even— and quite nonsensically— so-called "hate speech," a crime in some countries. Today, we cringe when we hear the word, associating this word with hatred as we have been taught to by the government, but really it's just a word that means "black" and has no intrinsically bad meaning unto itself.[1615] Saying a word in Spanish, with the slurred speech—a "racial slur"— of a poor Southern white, does not make the word intrinsically bad. That is a political move, one that is polarizing and causes reaction. [1616]

While many were eager to take sides on the issue of slavery, principled and Southern anarchists of the time, such as Lysander Spooner, stood, seemingly paradoxically, in opposition to both the War of Northern Aggression, as conscientious objectors, and to slavery, as abolitionists. William B. Greene had been a colonel at the time, becoming an anarchist only afterward. The International Workingmen's Association had apparently sent a letter to Lincoln after his re-election, written by Karl Marx, who congratulated Lincoln and thanked him for leading the fight against slavery. It must be remembered that the textile workers had been greatly detrimented by slavery, and that they opposed it not only for ideological but also for very personal and sociological reasons. Nonetheless, there have been concerns raised that Marx's letter to Lincoln suggests that Marx himself had been in connection with Lincoln. And others have raised the concern that Lincoln may have been influenced himself by Marxism.

Industrial Capitalism

Mercantilism had empowered a medieval middle class to become just as wealthy as or wealthier than the aristocracy in many cases, and the merchant economy, now under the authority of parliamentarian and republican governments, and informed by the Enlightenment ideas of Adam Smith, David Ricardo, and other liberals, had begun to consciously transform into premeditated productive capitalism,

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[1614] The Irish had been displaced by the English planters in Ireland, so had native reasons to oppose plantations

[1615] This is an artifact of how race relations become polarized, and how the use of a word can be used as a justification to commit injustice against Poor Whites. It's important not to become polarized by words, which really have no harmful meaning.

[1616] Poor people have been under attack for a very long time, as seen in the fact that *villain* is a word that comes from *villein*, a type of peasant. Essentially, with the word *villein*, an entire class of people was associated with crime. This is not much different from *vandal*, which refers to the Vandals, a Germanic group of "*barbarians*," itself referring to *Berber* people, Hannibal having been an example. It's important for poor people of all colors to see the things they have in common with one another, because it is greater than that which they do not have. It's fine to combat privilege, but it's another thing altogether to combat those who are disprivileged less than others. The goal is not an equality of disprivilege, but the elimination of privilege and disprivilege, better known as *detriment*.

wherein the private business interests of the old middle class of gentry and merchants had taken control of the productive process from artisans' guilds, once under the authority of nobles. Privileges— more rare, and while still existent— were more widely distributed or beneficial under republican capitalism, and those holding them were expected to compete in the economy. The middle class of medieval society would become the upper class of modern society, and one-time peasants under the nobility would find themselves the workers under the burgher class, the *bourgeoisie*, who became their lenders, landlords, and employers, extracting interest, rent, and profit from their labor, thereby gouging their natural wages.

Capitalism, like mercantilism, was much like feudalism (which it had actually existed alongside in a primitive form for a long time before becoming dominant) in some respects,[1617] but differed in others. Feudalism rested upon unfree serfs who had to perform *corvée* labor or pay high taxes, and could not move from the land of their lord, who was both their landlord and employer. The lords were expected under the obligations of feudalism to provide "protection." Workers in capitalist society (the same people who had previously been peasants) had the option of moving location and seeking employment elsewhere, and they did so through relatively disinterested private landlords and bosses. Whereas previously the noble that a peasant served was both one's landlord and employer, capitalism allowed tenants and workers to seek landlords and employers elsewhere and in separate individuals. This *did* put market pressure on landlords and employers to perform their duties, as tenants and workers would tend to select those who treated them better, but private property *still* allowed landlords and employers to exert authority over their tenants and employees. This quasi-monarchical (or, in the case of corporations, oligarchical) system of private property and authority maintained some of the elements of feudalism. Tenants and workers still did not fully control the property they used to live, and they still gave control over their efforts to someone else in a position of authority, who commanded them about, the same as under feudalism. They got to choose who would do the bossing, who would control the efforts of their labor, but not whether or not to participate in such a system. While contracts under capitalism appear voluntary, they are made under duress.

Capitalism differed from mercantilism in that it tended to be more *laissez-faire*, although it was not entirely free of mercantile elements. Monopolies were still supported under capitalism, especially through the institution of private property, but they were no longer propped up by a private government[1618] in the way they were under the support of the monarchy. Instead, they were propped up by an oligarchy in the form of "democratic," republican, or parliamentary forms of oligarchic government. This would be clear when looking at the "American School" or "National System" of Alexander Hamilton or the "American System" of Henry Clay, which supported tariffs, subsidies, and protectionism in support of business. The difference between capitalism and mercantilism is that capitalism is typically propped up by a liberal constitutional government, such as a republic or parliamentary monarchy, while mercantilism would be upheld largely by "enlightened absolutism," an absolutism apparently informed by Reason to grant liberties. Republicans and parliamentarians did not

[1617] Indeed, the *real estate* of capitalism was the *royal state* of feudalism, both coming from French, *real* meaning "royal" and *estate* being the word from which *state* is derived

[1618] *Private property* is that property which is not *personal*, used directly by the claimant and secured by the community, but that is held in absence and against the community. It is the "property" of the landlord, as opposed to the property of the tenant, the "property" of the employer as opposed to the employee, and of the lender as opposed to the lendee. Similarly, *private government* is government exercised over others for one's own, private, benefit. *Private* differs from *personal* in that *private* refers to those things held in absence and against the interests of its users, who are often separate from the claimant. *Personal* refers to one's own stuff, which one uses or stores directly.

see the monarchy as thoroughly enough granting and protecting liberties, however, believing that a constitutional or parliamentarian system would serve this purpose better.

Crucial to the development of an industrial mode of production was the development in mechanical engineering of hot air and steam engines, such as those developed by people such as Thomas Newcomen and James Watt, following after Jeronimo de Ayanz y Beaumont and Thomas Savery. Watt had improved Newcomen's engine, which had become marketable, by creating a separate chamber for the steam to condense within. Robert Stirling had invented a hot air engine with a heat reservoir, called a *refreshener*, allowing for greater efficiency. His invention, called the *Stirling cycle* or *Stirling engine*, was *too good*, because metals of the time could not withstand the high heat that was produced.[1619] During the American Civil War, industrialism had started to really take off. By the end of the Civil War, this was apparent in the form of steam-powered battle ships and even proto-submarines. Other examples of powered machinery from the Industrial Revolution include steam engines that would power trains, such as those that would span the Wild West, or the factories of the Gilded Age.

Industrialism would see the replacement of skilled artisans and craftsmen by an unskilled workforce. This had actually begun before the American Civil War and even helped to cause it. Industrialism was characterized by a transition from decentralized cottage industries and guilds to centralized factory labor and assembly lines. One of the early industries impacted by early industrial manufacturing was the textile industry, which had long existed in cottage form, but which was becoming centralized into factories and mills using machines. The Industrial Revolution is often understood to have began in the textiles industry. Silk and wool would eventually be replaced by cotton picked by slaves, perhaps an impetus to the radical weavers to support abolitionism.

At the rise of industrialism, the textile industry seems to have carried the most radical thinking among its participants. This is possibly due to the long influence of the Silk Road, on which much philosophical exchange had taken place, but also because of the immediate circumstances of industrialism and competition with slave labor. Among weavers, a mass workers' rebellion, the Canuts Rebellion, broke out. Also, the first modern workers' unions and workers' and consumers' cooperatives developed among workers of textiles. Early industrial capitalism saw particularly cruel conditions for workers, some of whom had to work days longer than twelve hours, some of them including children. Nolan and Lenski write that the Industrial Revolution had been "centered in England," where a number of "the best known innovations occurred in the textile industry and were of two kinds: machines that increased the efficiency of human labor, and machines that harnessed new sources of energy." They say,

> One of the immediate consequences of the advances in textile production was *the creation of the factory system*. Prior to the Industrial Revolution, and even during its early years, spinning and weaving were cottage industries. Entrepreneurs provided the raw materials, and poor families, working in their own homes and using their own spinning wheels and looms, provided the labor. But after heavier and more expensive machines came to be used, this arrangement was impossible. Families could neither afford the new equipment nor power it. Businessmen were forced to buy their own machines, construct buildings to house them, and provide engines to run them, thereby creating the factory system that has become such a prominent feature of modern industrial societies.[1620]

These changes in the textile industry would be crucial to the development of Mutualism as a mass working class movement.

[1619] Such engines could potentially be financed by way of mutual credit and cooperation today
[1620] Nolan and Lenski, 194

As Marxists are apt to point out, echoing earlier thinkers, industrial capitalism represents an important switch in the dominant modes of production, not only from feudal order and toward markets, but also away from agrarian production. Industrial capitalism was a particularly important stage in the development of capitalism because the merchant capitalism of the agrarian age, while existing, was subordinate to the whims of the landlord class, as the landlord class owned the dominant means of production under the agrarian-dependent feudalist mode of production. The shift from agrarian to industrial production turns the focus of production from land to capital. Capitalism— unlike feudalism, which was based on land and the ownership of land, where the landlord is the ruler— is based on the ownership of capital. Remember the Golden Rule of the capitalist: Those with the gold (capital) make the rules. Industrial capitalism represented the first time that capitalism, not feudalism, had become the dominant and superior mode of production.

One group that responded violently to the rise of industrial capitalism was the Luddite movement among the weavers of the textile industry, named after General Ned Ludd, himself a weaver, perhaps mythical. For these Luddites, industrialization had followed after the English Enclosure Acts, in which common lands used by peasants since time immemorial were privatized, forcing peasants into the factories and mills. Traditional producers and shopkeepers were forced out of business. Concerned over the unemployment and poor conditions caused by industrialism, the taking of family members from home to be put into factories, being forced themselves from their homes or met with technological unemployment, and also regarding their traditional handicraft as worth preserving, they decided to sabotage the property, the mills and factories, of the industrialists. Daniels and Hyslop remark that

> The industrial revolution raised the standard of living of almost every layer of society, yet the financial gap between rich and poor remained a chasm. And some people grew worse off as the industrial revolution brought technological unemployment. The new machinery required fewer workers to make more thread or cloth than ever before, throwing many craftsmen and women out of work or into unrewarding jobs.

They say, "[m]ost victims of the novel textile technology reacted passively to their new miseries, but not all." The "Luddites opposed not all machinery but machines 'hurtful to the commonality,' or those that threatened their livelihoods," and so they "smashed machinery, torched factories, and injured or killed several factory owners." However, "the government sent more than 14,000 troops to quell the violence and approved the death penalty for anyone convicted of wrecking machinery."[1621] Take it from Rudolf Rocker, whom I will quote at length, from *Anarcho-Syndicalism: Theory and Practice*:

> a special law had been enacted for the protection of the machines; but later, when the application of steam power started a rapid advance in machine production, and, in the textile industry in particular, thousands of handworkers were robbed of the means of subsistence and plunged into deepest misery, the destruction of machines became an everyday occurrence. This was the period of so-called Luddism. In 1811, over two hundred machine looms were destroyed in Nottingham. In Arnold, where the introduction of stocking-weaving machinery had thrown hundreds of the old stocking weavers on the pavement, the workers stormed the factories and demolished sixty of the new machines, each of which represented an investment of forty pounds. Similar performances were repeated everywhere.
>
> What was the good of laws, so long as the need of the proletarian population was steadily increasing, and management and government had neither understanding nor sympathy for their situation! *King Ludd* made his royal entry in industrial circles everywhere, and even the harshest laws were unable to put a stop to his work of

[1621] Daniels and Hyslop, 240

> destruction. “Stop him who dares; stop him who can!” was the watchword of the secret workers’ societies. The destruction of the machines ceased only when a new understanding of the matter arose among themselves, and they came to see that they could not halt technical progress by this means.
>
> In 1812, parliament enacted a law imposing the death penalty for the destruction of machines. It was on this occasion that Lord Byron delivered his celebrated indictment of the government and ironically demanded that, if the bloody law was to be put into force, the house should provide that the jury should always consist of twelve butchers.
>
> The officials put a price of forty thousand pounds on the heads of the leaders of the underground movement. In January of 1813, eighteen workers convicted of Luddism were hanged at York, and the deportation of organised workers to the penal colonies in Australia increased at a frightful rate. But the movement itself only grew the faster, particularly when the great business crisis set in after the end of the Napoleonic wars, and the discharged soldiers and sailors were added to the armies of the unemployed. This situation was made still tenser by several short harvests and the notorious corn laws of 1815, by which the price of bread was raised artificially.[1622]

Clearly, the absolute benefits of industrial innovation came at a relative cost to workers. In response, they did not always care to maintain those absolute benefits that they were not sharing in, at least not in any immediate or direct sense. This sort of unrest, among other issues caused by capitalism, would induce the workers and aristocrats to Romanticism and dreams of socialism, both libertarian and nationalist. Mutualism is exemplary of such socialist aspirations, though mixed with the positive philosophy of science.

Republican Governments and Capitalism

A *republican* state is a system of governance in which citizens—enfranchised members of the state—elect public officials—representatives— to the government, who act according to the rule of law, often as founded on a constitution. Properly, a *republic* is a government that governs the public but not private life, but it will be here contrasted to democracy.

Is a republic a democracy? Yes and no. In the loosest sense of the term, a republic is a democracy, because citizens do vote. In a pure, or direct, democracy, however, citizens do not vote for a legislative branch of government, but vote on all major issues that affect them. In this sense, a republic is distinct from a democracy. A republic is typically not a pure, or direct democracy, but a representative democracy (though directly-democratic republics *are* possible. So, for the sake of the contrast here, a republic is a democracy when generally speaking of democracy, but is not a democracy when being more specific.

Specific	Republic	Democracy
General	Representative Democracy	Direct-Democracy

In a direct-democracy, citizens legislate law themselves by voting on it. In a non-democratic republic, they vote for representatives to legislate law on their behalf. Republics are often supported over democracies based on the premise that representation is more expedient, allows for more specialization, and for better judgement.

[1622] Rocker[2]

In a *representative democracy*, or republic, there are typically three branches: executive, judicial, and legislative. The legislative branch passes laws, the executive branch puts them into practice, and the judicial branch enforces them. There are various "checks and balances" built into the system.

If a citizen wants to impact the laws of a republic, on one scale or another, the main legal method of doing so is to campaign for a representative who promises to do something that the citizen likes, or to try to appeal in some form or another—either through intellectual persuasion (which rarely works) or through pressure—to existing representatives to get something desirable done. As representatives rely on the votes of the citizen to remain in office, they often bend to pressures when they become strong enough, but especially when they are pressed by potential or actual constituents with lots of wealth and power, be they private individuals or lobby groups. These kinds of pressures—private capitalists, landlords, creditors, as well as organized groups such as business unions and special interests— have much influence over the process of political nomination and campaigning. This is especially true of the pressures of the big bankers and corporations. The common citizen has little to no power to legally influence the decisions of their government, having little to no time and resources with which to apply social or economic pressures. Laws which would benefit the common citizen, by removing privileges of economic elites, are unlikely to be passed, let alone proposed. Any politician who proposes such a mechanism can expect to be ostracized by the elite members of society, who also run the media and fund their campaigns. This ensures that capitalism persists.

In many ways, a republic presents itself as the most virtuous form of government (but government it still is). Republican forms of government attempt to balance the interests of the majority with those of their mandated authorities (either individuals or councils). They offer a bottom-up empowerment of the mandated authority by way of elections, but also apply a top-down application of decisions, as effected from the authority to the majority that elected them. This leaves the authority accountable to some extent to the majority, and the majority accountable to the authority. If the authority is not liked by the majority, the majority may impeach them or elect someone else for the next term. If the authority who is elected does not like a specific behavior or demand of the majority, they may legislate against it.[1623]

Republics have found themselves to be a lasting form of social governance because of their attempts toward balancing interests. Nonetheless, they still come with many problems. For starters, republican forms of government may be stable, but they are stable in regard to maintaining power. Power is displayed by the majority as it selects representatives, and by mandated authorities as they legislate, but there are many who are still left outside of the equation. These are those for whom the very nature of government was created; in order to crush their interests.[1624] Government, after all, is the forcing of an opinion (whether majority or minority) onto others. This is its sole role and purpose, a purpose which relies on the belief that the thoughts and feelings of others are something to be stamped out. While republics are the most virtuous form of government, government itself is vicious, lacking in virtue. While it is true that we can appreciate the cunning of a burglar, it no less makes burglary an act of wrong. The same applies to government. Republics, while cunning attempts to maintain power,

[1623] In the system in use in the United States, there is also the Electoral College. Most people believe that they are electing the president directly during elections, but this isn't so. During elections, one simply elects electors to do their electing for them. This isn't even to mention the nomination process!

[1624] It must also be recognized that just about everyone finds themselves in the minority position on some issues, and in the majority position on others. This leaves just about everyone, to some degree at least, being restricted. The only ones who fall outside of such restriction are those who have state-given privilege, given from the bottom-up in the case of mandate elections, and from the top-down in the case of appointment by public officials, in the way of subsidies, exclusive licenses, and the list goes on. The majority is the power behind the state, but it is rare to find oneself in the majority on every issue.

nonetheless maintain power at the expense, and not the inclusion, of others. Government is the heads, and crime the tails, on the very same coin.

Capitalism and republics are intertwined and are mutually-necessary, which is why they have co-arisen. Republics were established by merchants to overthrow monarchies, so that they could live their dreams out as capitalists. The establishment of secret societies and gentlemen's clubs—republics which would evolve to overthrow and replace monarchies— occurred in order to protect the interest of capitalists from monarchies. After finding success with this, they turned their energy to repressing the lower classes, as in Shays' Rebellion.[1625]

In the present system still, members of the capitalist class (bosses, enfranchised professionals, landlords, creditors) are always elected as representatives, and always maintain the dynamics of capitalism, from which they benefit. The republican system ensures that the mechanisms that keep capitalism in place—especially private property in real property and monopolistic control over the money supply— remain. The mass majority of people do not benefit, but rather suffer, from private property and monopolistic control of the money supply. They are unable to challenge the conditions of capitalism within the constraints of the republican governmental system. Representatives are always of the capitalist class, and appeal to the capitalist class, as only the capitalist class has the means to fund a political campaign. The mass majority of people do not benefit from political representation.

Republics and capitalism share an important relationship, in that both are purported to be what they are not, and both, while being preferable to their predecessors (monarchy and feudalism), depend on coercive hierarchical authority in order to function. Whereas a republic makes use of authoritarian representation in the political sphere, capitalism makes use of authoritarian representation in industry. As there is no pure or direct political democracy where there are legislators, there is no pure or free market where there are private monopolies. Republics are defined by their legislators, and capitalism by its bosses, landlords, and creditors. Both capitalism and republics disallow direct-action on behalf of the lower members of society, but leave decisions relating to law and policy to representative members of society, such as politicians, who have been entrusted to run government for the benefit of capitalism, and private monopolists, who have been entrusted to run the economy for the benefit of the republic.[1626] If a citizen wants change, they must elect or ask a politician to change things for them. If a worker wants change, they must pick a boss who will do what they like, or ask their existing boss to change things. The same goes for the tenant and the debtor. They, too, must ask a representative to do something in their interest. If the citizen wants lower taxes, or for taxes to be better spent, they must ask the government, whose members benefit from high taxation, and enjoy spending the money of others without hesitation. If the worker wants higher wages, he or she must beg of it to come from what would otherwise be the boss's profits. If the tenant wants lower rent, it will cost their landlord one of their

[1625] This conflict shifted the direction of the country from an Athenian-style direct-democracy for the rich, as was presented under the Articles of Confederation, to the republican government we are used to under the present Constitution. This change was sponsored by the Federalists, largely in order to protect their interests as private property owners against the lower classes of society, who had not benefitted much from the American Revolution. They saw in Shays' Rebellion a threat to their interests as capitalists, landlords, and bankers, and established a republic in order to protect their interests. Also true is that soon after, George Washington, who had fought against the tyrannical taxation of the British, rode as a tyrant to impose the Whiskey Tax during the Whiskey Rebellion. The corruption continues into Fries' Rebellion. Eventually, the Anti-Masonic would form as the first third-party in the United States.

[1626] If this seems like circular logic, it's because it kind of is. It's a positive feedback loop. Positive feedback loops are common in living sciences. We have a system with an interlocking directorate, in which members of the capitalist class decide on the members of government, who, in return, acts on their behalf, chartering new corporations, some of whom (very rarely) rise to prominence, and can then influence government.

vacations. Naturally, the privileged classes have no desire to do away with their privilege, and when given the option to retain it, or to voluntarily forfeit it, few choose the latter option.

The Age of Sensibility

While the Renaissance had been about reminiscing over classical antiquity— and had resulted in the Enlightenment, which set about restoring republican forms of governance, such as had existed in Ancient Athens and in the Roman Republic—, Romanticism had been a reaction to the Enlightenment and its associated industrialization, instead looking to the Medieval Era for its inspiration. Romanticism stressed emotional aesthetics, irrationalist idealism, and an aristocratic or endutied sense of individuality. Originality, authenticity, and unhindered expression were the rules of the Romantics. Sometimes anti-rationalists, like the postmodernists to come after them, Romantics were more concerned with invention, novelty, and uniqueness than they were with making logical sense. But they dared to be themselves. Michael Curtis, in *The Great Political Theories: From the French Revolution to Modern Times*, remarks that

> Romanticism [...] was a revolt [...] against both the intellectual current and the industrial changes of the times. The group labeled romantics rejected the rationalism they felt was supreme in philosophy and religion and which provided the base for social and economic behavior. They urged the importance of passion, the impulses of man, of aesthetic and artistic experience, and of uniqueness. The writers complained of the mediocrity of contemporary life

Despite their penchant for aristocratic self-expresion, Curtis says that the Romantics opposed "the philosophy of individualism and the capitalist system for being antisocial, egoistic and based on false reason. The romantics," he says, "looked back to the past; in particular, they rediscovered the Middle Ages and medieval Christianity, considering them the pinnacle of inspiration and beauty."[1627]

Romanticism had grown from the prior movements of *sensibilism* and *sentimentalism*, having a prominent place in novels, as in Jean-Jacques Rousseau's *Julie, or the New Heloise*, but also being expressed in philosophical works such as in Adam Smith's *Theory of Moral Sentiments* or Immanuel Kant's *Critique of Pure Reason*. This proto-Romanticism emphasized emotionalism over Reason to some extent or another, suggesting that moral sentiments and social sensibilities are important learned behaviors. The era in which this emotional fervor was taking place was called the *Age of Sensibility*. This was essentially a Counter-Enlightenment idea, even if promoted by figures otherwise attuned to the Moderate Enlightenment.

Another force of Romanticism would be German Idealism, which, strangely enough, had been inspired largely by the Radical Enlightenment pantheism of Spinoza, as in the "pantheism controversy." Kant had been a participant in German Idealism, but others included Karl Leonhard Reinhold, Johann Gottlieb Fichte, Friedrich Wilhelm Joseph Schelling, Arthur Schopenhauer, Friedrich Schiller, and Georg Wilhelm Friedrich Hegel, as well as those who were involved with the eary phases of Romanticism known as *Jena Romanticism*. German pietism and Strict Observance were important among a number of the German Idealists, many of whom had also been Freemasons. Friedrich Heinrich Jacobi and others who professed revelation over religion were also important in the development of German Idealism, and figures such as Johann Wolfgang von Goethe and those involved in German *nature-philosophy*—a project that sought to understand Nature as a whole— also contributed. Many of

[1627] Curtis, 76

those involved in German Idealism are also considered to be Enlightenment figures to some extent, as can be expected from a group so influenced by Spinoza.

In their opposition to the Moderate Enlightenment, and the atheism of the *philosophes*, the Romantics both set their aim at some legitimate targets and neglected the importance of the Radical Enlightenment, which itself maintained some of the concerns that would be expressed by many of the more popularly-oriented Romantics (and from which the socialists would come). Many of the Romantic concerns were republican, liberal, or radical, just as in the Radical Enlightenment. But in their rejection of Reason as the most important of the human faculties, and in embracing sentiment and sensibility, emotionalism, aesthetics, and idealism in its place, they would necessarily be an important force of Counter-Enlightenment.

Even to the protest of, but also thanks to, some of the Romantics, social science had grown in importance with the appearance of economics and sociology, and social philosophy and humanism had also made its strides. This was inspired greatly by empirical economists such as the Physiocrats,[1628] Adam Smith, David Ricardo, and Thomas Malthus; and positivist and materialist sociologists such as Auguste Comte, Pierre Proudhon, Herbert Spencer, and Karl Marx. Thinkers such as Ludwig Feuerbach (and later, William James) had contributed toward a more grounded look at humanity and its belief systems, advancing secular philosophy through materialism and pragmatism, and the sociology of religion and psychology of mystical experiences.

Ethnology would be forwarded by people such as Adam Kollar, Samuel George Morton, Josiah Nott, Ephraim Squier, among others, and the American School of anthropology flourished. Evolution by natural selection of inherited characteristics would begin to gain favor with the public with the appearance of naturalists and biologists such as Etienne Geoffrey Saint-Hillaire,[1629] Robert Chambers, Jean-Baptiste Lamarck, Erasmus and Charles Darwin, Herbert Spencer, Alfred Russell Wallace, etc. who argued variously for the interrelatedness of all lifeforms, for inheritance of traits, natural selection, and society's nature as an organism. Evolution argued that a species could change along its path or turn into something completely different altogether. In part, evolutionary theory grew from and was supported by paleontologists and geologists like Charles Lyell. But, Rudolf Rocker says,

> Among the forerunners of the modern theory of evolution as it found expression with Darwin and his numerous successors, the French natural philosopher, Buffon, deserves especial regard, because [...] he demonstrated from practical examples that alteration of plant and animal species can arise from many causes—his idea being quite the same as Darwin's was later. Buffon recognized also that the process of evolution can never reach a definite end, and deduced from this that science would be able by tests and observations to establish beyond question certain manifestations of it. It is, therefore, easy to understand how a man of such splendid gifts could have such a great influence on thinkers like Goethe, Lamarck and Saint-Hilaire.[1630]

Socialism, the belief that civil society should be the locus of economic power and influence rather than a ruling class, despite its often being seen at odds with liberalism, would develop as a trend within radicalism, becoming its offspring much as political radicalism had become the offspring of liberalism. Both radical liberals and utopian socialists were found together among the Chartists. Contributors at

[1628] Whose influence from Taoism gives us the term *laissez-faire*, meaning "*wu wei*," or "influence without effort"
[1629] Hillaire held to a saltationist theory of evolution whereby monstrosities can establish new species by being passed along generationally and finding adaptive uses
[1630] Rocker[1]

Britannica define the Chartists, in "Chartism," as a "British working-class movement for parliamentary reform named after the People's Charter," and say that it was

> the first movement both working class in character and national in scope that grew out of the protest against the injustices of the new industrial and political order in Britain. While composed of working people, Chartism was also mobilized around populism as well as clan identity.[1631]

The central concern for socialists regarding liberalism is its perceived approach to property. Classical liberalism is often associated with private property rights, a concept often said to have been given philosophical justification by John Locke and opposed, at least semantically, by socialists. But, as Leon P. Baradat tells us, "[t]*he roots of both capitalism and socialism spring from common soil*." Locke, while supporting the personal and individualized control of property, did not support its monopolization. His famous proviso suggests that property-ownership be restricted to what is equitable, or by how much is left for others to have also for themselves. He says, in the *Second Treatise of Government*,

> Nor was this appropriation of any parcel of land, by improving it, any prejudice to any other man, since there was still enough and as good left, and more than the yet unprovided could use. So that, in effect, there was never the less left for others because of his enclosure for himself. For he that leaves as much as another can make use of, does as good as take nothing at all. Nobody could think himself injured by the drinking of another man, though he took a good draught, who had a whole river of the same water left him to quench his thirst. And the case of land and water, where there is enough of both, is perfectly the same.[1632]

John Locke suggested, in the distribution of the commons, that one should not take more land than would be left for others to use after doing so. Baradat says that "Locke considered property less important than human values," and that despite the fact that "he thought that people should normally be allowed to gather property without interference from outside agencies, he clearly believed that *property accumulation should be limited*." He says that "Locke held that no person should be allowed to accumulate more property than could be used before it spoiled," that "people should not be able to exercise their economic right to such an extent that others were denied the same rights," and "no individual should accumulate so much property that others are prevented from accumulating the necessities of life." Not unlike Mill's later "Harm Principle," Locke reasons, says Baradat, that "society could interfere with an individual's accumulation of property if in so doing the right of others to accumulate property would be protected," and that "this principle forms part of the bridge between classical liberalism, which is linked to capitalism, and utopian or humanitarian socialism."[1633]

During the Middle Ages, radical peasants and others had rioted against feudal tenure, high rents and taxes, and enclosure. Early modern radicals such as Gerrard Winstanley and Thomas Spence had believed in the common ownership of land. Winstanley wanted to work the land in common in agricultural communes, while Spence had supported the taxation and redistribution of the land's rent by democratic parishes. But land reform extends back before Spence and even Winstanley, as many peasants during the feudal ages fought against feudalism or for rights of smallholding. People such as the Physiocrats, Baruch Spinoza, Nicholas Barbon, John Locke, Thomas Paine, Adam Smith, Thomas Jefferson, John Stuart Mill, and Henry George, would later support similar ideas. To some degree or

[1631] Lotha, Sampaolo, et al.
[1632] Locke, 21
[1633] Baradat, 61

another, all of these thinkers considered the issue of land rent to be a matter worth sorting out, and oftentimes by way of communal use, a tax on the land, or through community-leasing, methods of putting the value of land back into the hands of common people. Some radicals, however, would come to prefer smallholdings more akin to private property or freeholding, similar to an individualized allod limited by the amount that was actually being occupied and used. This, however, poses a problem of what constitutes "use" and the length of absence necessary for someone to squat a given property. Both positions are rooted in the idea that land should be possessed by those who are occupying and using it, however.

A bit Romantic sometimes (particularly in offering utopian visions, but also in their opposition to commercial materialism), but making some of the first logical strides in social science as well (having a tangled relationship to the emergence of sociology), socialism would take on a number of forms, which ranged from individualism, to associationalism and cooperativism, to central planning and full-on communism. What united the socialists was a desire toward the widespread distribution of property, whether that be through individualization, usufruct, or collective ownership. The socialists did differ in their preferred methods of ownership, though. Communism would tend to centralize control into the hands of a given community, its processes, and its officials. Individualism supported the independent businessman and craftworker. Cooperativism would promote the assembly of voluntary associations with equitable outcomes and shared control.

"*Utopian socialists*," as Friederich Engels called them, wanted to bring about a socialist society without the use of a revolution, and tended toward communism and cooperativism. Among the ranks of important utopian socialists were Saint Simon, Charles Fourier, Robert Owen, Jean-Baptiste Andre Godin, Auguste Comte, and Victor Considerant. *Revolutionary socialists*, on the other hand, believed that a revolution was necessary to bring society toward social change. Revolutionary socialists included the Illuminati, Sylvain Marechal, Gracchus Babeuf, Phillipe Buonarroti, and Louis Blanqui. They typically wanted to force communism onto society by way of a violent revolution. Karl Marx and Frederiech Engels, whose distinctions we are using, would follow with their particular brand of revolutionary and so-called "*scientific socialism*," a term they were wrestling from Proudhon for the sake of their neo-Babouvism. Anarcho-communists would also be influenced greatly by neo-Babouvism. The *actual* scientific socialists, however, like Proudhon, had been the Ricardian socialists that Marx correctly compared Proudhon to, and contential versions of their efforts such as those among the associationalists and early Mutualists. The true scientific socialists, they focused on economic betterment and gradual change through natural processes expediated through conscious evolution. *Christian socialism* would be continued by people such as Frederick Denison Maurice.

The early socialists did not refer to themselves as such. Rather, *socialism* was a name put on the socialist thinkers retrospectively. The first to use the term was Pierre Leroux, in contrast to *individualism*. Instead, the socialists had referred to themselves variously as *industrialists*, *co-operators*, *sociocrats*, *positivists*, *communists*, *democrats*, or as a number of titles.

Several movements developed that wanted to limit the abuses of socialism, including associationalism, social individualism, producerism, pluralism, and voluntaryism. Some of these, particularly individualism, found themselves connected to semi-Romantic outlooks like Unitarian *transcendentalism*, which stressed the importance of individuality, sometimes to the point of vice. *Associationalism*—the view that most socioeconomic functions are carried out best by voluntary, democratic associations— and the related *pluralism*—the view that an equilibrium is to be derived from competing outlooks—were currents to be found among thinkers such as Alexis de Tocqueville, Pierre Leroux, Pierre Proudhon, and Emile Durkheim; John Neville Figgis, G.D.H. Cole, and Harold Laski;

and Otto von Gierke. The *social individualists*—individualists who believed individualism to be a societal good or moral necessity— tended to come from the Owenist movement and from transcendentalism, such as James Elishama Smith and Josiah Warren, who rejected Owenite socialism in favor of individualism, and like Ralph Waldo Emerson, Henry David Thoreau, Theodore Parker, William Greene, all of whom maintained some degree of socialism in their desire to solve "the labor problem" by making resources more available.[1634]

It was the *Second Socinian Controversy*,— otherwise called the *Unitarian Controversy*— that would become a major impetus for the mainline of the Second Great Awakening, which was an extension of the Age of Sensibility. The Unitarians had become a significant religious force in the early United States, such that John Adams and John Quincy Adams had been Unitarians, and Thomas Jefferson had asserted that they were likely to basically become the religion of the United States at large. Their influence was especially strong by way of their having gained influence over the Harvard Divinity School and among the Federalists. This was the cause of the controvery, which had spread across the country. The Socinian, or Unitarian, Controversy was about the theology and influence of Unitarianism in the country. Unitarians had been particularly invested in Radical Enlightenment ideas, and the Second Great Awakening was, in part though not in whole, a reaction to the rationalism of Unitarianism, to which Unitarianism would respond with transcendentalism. It seems that some among the Unitarians, despite their Radical Enlightenment proclivities, and largely acting from within Freemasonry, had compromised with some Counter-Enlightenment as well as some Jewish Enlightenment efforts,[1635] giving rise to the Moderate Enlightenment impulses behind the American Revolution. William Ellery Channing was, perhaps, the major source through which American Unitarianism was emanated after the American Revolution, becoming famous for his exposition of "Christian Unitarianism." He maintained a kind of "middle way" between the emerging liberal and conservative strains in Unitarianism. He held that Reason might be a source of religious revelation. *American Philosophy: An Encyclopedia*, by John Lachs and Robert Talisse, places Channing among those who "took a more pantheist or pandeist approach by rejecting views of God as separate from the world."[1636] Andrew Norton had been called the *Unitarian Pope* for his being widely-recognized among Unitarians. Early on a founder of liberal Unitarianism, which supported rationalism, he nonetheless came to oppose transcendentalism.

The *transcendentalists*, largely coming from Unitarianism, had themselves been Romantic in some respects, though—themselves coming from the Radical Reformation and Radical Enlightenment— their Romanticism was particularly friendly toward Reason and science in relation to others. They focused on the transcendence to be gained in acquiring wisdom through intuition and natural science, experiencing simplicity and beauty in Nature, living an authentic life (ranging from Christian communism to voluntaryism), being self-reliant, and believing in the inherent goodness in people. Thinkers important to transcendentalism include Friedrich Schleiermacher, Immanuel Kant, Ralph Waldo Emerson, Henry David Thoreau, Theodore Parker, Amos Bronson Alcott, William Henry Channing, Margaret Fuller, and others. Transcendentalism would also take some influence from major Counter-Enlightenment sources

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[1634] William Maccall, The Ricardian Socialists, Wordsworth Donisthorpe, Herbert Spencer, Henry George, Bolton Hall, Ralph Borsodi, and Charles-Auguste Bontemps would also fit variously into the category of social or cooperative individualism, as would the *voluntaryists*—individualists who tolerated private hierarchy within *laissez-faire* legal relations—such as Gustave Molinari and Auberon Herbert. *Producerism*—an ideology favoring the productive members over the idle members in society—would define the *working class* widely enough to include small employers, as was done in the *Knights of Labor*, an early labor union.

[1635] Unitarians have long been called "Judaizers," and John Toland, a Socinian, was among the first advocates for equal political rights for Jews

[1636] Lachs and Talisse

such as the Swedenborgians. Ralph Waldo Emerson famously said, as popularly quoted, that being "yourself in a world that is constantly trying to make you something else is the greatest accomplishment." Providing a nice summary statement of transcendentalism, combining love of Beauty and Wisdom, he says that "[t]hough we travel the world over to find the beautiful, we must carry it with us or we find it not." For Emerson, transcendentalism meant "[t]o laugh often and love much; to win the respect of intelligent persons and the affection of children; to earn the approbation of honest critics and endure the betrayal of false friends; to appreciate beauty." For Thoreau, transcendentalism had a strongly individualist spiritual-political aspect. He said, in *Civil Disobedience*, that "[t]he only obligation I have a right to assume is to do at any time what I think right," and that "[a]ny man more right than his neighbors is a majority of one already." After all, "[i]f a plant cannot live according to its nature, it dies; and so a man." For him, it was clear, "[d]isobedience is the true foundation of liberty. The obedient must be slaves."

About the same time as the Unitarian Controversy, concerns about Freemasonry were rising. A particularly influential anti-Mason, William Morgan, once a Mason himself, had disappeared after he had set about exposing the secrets of the fraternity (now under the influence of the Rosicrucians and Jesuits) in a book he planned to publish. He was denounced by the Masons. After facing arsons against his newspaper office and print shop, Morgan had been arrested, bailed out, and arrested again for very questionable reasons. A *posse* of men convinced the jailer's wife to let Morgan out, after which he disappeared.[1637] This would become known as the *Morgan Affair*. It would become a major rallying point for anti-Masons, who had felt that the fraternity had maintained a secret grip on elections and other aspects of government. John Quincy Adams, a Unitarian, would become a leader of the Anti-Masonic Party. His father, John Adams, also a Unitarian, had previously described the Boston Caucus as shadow governments, or "smoke-filled rooms," wherein town officials were selected before being formally elected by the Sons of Liberty in the Town Meetings. He'd helped arrange them, so he would know.

The Unitarian Controversy and the Morgan Affair would be followed by a Second Great Awakening. In a way, one might see the Unitarians as having played a role in forming a Radical Second Great Awakening akin to the Radical Enlightenment, to which the larger Protestant community responded against it with the more famous Moderate Second Great Awakening. And the Freemasons seem to have played something of a counter-Awakening at this point, having long been infiltrated by now.

The *Second Great Awakening* had been a religious revival movement, much like the first one, but it was now capturing the popular revolutionary spirit left over from the Revolutionary War, and so maintained a popular, revolutionary outlook. Church membership, especially for men, had started to decline during the American Revolution, thanks in part to Enlightenment ideas. Church leaders found, just as in the First Great Awakening, that apocalyptic Hellfire sermons was a means of increasing church membership and faith in Christ. This changed their dystopian outlook on the future of the churches to one of utopia. Evangelicalism was increasing. Kentucky Camp Meetings brought thousands of people together for lay-led worship and study, whereby outsiders of the more official denominations gained significant influence. Bible School and Bible Societies came around. Francis Asbury and Thomas Coke, circuit riding preachers, travelled everywhere to preach, teaching that it was important to choose God within the context of their new American freedoms. The spirit of the Second Great Awakening was one of using one's new social freedom responsibly, to use it to grow spiritually closer to God or Christ, rather than as an excuse to be decadent and sinful. Second Great Awakening preachers typically embraced

[1637] He is presumed by many to have been drowned in the Niagara River, and there are allegations of a confession by Henry L. Valence on his deathbed of having participated in the murder

American freedoms, but stressed the need to make good choices nonetheless. Preachers of the period stressed personal responsibility and hard work, in a Calvinistic fashion described by Max Weber in his concept of the *Protestant Work Ethic* that he styled as the *Spirit of Capitalism*. The Second Great Awakening, as with the former, continued the trend of Protestant anti-Catholicism. Preachers such as Charles G. Finney encouraged achieving perfection on Earth. In the spirit of the Revolutionary War, the Second Great Awakening opposed undemocratic church hierarchies and clerical control, was very individualistic, populist, egalitarian, and accessible, and took place largely in fields and especially at camp meetings, which became a harbinger of the Second Great Awakening. Protestants were becoming increasingly skeptical of the good nature of government as well as of Freemasonry. The Presbyterians and Congregationalists, among other more traditional groups (among Protestants), tended not to accept the Second Great Awakening, which was led primarily by Baptist and Methodist circuit preachers. In Scotland, however, the Presbyterian Thomas Chalmers had argued in favor of the action of supply and demand for religion, the idea that religions and religious institutions could be freely subscribed to and that, thereby, could be subject to the forces of the marketplace. This was being taken seriously by the many Protestant sects in America. Many at this time had started to cross the Appalachian Mountains, over into the Midwest, but also going Southward into the Deep South, in wagon trains.

Romanticism had influenced socialism and even liberalism, and, in part, gave birth to transcendentalism, but perhaps the most prominent political fruit of Romanticism was nationalism,[1638] and Romanticism tended to reinforce the nationalistic sentiments that would give way to the *Spring of Nations*, a period of nationalistic revolution affecting much of Europe.[1639] Despite their concerns with the Enlightenment, many of the nationalist movements continued to push for Enlightenment political ideas such as republicanism, liberalism, and radicalism, and some of these movements continued in some respects independent from nationalism. And much as the French Revolution had been under the influence of Rousseau— arguably a Counter-Enlightenment figure— many of these movements were composed of populist sentiments about Enlightenment ideas. Most of the revolutions would end up failures that would fall to reactionary forces, but they would have a lasting impact on European society, as by reducing serfdom and feudalism, and eliminating some absolutism.

Romanticism, social science, socialism, and nationalism would stand ready to point out the problems of modernity as unleashed by the Moderate Enlightenment, and the turmoils of the working class under capitalism. Mutualism would rationally assimilate these, along with liberal economic insights and classical republican sentiments, into a potentially working, Radical Enlightenment alternative to the fruits of its Moderate imposter.

Common Sense Realism

Romanticism received a strong pushback from Realism, which stressed the importance of Reason over sensibility. Romanticism had come from aristocratic or Counter-Enlightenment elements to be found in Jean-Jacques Rousseau and the Moderate Enlightenment thinkers such as Adam Smith and Immanuel Kant, kicking off the proto-Romantic Age of Sensibility. This movement, sensibilism, was associated with sensibility— in contrast to Reason— and with emotional sensitivity. Sensibilism would form one of the leading characteristics of Romanticism. But it would come up against forces within Realism. *Realism* itself was a reaction to the early Romanticism coming out of the Age of Sensibility, including Great Awakening ideas such as pietism, evangelicalism, and transcendentalism. It had its modern

[1638] *Postmodernism*, an outgrowth of Romanticism, would tend to produce fascism (including neo-Marxism), which tends to focus on "identity" groups

[1639] Following the *European Potato Failure* and *Panic of 47* around the end of the Little Ice Age

origins, perhaps, in the *Scottish Common Sense Realism* of Thomas Reid, which would go on to influence others such as the common sense thinker Thomas Paine.

Thomas Reid was something like a moral axiomatist. He believed that there were certain moral first principles, plural in number and irreducible to one another, that were imprinted on the mind by God as being self-evident, the denial of which was, as he saw it, ridiculous. He allowed, however, and like the sensibilists, that social experience and Reason fine-tuned the senses that— unlike the empiricists— he held were also informed by inherent axiomatic truths. For Reid, along with self-evident truths, one could perceive the world directly through sense experience. And while the use of only one of the senses could seem to be contradicted by another in some instances, through the use of our combined senses we can have a trustworthy experience of the world, a kind of consensus of our senses.

In terms of his politics, Reid, often considered a utopian, was something of a liberal communist or market socialist, in that he opposed private property but supported a degree of market deregulation and the elimination of anti-usury laws, anticipating Proudhon, who seems to have cited Reid somewhat favorably. What was most radical about the philosophy of Reid, perhaps, is that his idea— as he put it in *Essays on the Intellectual Powers of Man*— "puts the philosopher and the peasant on the level, and neither of them can give any other reason for believing his senses than that he finds it impossible for him to do otherwise."[1640] This idea played into American Revolutionary thinking.

Jonathan Israel orients Scottish Common Sense Realism, such as that of Thomas Reid, outside of the Radical Enlightenment, due to Reid's conception of morality as "knowledge of truth prior to sense."[1641] Jonathan Israel says that "[r]adical thinkers [...] rejected 'moral sense' theory especially because of its assumption that the soul exists as a separate substance, sensibility, or entity from the body and because moral sense philosophy was always coupled with efforts to restrict the scope of reason." I'm inclined to agree with the last part of his statement, that it was seen as an assault on Reason. However, I disagree with Israel on the extent to which the radicals rejected sensibilism on the grounds that I believe Israel to be fundamentally mistaken about the nature of Spinoza's philosophy: Spinoza's view was not physicalist but neutral monist, orienting the physical-material in one of the two known attributes of Substance, that portion which is extended.

Spinoza, of course, held that *Substance*— that to which everything can be attributed or reduced— contains an infinity of attributes of which we are aware of only two, Thought and Extension. All of the known modes and their own qualities (also called *modes*) can be reduced to these two attributes. Israel says that for "Diderot, Helvetius, and d'Holbach, like Spinoza, every 'sense' must inhere in something physical,"[1642] but this is not necessarily the case with Spinoza, because something like a moral sentiment is likely to be oriented, as with imagination, in the attribute of Thought. While our sensation of Extension certainly has to do with the physical world, our moral sense is oriented in our mind. Of course, for Spinoza, a proponent of *psychophysical parallelism*—the idea that mental and physical happenings are coordinated without causal interaction— a change in thought may correspond with a change in the material world, but not as a matter of pure physics. Instead, their related occurrences must be sourced in Substance, which both can be reduced to.

Jonathan, an atheist, is quick in his efforts to imply that Spinoza was something of a crypto-atheist, much as he was claimed to have been by the authorities; but as a devout pantheist myself and having a historical interest in the metaphysics of the pantheists I am inclined to read Spinoza's pantheism as

[1640] Reid
[1641] Israel[1], 179
[1642] Israel[1], 178

being genuine. And, as such, I believe it is a mistake to categorize Reid outside of the radical tradition simply because of his moral intuitionism. While Reid may be mistaken himself about Spinoza and necessity, he was nonetheless radical in his common sense approach, to the extent that *radical* means "getting to the root."

Reid was critical of the mechanistic philosophy, suggesting that the limits of mechanical reason began with the philosophy of the mind, that science could not figure out what occurred between making a decision and the moving of one's muscle. Further, Reid praised the Jesuits in some of their pursuits. In criticizing the mechanical philosophy and speaking favorably about the use of common sense experience he has friends in the Radical Enlightenment camp, but in posing morality as something that is axiomatic, and deriving from that religious dogmas, he does seem to fit into the Moderate Enlightenment. But it must be understood that this is not because he did not meet the qualifications of Spinoza's apparent "atheism" and apparent "materialism" or "physicalism," as Israel might suggest, themselves quite spurious claims to make when one understands Spinoza's philosophy correctly.

Israel, while not confusing Reid for one himself, places Reid with the sensibilists, with the British empiricists, in the Moderate Enlightenment, but this is not so simple. Not only did Reid disagree with the British empiricists, the *Stanford Encyclopedia of Philosophy* article on "Reid's Ethics" suggests that his "moral philosophy does not fit neatly" into the empiricist vs. rationalist "scheme of classification." The author says that "[i]t is neither a version of rationalism nor sentimentalism, but an attempt to blend those features from both these traditions that Reid finds the most attractive."[1643] Israel does acknowledge that there is a difference in Reid's views.

One of the major differences between the rationalists and empiricists seems to be between the role of conscience[1644] and that of moral sentiment. *Conscience*, as the rationalists tended toward, tended to be presented as Reason acting to deduce from principle the best course of action, whereas *moral sentiment* was based on the idea that humans had a certain kind of sympathy or regard for their fellows, discovered inductively, and that these in the aggregate tended toward mores regarding right from wrong behavior. Reid's Common Sense Realism was something of a middle position, in that Reid held that some truths were simply self-evident and beyond rational contradiction as well as conception.

Like the empiricists, Reid was in favor of objective reasoning, but unlike the empiricists, and as Spinoza has been claimed to have done, he believed this reasoning to be direct and to produce a true awareness of the world, an idea that would latr be picked up by direct-realists such as the pragmatist William James. In this respect he has some affinity with the rationalists also, who also believed the individual to have direct connection to reality. Common Sense Realism and rationalism tended to win out among the radicals over empiricism, though empiricism would certainly have its advocates, as can been seen in the eclecticism or associationism of Joseph Priestley and David Hartley. Richard Price would be compared to Thomas Reid as well as to the rationalists, and Thomas Paine would pick up the Common Sense Realism position. Perhaps most of the radicals would take to a position that could be described as *Common Sense Rationalism*, whereby stimuli revealed by the senses were met by Reason and considered alongside "self-evident truths." This would, nonetheless, be tempered by a certain extent of skepticism, perhaps fueled by sense experience that contradicted the claims of political authority.

Realism would be expressed strongly in the arts, particularly among the literary Realists and the Realist painters. Mary Wollstonecraft (wife of William Godwin) and Jane Austen, for instance, would counter

[1643] Stanford Encyclopedia of Philosophy
[1644] "Moral sense"

the Age of Sensibility from a Radical Enlightenment or Realist perspective in their novels, such as *Mary, the Wrongs of Woman*, or *Sense and Sensibility*. Wollstonecraft and Austen had understood sensibility and sensitivity to be problematic for women, who might otherwise be considered equal with men if they went about developing their reasoning capacity. Anarcho-feminists such as Emma Goldman would make free thought arguments in favor of women's equality, but also argued against sentimentalism, much as Wollstonecraft and Austen, though in nonfiction rather than in fiction. Realism was generally associated with the working classes— peasants, artisans, small shopkeepers, common soldiers, and etc.— and artists. Realist painting— stressing the lives of common people like peasants and laborers and the lower middle class, and an aesthetic of idyllic pastoralism and the countryside— would be kicked off by people such as Gustave Courbet, Mutualist and friend of Proudhon, and by Kathe Kollwitz and cooperative movements such as the *Peredvizhniki*, a Russian art movement, inspired by thinkers like Nikolai Chernyshevski and Vissarion Belinsky.[1645] Courbet is also understood to be the father of modern*ist* art, art that affirms the values of the Enlightenment, although painters such as Francisco Goya have been seen as proto-modernists. Katheryn Calley Galitz, for instance, in "Gustave Courbet (1819-1877)," says that "[t]hrough his powerful realism, Courbet became a pioneering figure in the history of modernism,"[1646] speaking especially of his efforts beginning with his Pavillion of Realism (though his realism had begun before that). Courbet was acknowleged early on in this role by people such as Emile Benassit, as in his character drawing, *Master Courbet Inaugurating the Studio of Modern Painters*.

It must be understood that the radicals, in their wariness of the focus on sensibilities and sentiments, were not rejecting these things outright. Indeed, Herbert Spencer acknowledges these things, and, like most of the rationalists or radicals, grounds them in Reason, suggesting that the sensibility toward individual liberty is the most fundamental of them all. Reason can tell us which of the sensibilities we should prioritize. Herbert Spencer had been greatly influenced by sensibilism, taking to many of its arguments. For Spencer, moral sensitivities and emotional sensibilities were certainly at play in the world, but it was important not to forget which of these was most important for human flourishing, and that was the sensitivity toward another individual's liberty. However, he was also a rationalist and necessitarian, a man of conscience. So much so that John F. Yoder writes, in *Herbert Spencer and His American Audience*, that "[a] critic in Harper's Monthly worried that Spencer's abstruse style could lead to misunderstandings, and maintained that Spencer was not an atheist or skeptic, but a pantheist and Realist who founded knowledge on intuition."[1647] Spencer maintained that our experience in the world was much like that described by the empiricists (including positivists such as Auguste Comte) and sensibilists, but held that there was also a metaphysical necessity at play. This allowed him to address his own sensibilism with Reason, and to consider it in evolutionary terms. This would unite rationalist conscience with moral sensitivity. Like Spencer, Proudhon would also maintain a philosophy that can be considered to be both positivist and rationalist. Godwin, before them both, also maintained something of an eclectic or midway position. Godwin is a likely source of Spencer's necessitarianism, something he shared with Joseph Priesley as well.

While realism was a modernist reaction to the Counter-Enlightenment Romanticism coming from sensibilism, transcendentalism, with its focus on wisdom and experience of Nature as a means of transcendence, was not found necessarily at odds with Realism the way that other forms of

[1645] Also in Russia was Timofei Bondarev, a peasant philosopher who had inspired Leo Tolstoy. He had been born a serf before joining the military, then becoming a Sabbatarian, then farming and teaching at a school that he had founded. His philosophy was based on a concept he called "*bread labor*," that everyone must work for the bread one consumes. He wrote a book called *The Triumph of the Farmer of Industry and Parasitism*.
[1646] Galitz
[1647]Yoder

Romanticism obviously were, but actually came together with Realism in figures such as Walt Whitman, who was simultaneously a transcendentalist and a Realist. Like many of the transcendentalists, Whitman was also a pantheist, believing God to be not only transcendent but also immanent.

New Religion and Greater Awakenings

The Second Great Awakening had been met also by a *Great Dissapointment*. William Miller, a Baptist, and one-time Freemason, had also held onto millenarian beliefs, and said that he had figured out— based on a prophecy from "Daniel" in the *Bible*— the day of the Second Coming of Christ, or the *Advent*. Under his leadership, many Millerites— followers of Miller— started preparing, cleaning up their lives and getting their acts together. But come the time of the Advent, they were met with, you guessed it, Great Dissapointment. This Dissapointment fractured the Millerites, with some becoming Quakers, others becoming Shakers, and the core of Millerites becoming Adventists.

Shakers, or *Shaking Quakers*, were an offshoot of Quakers that, in something of a Gnostic manner, believed it to be wrong to have children in a sinful world like ours. As such they avoid sex. They became known for their shaking as a means, they believed, to relieve oneself of what would otherwise be sexual tensions. The Shakers believed Christ came back in the form of a woman, "Mother" Anne Lee, their leader. The Shakers, who pseudomutualist Sara Horowitz counts as being "[M]utualists," but are more appropriately considered proto-mutualists or associationalists, are known for their having had outstanding standards of craftsmanship, having become flagship American carpenters, in comparison to the "shoddy" furniture produced by other countries and more commercial-centered interests.

Despite the Dissapointment, many at the core of Millerism felt that they had benefitted from sharing in a community that was actively cleaning up its act for the coming of Christ. They felt that by embracing the posture of expecting the return of Christ, it provided immediacy in living the Christian life. So, many Millerite congregations continue to this day living in such a way. These include congregations such as the Adventists, whom are typically Saturday Sabbath-keepers and maintain a restricted diet, as by refraining from pork and shellfish, or even meat and sometimes all animal products at large (as is the case with some die-hard Seventh-Day Adventists). *The Seventh-Day Adventists*, a particular tendency within Adventism, are worth mentioning— perhaps most pertinently for the sake of this study— because of their having almost officiated a pantheist theological doctrine within their church. Known as the *pantheism controversy*, but distinct from the one involving Mendelssohn, Dr. John Harvey Kellogg— relation to Will Keith Kellogg of the cereal fame[1648] — was trying to get the Church to officially adopt a pantheist theology. But the Church's prophet, Ellen G. White, violently opposed his proposal, and for this reason it was not adopted and a schism was created with Kellogg. Nonetheless, Kellogg's famous health center, or *Sanitarium*, and his *Morningstar Farms*[1649] remained connected to Seventh-Day Adventism. Ellen G. White had maintained that the Waldensians— called *Luciferians* by the Catholics— had been predecessors of the Adventists, for their having had worshipped on Saturday.[1650] Adventists largely maintain a vegetarian diet, for which they have been attributed to being the longest-living population on the planet.

Also coming out of the Second Great Awakening was the Church of Latter Day Saints, otherwise known as *Mormons*, whose faith is often known as *Mormonism*. Joseph Smith, the founder of the Mormon Church, was a Freemason who was said to have been visited by a being and given golden tablets, from which comes the doctrine of the Mormons. They teach that after the crucifixion and resurrection of

[1648] Kellog's corn flakes were originally created as a suppressant of sexual urges, an *anaphrodisiac*
[1649] *Morningstar* refers to both Jesus Christ and to Lucifer in the *Bible*, among other things
[1650] Some critics of Judaism and Adventism say that *Saturday*, or "Saturn's Day," is likewise "Satan's Day"

Jesus Christ in the Old World that he had come to visit the New World, so that the native populations could too have salvation. Much of their divergences from mainstream Christianity have to do with their beliefs about the New World as well as about heavenly dynamics, such as doctrine regarding Heaven and astronomical bodies and their place in religion. Mormons believe that at least some of the Native American peoples had come from Ancient Israelite sources, particularly the Jaredites, Laminites, Mulekites, and Nephites, as named in their holy scripture, *The Book of Mormon*, which they treat as secondary to *The Bible*. The Mormons, who were of Anglo-Saxon stock, decided that their promised land was in the Great Basin in what would become the State of Utah, named after the Ute people who occupied the area along with Shoshone and others. These Latter Day Saints seem to have noticed that they had ancient connections to the area.[1651] Naturally, as the Mormons started to colonize Utah, tensions arose between the Mormons and the natives, including warring. But the Mormons started to co-opt the natives into their religion, teaching that they were long lost relatives, and that the Native Americans were members of the Lost Tribes of Israel. *Sagwitch*, for instance, whose name means "speaker," perhaps of relation to the Saxon role of lawspeaker, was a famed Shoshone chieftain who would become an elder of the Church of Latter Day Saints. While populating the state of Utah, the Mormons followed the leadership of Brigham Young, and practiced polygamy, wherein Mormon men have maintained multiple wives, as did Father Abraham. Mormons also believe in baptizing the dead.

Jehovah's Witnesses, formed by Charles Taze Russell and Nelson H. Barbour, are a Biblical unitarian and millenarian denomination of Christianity that believes that God is the only solution to human problems, and who are known for avoiding holidays and for evangelizing on people's doorsteps. They are religiously opposed to the saluting of flags, saying pledges of allegiance, and singing anthems, which they suggest are akin to idol worship. It is very conservative and has some aspects of Anabaptism, but is evangelistic.

Some like to distinguish between the Second and a Third Great Awakening. The *Third Great Awakening* was characterized by increasing Progressive social movements and by new religious movements, some of which were completely outside of Christianity. Having been disappointed by Adventist movements, its focus turned to the idea that the Second Coming of Christ was to follow after the reformation of life on Earth. Overall, the Great Awakenings were Romantic, Counter-Enlightenment projects. But nonetheless, critical thinkers in them would gravitate toward Mutualism at times. Those who took their Christianity seriously, and, like true *heretics*, thought for themselves, would become Dissenters of their own Nonconformist congregations. The Radical Counter-Enlightenment would also produce its share of new religious influence.

Led greatly by the efforts of Leo Tolstoy, Christian anarchism would grow to become a significant movement. Tolstoy's Christian belief that the *Kingdom of Heaven is Within You*, also the title of a work of his, inspired many to live a life that they believed to help Heaven to be lived on Earth. Many Tolstoyan communities were established. Tolstoy's philosophy, which was also friendly toward Mutualism and *Georgism*—the philosophy of Henry George— would go on to inspire Mohandas

[1651] Remember, *Shoshone* and *Saxone* are not so far apart, lexically speaking. Interestingly enough, there is a Shosha River in Russia that flows into the Ivankovo Reservoir and Shakovskaya area. And *Shoshona* is a popular Jewish name, from which Suzanna and Susana are derived. Also worth mentioning, The "Ancestral Whispers" project has reconstructed the face of a Scythian woman from Tuva, producing a specimen that looks very much like a Native American, if not Shoshone in specific. I have been unable to locate the artist's name. Further, Sacagawea was the Shoshone guide of Lewis and Clark. Notice the name, *Sacagawea*, similar to *Saka* or *Sacae*, and meaning "she who carries a burden," perhaps with *gawea* meaning "she" or "woman" and the burden referrring to *saca* whatever that may mean, seemingly referring to the burden or judgement of the law, as *saca* meant in primitive Siberia,"the law" or "judgement." *Sacagawea*, then, may translate to "Saca woman." Another rendition of her name was "Sakakawea."

Gandhi. Gandhi—perhaps named after the Jat tribe or gotra— was an opponent of the Indian caste system and an Indian nationalist who promoted the concept of *swaraj* or "self-rule," related to the Jat system of *panchayati*. Some suggest this is a concept of stateless village democracy. For Gandhi, self-government was not something that could be forfeited for the sake of "good government," because government was necessarily a symptom of the people's passivity and a sign that spiritual growth was called for. Through Gandhi, the Georgist Martin Luther King, jr. is said to be inspired in his civil rights efforts. While Martin Luther King, jr.'s efforts are understood to have been a major impetus behind the Civil Rights Movement, he was becoming more class conscious later in his life.[1652] The *Catholic Workers*, such as Ammon Hennacy and Dorothy Day, would also promote a Christian anarchism in support of the social teachings of Pope Leo XIII, known as *distributism*, focusing on the promotion of widespread property ownership and family-scale economics. They established *houses of hospitality*, such as the Joe Hill House of Hospitality, in which community services are provided to those who can benefit from them, often support to community organizations, the homeless, widowed, orphaned, single mothers, or etc.

Coming out of Freemasonry during the Great Awakenings was a range of new occult ideas. *Occult* refers to any kind of magic, alchemy, astrology, or other supernaturalistic or preternaturalistic ideas like that. Protestantism and Anabaptism had long formally separated themselves from Freemasonry and the occult, and science had grown out of some aspects of it mixed with natural philosophy. But around the time of even the Second, but especially the Third Great Awakening, there had been a growing interest among Protestants in occult ideas such as spiritualism. Some Christians were leaving Christianity for the agnosticism and atheism of the Golden Age of Free Thought, but others were informing their theology by it, or were going instead toward Gnostic and pagan revivalism coming out of Freemasonry, perhaps especially Martinism and Mesmerism.

Spiritualism, like Millerism, Mormonism, and and other movements of the Second Great Awakening, would find a strong presence in the Burned-Over District of New York. From out of Swedenborgian Spiritualism, Allan Kardec would develop the practices of *Spiritism*, which included belief in reincarnation and a desire to combine science, philosophy, and religion. It is from out of these ideas that "talking boards" such as the *Ouija Board* came to be. Spiritists portray themselves as the exoteric variant of Spiritualistic beliefs. These kinds of ideas became increasingly popular as the Second Great Awakening took off, especially within elite circles, such that Abraham Lincoln had even been involved. Robert Owen would become a convert as did Alfred Russel Wallace. These kinds of ideas would be debunked by thinkers such as Joseph McCabe and the escape-artist Harry Houdini, among other magicians and those involved in arts of illusion. William James, the American pragmatist philosopher, seems to have left room for possibility in his *Varieties of Religious Experience*.

The ideas behind Mesmerism would eventually give birth to hypnotism, by way of people such as James Baird, and to *New Thought*, by way of people such as Phineas Quimby, the belief in the magical power of positive thinking. Followers of New Thought often hold that sickness is a matter of one's mental states or way of thinking and of idealistic metaphysics, oftentimes being very pantheistic or transcendentalist in flavor, seeing God as infinite intelligence and spirit as the totality of all things. New Thought has inspired works such as *Think and Grow Rich*, *The Secret*, and *The Power of Now***.** Its proponents believe in magical ideas such as the *Law of Attraction*, the idea that thinking positively makes it such that good things happen to you. *Mind over matter* is a statement coming from out of New Thought. Churches associated with New Thought include Unity Church and the Church of Christ,

[1652] Perhaps becoming aware or getting a hunch that he was being used by synarchists to centralize control into the hands of the state off of his efforts

Scientist. Mesmerism seems to have a relationship to Janet's concept of *automatism*, as mesmerization by others involves dissociation and unconscious action under the direction of others, sharing a relationship also to "zombies" of Voodoo.

Unity Church grew from out of transcendentalism, and styles itself as a church for those who consider themselves to be "spiritual but not religious." It focuses on the positive things in life, suggesting to its members not to get bogged down in regrets of the past or past sins, but rather to look ahead. It purports not to have a dogma.

Christian Science was started by Mary Baker Eddy. Eddy had suffered many health harsdships throughout her years, seeking for answers in many places. She had fallen unconscious when she had slipped on the ice, and was told by her community that she was not going to last. Nonetheless, she persevered, attributing her success to having learned from Jesus how to heal while reading the *Bible*. Mary Eddy Baker had also dabbled in homeopathy, as well as Mesmerism, becoming convinced of the power of positive thinking. She believed that everyone had within them a divine nature that could be tapped into for healing, and that Jesus Christ had essentially been a physician, teaching the healing power of prayer, leading her to form the Church of Christ, Scientist. She'd also written for Oddfellow and Freemason publications. She was perhaps the most famous woman in America for some time. There is a Jewish variant called *Jewish Science*, a reaction to Christian Science.

There would also be a revival of more overt forms of occultism and esotericism, as well as neopaganism, new religions, and perenialism more generally, during the Third Great Awakening, coming out of occult revivalism.

Theosophy, meaning "divine wisdom," is a religion that was established most prominently by Helena Blavatsky, Henry Olcott, and William Quan Judge. It combines aspects of the occult and esotericism, neo-Platonism, Indian religions, Egyptian religions, and others. Theosophists hold to a sun-worshiping emanationist cosmology wherein the ultimate goal of human life is liberation from the cycle of life and death, very similar to and derived in part from Buddhism, but emphasizing a neo-Platonic sort of Absolute. Theosophy taught that there is a group of people who are called the *Ascended Masters*, centered in Tibet but found throughout the world, from whom Theosophists are understood to have derived their learning. These Ascended Masters are said to curate human evolution. Blavatsky had held that there were seven *root races*, or racial stages of human, of which the Aryans are the most recent advancement, though one that will be displaced come the appearance of a new race associated with the reappearance of Maitreya, a Buddhist messiah figure, whose past lives included those of Krishna and Christ.

The *Hermetic Order of the Golden Dawn*, founded by William Robert Woodman, William Wynn Westcott, and Samuel Lidell Mathers, was another source of occultism, largely derived from Rosicrucian inspiration. It was further associated with the "paranormal" and studies of magic and metaphysics, and "theurgical" practices of spiritual development, and stressed hierarchy and initiation into upper levels. At the top were "Secret Chiefs," who were said to control the Order. Perhaps the most famous participant in the Hermetic Order would be Aleister Crowley, who would become famous for creating his own magical order, called *Thelema*. Thelemites practice ritualistic or ceremonial magic, believing magic to be the act by which change occurs according to one's will, oftentimes involving efforts of illusion and self-trickery, the playing of psychological tricks on oneself. They are also transgressive, Crowley himself having promoted homosexuality and pederasty within Thelema. Crowley had claimed to have been a medium for a being called *Aiwass* who had written *The Book of the Law* through him. Another tradition that would find inspiration in the Hermetic Order of the Golden Dawn

was *Wicca*, formulated by Gerald Gardner as a modern-day practice of witchcraft, especially inspired by his understanding of the Celtic beliefs. Wicca, sometimes put into pantheistic terms, otherwise holds to a kind of duotheism wherein a masculine and a feminine deity, the *Lord* and the *Lady*, together preside over the rest of Nature, and see their beliefs as being an Earth-centered or Nature-centered tradition.

The *Traditionalist School* is a reworking of the perennialism of the Renaissance by thinkers such as Renes Guenon, Ananda Cooraswamy, and Frithjof Schuon, among others, perhaps especially Julius Evola. It stresses the existence of an Absolute Truth that all religions together reach at, often in inequal capacity, but nonetheless with the same desire, to get closer to the Divine. Suggesting an affiliation with the Sophists and Sufism, Frithjof Schuon says that he prefers "the term *sophia* to that of *philosophia*."[1653] The Traditionalist School prefers intuition to mystical experience, believing the ancient wisdom to consist in the ability to discern between the Absolute and the Relative, or between what is *Real*, in a Platonic sense, and what is not. In a true Counter-Enlightenment manner, the Traditionalists believe the Enlightenment to be the source of this ancient wisdom having been lost, apparently not being aware of the Enlightenment's origins in Spinoza. The Traditionalists butted a lot of heads with the Theosophists, but they also rubbed a lot of shoulders with them. Both were involved in proto-fascist movements and are becoming popular in the Islamic world.

Satanism, in the modern sense as founded by Anton LaVey, refers to an atheistic or even anti-theist religion of egotism and narcissism, or worship of self, especially including those aspects of self that are understood to be "wrong" by society's standards, such as anger, greed, hatred, and so on, believing these to be innate qualities of one's inner godhood. Satanists believe that even murder, which they consider to be the sacrifice of one's enemies, is acceptable, so long as one does so in a way that is self-beneficial. Satanists, at least of this variety, and at least exoterically, do not believe in a literal Satan figure, but rather see Satan as a being that is symbolic of one's inner darkness, which they suggest is not to be shied away from, but instead embraced.

The Age of Genteel and Bourgeois Mutualism

The Age of *Bourgeois* and Genteel Mutualism refers to the era in which the Jewish, Protestant, and Freemason merchants and burghers of the medieval city, now called the *bourgeoisie*, and the land-owning gentry, had begun to establish economic influence and to wrestle feudal and religious power away from the aristocrats, nobility, and Catholic Church. In order to displace the aristocrats and nobles, mutuality was required between the burghers and gentrymen, a mutualism that was expressed through *bourgeois* etiquette and the genteel behavior of gentlemen, or gentrymen. During this time, notions of (previously noble) mutualism spread amongst rebellious gentry and through mimicry and emulation to the burghers. While adopting customs from the nobility, which they both admired and wished to depose, they had followed in the gumptions of lower class radical influence. But they displayed their own brand of humanism and republicanism, which reflected their class interests as property-owners and businessmen.

The middle classes, following the lead of lower class ferment, would come to renounce the clergy and depose the aristocratic upper class of nobles and royals, in order that a religious, political, and economic order representing their own collective preferences may come to be. Through their philosophical exchanges, fraternal organizations, and eventual revolutionary action, they established the societies of today, based largely upon humanism, capitalism, and representative democracy. They ousted monarchy and feudalism, and severed political control from the Church. But they owed their

[1653] Schuon

successes to the daring attempts and failures of the radicals who led the way, and to the rituals of noble orders, such as the Knights Templar, which bound them together and provided order in their fraternities, such as in the Freemasons and Rosicrucians.

The original radicals composed the cultural stock of mutualists or proto-Mutualists from whom contemporary Mutualist practice and philosophy would be passed along and within whose fraternities they would be developed. We know that these radicals compose such a stock, and can trace it, because of their proclivity toward the heresy of pantheism and the occupation of weaving (or otherwise working in textiles or cloth), which was shared by the most heretical and radical of the working class, and which plays a formidable role also in the development of contemporary Mutualism. It was among the weavers of Europe that working class Mutualism would come to be an organized force, and would— in emulating the fraternalism of the upper and middle classes— by leading the first revolts and revolutions of the industrial working class. But, without the cunning ingenuity and industriousness of the old middle class landowners and merchants, which had brought about the changes of modern society, perhaps nothing could have changed at all. It may all just be a matter of ecological succession, with Mutualism waiting for the soil to be prepared by the pioneers, before it may develop itself into the climax.

We've now considered the mutualism of the gentry and *bourgeoisie*. We have touched on the rebellions of the peasantry, hired workers, and artisans that had—in the Radical Reformation and the Radical Enlightenment— preceded and inspired those of the gentry and *bourgeoisie*. These rebellions fomented in the hearts and minds of the lower classes since before the *bourgeois* revolutions of the Moderate Reformation and Moderate Enlightenment. Let us now turn our attention to the growing, explicit, and conscious Mutualism of the lower classes.

THE AGE
OF
FARMER & WORKER MUTUALISM

Looking at the Mutualism of the farmers and especially industrial textile workers, who took after the heretics and radicals, and distinguished themselves from other radicals and utopian socialists, giving life to the movement for organized labor

What is Mutualism?

Within the halls of University, or between the walls of college, and taught alongside the great capitalist thinkers, the name *Karl Marx* and his ideas about communism are likely to be heard. Entire sections may be devoted to Marx, perhaps entire classes. Students will hear of his *dialectical* or *historical materialism*, his views on the *alienation of labor* and *surplus value*, or of the *dictatorship of the proletariat*. If one is lucky, one may hear the name *Pierre Proudhon* in one's college courses. But Proudhon is lucky to get even a dismissive statement, as 'some guy Karl Marx wrote a book about, showing he was wrong.' His philosophy is unlikely to get even a mention. His philosophy is called *Mutualism*. *Capitalism* and *communism* are words that almost every American will be familiar with. But what about *Mutualism*?

Mutualism is a classical republican and anarchist worldview that is derived from a deep understanding of Nature and a commitment to the Golden Rule. It involves voluntary co-operation,[1654] reciprocity, and the abolition of all illegitimate religious and political authority that stands in the way of justice. Mutualists in many ways embody the archetype of the moral, intellectual, and industrious rebel, opposing the state and economic monopolies, and even at times breaking human laws and revolting on the grounds of social individualism, that it is necessitated by an ethical and practical commitment to do good, or on the grounds that the state exists in contradiction to God's or Nature's will or laws.

Mutualism was prominent among Celtic-Germanic and Spanish-speaking peoples— such as among the Americans, English, Australians, French, Germans, Spaniards, Mexicans, Chileans, and etc.—, and was sourced from Anglo-Saxon ideas, but had nonetheless found supporters as far as Manchuria and beyond, even coming to inform world operations at large. If you have ever joined a union or fraternity, shopped at a food cooperative, become a member of a credit union, accepted a policy with a mutual insurance company, or anything similar, you have participated in Mutualism, probably without having even known about it! Also, the United States government, despite its horrendous flaws, may have originally been inspired or influenced by Mutualism. The details are in the book!

The development of Mutualism is one of convergence and hybridization, coming from a myriad of different sources, among them Christian, pagan, and secular, as well as republican, liberal, and communist. But what generally tied these sources together is that they would all be considered to be heretical or radical, and they often had proclivities to pantheism. *Pantheism* is the belief that God and Nature as a whole are one and the same thing, that they are indistinguishable from one another. This is not just atheism with religious language, but a literal belief in the divinity of Totality, which includes the Absolute as well as the relative.

Many of those declared to be *heretics* were "primitive Christians" such as Anabaptists (today known best in the form of Amish or Mennonites) and what would become various forms of religious Dissenters, Nonconformists, and Separatists such as Unitarians, Universalists, Quakers, Ranters, and so on. Others were Christian mystics, having influence from Greek philosophy, Druidry, Gnosticism, or

[1654] Operations of things together, as by shared control

Hermeticism, and many of these Christians would contribute to what would become Mutualism, too. Many of the Mutualists were practicing Christians themselves, even ministers of churches.[1655]

At its heart, Mutualism is about the Golden Rule, and so can be considered to be a Christian expression of economics, despite it sometimes pagan influences and often secular presentation. It is fair to call Mutualism *culturally Christian* or *philosophically Christian* even if not fully *religiously Christian*, though religious Christians are certainly not excluded. What pagan elements that can be found in Mutualism are typically found just as well among Christians, including Church or meeting "rituals," themselves a crossover from green magic.[1656] Religion is, at its heart, magical or mystical. Even the Amish do their planting according to the Zodiac.

Rarely is Mutualism discussed outside of the most radical and free thinking of circles, willing to "get back to basics." Mutualism shares something in common with the occult in this regard. *Esoteric* or *occult*, afterall, refer to something hidden or secret, often to uncommon, or potentially dangerous, wisdom. Does Mutualism qualify as "esoteric" or "occult" politics? Well, what if Mutualism were to have developed between rational-mystical pantheists and natural magicians, in the secret societies of the original *illuminati*, and among Freemasons? *The Book of Mutualism* suggests that such is largely the case, and that this has important ramifications for how Mutualism should be approached by future generations.

Despite both the pagan and Christian influences on Mutualism, however, and its commitment to the Golden Rule, Mutualism's strongest tendency has been one of secular free thought, which strongly favored naturalism over superstition. While many of the Mutualist pagans and heretical Christians alike might be considered to be within the wider range of free thinking, agnostics and atheists are also a presence. Still, the original free thinkers were often pantheists and deists who felt that they had come to bridge the chasm between natural philosophy and theology, such that natural explanations could be presented for certain Biblical phenomena. In other respects, they were religious skeptics whose thinking led to Biblical criticism, on the grounds of the oral tale-tellers' and mortal writers' incapacity to perfectly relay the message of God as reflected in Nature. What brought them together, perhaps, was a love for natural philosophy and a commitment for understanding. Nonetheless, as with the pagans and the primitive Christians, the secular free thinkers were deemed heretics and faced the wrath of religious and secular authorities, their ideas often being forced into hiding, sometimes in secret socities together with pagans and heretical Christians.

While not a religious or metaphysical view itself, the proponents of Mutualism have tended toward heretical religious or irreligious beliefs.[1657] Mutualists were religious dissidents, eclectic free thinkers,

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[1655] Especially prominent among the Christian influences on Mutualism included primitive Christianity— such as the various "Brethren," Anabaptists, Biblical unitarians and universalists, Quakers, and various other Dissenters and Nonconformists, such as the Diggers, Seekers, and Ranters— and Christian mystics such as the Brethren of the Free Spirit and Brethren of the Common Life. Like the secret societies of pagans, these heretics were often suppressed by religious authorities, and so their ideas, especially the proto-Mutualism that grew from them, have likewise been suppressed.

[1656] That's correct, any *ritual* is a *magic ritual*, even if not a supernatural one, *magic* here used in the sense of *magick*, that is, of having an affect on reality with one's will. This is precisely what occurs by way of Church and meeting rituals, which serve to get otherwise disorderly individuals on a similar frequency of thought or sentiment, thereby creating group influence.

[1657] That heresy, radicalism, and mutualism compose the focus of this book is in no way intending to suggest that more mainstream influences less mentioned—such as Calvinism or republicanism—, even while only brushed over here, did not lend their own impact on Mutualism, and ever as much as on the wider society. Mutualists and other radicals and heretics were immersed in the mainstream of thought—that is, default culture— and in *bourgeois* alternatives as much as anyone else. But the reader can stumble upon the details of such influences in other

critically-minded rebels, often with a proclivity to skeptical or illumined mysticism, and otherwise being irreligious, and always having a high regard for natural philosophy. They were particularly attuned to pantheism, emanationism,[1658] or to skeptical attitudes ranging from agnosticism to anti-theism. Mutualism, then, is the product of heresies and radicalism.

Perhaps the most common tendency for the Mutualists, at least in the Anglosphere, was to have come from a radical Protestant[1659] or Anabaptist religious background, to have dabbled in paganism or mysticism (perhaps in Freemasonry), but to have moved on, upon being exposed to free thinking, to more secular pursuits, in particular, the pursuit of restorative social and economic justice. Many of the Mutualists were also, in expression of their free thought proclivities, important naturalists, social scientists, and teachers, some were inventors. To put it simply, Mutualists were interested in "*the science of society*," a phrase which even titled the book of Stephen Pearl Andrews, a brainiac of a Mutualistic thinker who spoke over thirty languages (and whose concept of *Universology* has been affirmed in our own times by at least one astronaut).

In terms of socioeconomic outlook, the Mutualists took influence from all angles, but generally came to agree that the best resolution is one that is lacking in authority, and so which is libertarian. Taking from both the classical liberal and socialist radicals, and having had reactionary as well as progressive participants early in its history,[1660] Mutualism represents something of a moderate or centrist position among radicals and revolutionaries, and a true variety of *libertarian* (that is, individualistic) *socialism* (which tends toward the collectivistic). Mutualists have come to believe that a more equal society, free from institutionalized political coercion, would result in a much better world, virtually free of poverty, crime, and warfare, and with a fuller conviviality.

Characteristic of the beliefs of Mutualists were those involving anti-establishmentarianism and anti-authoritarianism of one sort or another, oftentimes a radically libertarian republicanism, or an anarchism, with an anti-capitalist focus. The social and economic views of Mutualists have a tendency to federalism in governance, egalitarianism in social matters, and cooperativism in the economy. They have a proclivity toward common access to natural resources and to self-management of labor, with an admiring eye to mutual aid, free competition, and strategic cooperation. But their central theme is reciprocity, what it entails and what it looks like.

Mutualists carried on traditions and developed institutions as an expression of their beliefs. In their associations they promoted voluntary association and participatory democracy, so as to share power and promote trust. Institutions such as mutual insurance, credit unions, worker cooperatives, labor unions, consumer cooperatives, and more have all developed as a part of the wider proto-Mutualist or Mutualist tradition.

The big economic promise of Mutualism is that an economy built around free competition and strategic cooperation, or mutual aid, is capable of bringing prices down, wages and productivity up, and employment to full. This would result in a material abundance before unknown, but perhaps relatable

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sources. My intention here is, while mentioning some of the more significant changes in mainstream thought, to focus on the topics that are especially pertinent to heresy, radicalism, and Mutualism. What affected the wider society was certainly something the radicals would have been exposed to as well.

[1658] Oftentimes of a Christian bent, and having a millenarian (sometimes Puritan), Unitarian, or universalist interpretation, or one based more in gnosticism

[1659] In this I include Anabaptism and other forms of primitive Christianity, which is sometimes considered to be proto-Protestant and other times is contrasted to other ideas such as evangelism.

[1660] Charnier and Proudhon, for instance.

to that brought about in the shift to capitalism from feudalism, after the Enlightenment. Like the shift from feudalism to capitalism, Mutualism will require a Radical Enlightenment of its own.

It is my contention that Mutualism could not exist without the pre-existence of heresy and radicalism, and that mutualistic elements among heretics and radicals composed the principal stock from whom the Mutualists would be derived. More mainstream ideas had their place, but they did not uniquely, or in as focused of a manner, tend to influence Mutualism the way that heresy and radicalism did,[1661] ultimately lending to Mutualism's unique character.

Mutualist Origins

The tacit and biological form of mutualism is actually found throughout the evolutionary struggle for survival among living things. And the human practice goes as far back as we can tell. Human conscious mutualism arose as part of a perennial, convergent instinct that extends at least as far back as the clan, the ancient mystery schools, Greek philosophical associations, Roman collegia, and the medieval guilds. This same instinct has bubbled up time and again throughout history. Elements of economic mutualism are still with us today, in all of our institutions, but mutualism expresses itself the strongest in the form of credit unions, cooperatives, mutuals, labor unions, and similar associations that function according to voluntary association and democratic control. We refer to this as *Mutualism* here, with the big *M*.

Despite the best attempts from some of the world's most persistent minds, the specific origins of Mutualist practice and philosophy still remain uncovered. Part of the reason for this may be that Mutualism developed independent of written prescription, while only later were attempts made to codify it into a philosophy. Attempts have not led to a unanimous, single, cohesive doctrine, either, but, rather, have led to a diverse family of distinct approaches to what mutuality looks or may look like. As Mutualism is convergent, it has many starting places.

Only after its practices of reciprocity, mutual aid, and cooperation had already previously been practiced was the contemporary form of Mutualism described in words by those who had witnessed what was happening. This was made possible, so far as is known, only after the printed word became accessible to artisan and peasant philosophers, such as Pierre Proudhon. But before people like Proudhon, proto-Mutualism had already been an underlying, but tacit, theme among radical and heretical women, peasants, artisans, shopkeepers, and even among some of the *bourgeoisie* and gentry, and had been practiced in colleges and other institutions of ancient society.

Heresy, radicalism, and proto-Mutualism (in its specific sense) had found themselves together prominently, though certainly not exclusively,[1662] among the participants of the textile industry (as carders, spinners, weavers, tailors) and in similar occupations (sometimes as petty merchants or even philanthropists). The reason for this may never be known in detail, but we can get a strong sense of some of the factors.[1663]

[1661] One possible exception may be standard Puritanism, which, in the colonies and the United States, had been relatively mainstream or common, and was also an influence on Mutualists there and in the United Kingdom.

[1662] They were also found among printers, bakers, coopers, brewers, butchers, millers, shoemakers, small business owners, lower clergy, and so on. Textiles just feature prominently.

[1663] There does, however, seem to be a connection between the ancient craft of weaving and the worship of the divine feminine, weaving having originally been considered "women's work." It's interesting that women had an early influence in what would become Mutualism in the form of the Beguines, lay religious women who lived a communalistic, monastic lifestyle. They had also been weavers. Connections such as this may explain feminism as a sentiment which has been passed down with other radical and heretical views from time long past, naturally finding its home among Mutualists.

Some suggest that the textile industry provided relatively flexible employment, well-appreciated by the philosophizing type. The Silk Road, the source of silk for the textile industry, was also prone to intellectual intercourse, and so new and revived ideas featured prominently in the textile industry. Just as importantly, the textile industry was the first to really industrialize, and so bared the grunt of the earliest phases of the Industrial Revolution. The textile workers were also affected by the enclosures, having in large portion been peasants forced from off of the commons and into the factories, and the throes of international trade, which affected their wages. The Enclosure Acts had robbed peasants— from which weavers were largely derived— of their traditional land.

Trade blockades along the Silk Road—where heresies were also passed along— would come about from various forces, primarily Islamic, Jewish, Turkic, and Mongolian. And middle-men merchants would act as trade embargos themselves, controlling conditions faced even by Master Weavers in traditionally-organized guilds. Those weavers who had been organized into guilds faced pressures of trade from merchants who controlled the flow of silk from China. Silk was a prestigious commodity, necessary to the conspicuous consumption of the aristocracy. Both the trade blockages and middle-men merchants affected the conditions of the textile industry and the labor market therein.

The weavers had become especially affected by the throes of international trade come industrialization. In particular, the power loom had put an end to cottage industries, wherein peasants produced textiles in their homes, and put them into mills and factories instead, or even forced them into unemployment. The cotton gin, which would produce textiles with slave labor, would become an impetus for textiles workers to become some of the first abolitionists, seeing slave labor as a means of driving down the price of their own labor (their wages). The invention of the power loom and the cotton gin put many workers out of work or otherwise reduced their wages drastically.

All the while, peasants and artisans in the Middle Ages and into the early Modern era had inherited a Christian sentiment centered around "just pricing" and tended to prefer price-fixing to free pricing. The price for silk and demand for labor fluctuated according to the deals made along the Silk Road, shortages from trade blockades, successful smuggling events, and so on, disturbing the peasants' and artisans' peace, and offending their sensibilities. Along with heresy, religious dissent, and free thinking coming out of the Radical Reformation and the Scientific Revolution, the weavers had taken to a radical social vision coming out of the liberal, republican, and emerging socialist movements. Radical economists in the insurance industry, such as Nicholas Barbon, and more mainstream impacts such as that of Adam Smith and David Ricardo, would tend to push Anglo Mutualists toward increasingly *laissez-faire* economic doctrines, apparently having an impact on continental Mutualists such as Pierre Proudhon as well. Nonetheless, "just price" price-fixing sentiments and more traditional peasant economy such as communism do persist for some time, as in certain writings of early the Ricardian Socialists— fairly considered proto-Mutualists, as Marx himself had done—, the early utopian socialists such as Saint-Simon, Charles Fourier, and Robert Owen, and in the thought of William Godwin; and even the more *laissez-faire* approach of Mutualists like Proudhon, Josiah Warren, and Benjamin Tucker are centered on the idea that a socially-arranged free market can bring about a just price, by making cost, or labor, the limit of prices. This *Cost Principle* of Josiah Warren, shared by the Ricardian Socialists and by Proudhon even if not by name, and promised as a result of free competition, which

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Many of the Mutualists, such as the early American individualists, counted themselves among the numbers of first-wave feminists and/or slavery abolitionists. It's unfortunate that I have had to fill this book with the names primarily of men, in the absence of women kept strong record of in the tradition. See "Appendices" for more on this subject.

would become a staple of Mutualism to come, had with early communism (such as the Taborites and Diggers) the goal of solving *the labor problem*, of the extraction of rent, interest, and profit from the efforts of the working class by idle members of society such as landlords, bankers, and bosses.

Issues in the textile industry (in specific, but representing the struggle of industrial workers as a class, and informed by liberal, republican, and socialist ideologies) would lead to many rebellions, to the cooperative and union movements, and to the abolition of chattel slavery. It was the weavers— prone to religious dissent and free thinking, and facing unfavorable economic fluctuations— who represent the first industrial workers' movement to establish a workers' republic, and one much different from later Marxist communist attempts. There had previously been significant and well-organized peasant uprisings in the Middle Ages.[1664] But these were not organized, industrial worker rebellions. Some may have been organized—such as the Stedinger in their peasant republic organized through Things— but they were not organized by industrial workers. Mutualism was the first well-organized industrial workers' movement. And it grew largely from heresies prominent in the minds of, and material conditions faced by, radical textile workers. Louis Blanc says, in *The History of Ten Years, 1830-1840*, that "Mutualism was the association of the master silk-weavers; it was purely an industrial affair, and its origin went back to 1628."[1665]

While the prevalence of Mutualism in the textile industry is of historical importance, it should not be overstated, because Mutualism is industry-independent and ultimately belongs in, and had been embraced by workers of, basically all industries in which labor has been organized. Mutualism had been found among carders, spinners, weavers, tailors, textile philanthrops, etc.,[1666] but sometimes came from other simple agricultural and craft professions, such as farming, baking and brewing, medicine (as with the Beguines), printing or bookbinding, cobbling, carpentry and masonry, education,[1667] or etc., and it would also attract its fair share of Enlightened philanthropists from other industries. It was not limited to master weavers, though they may have had a significant influence. Workers from basically all trades could be found to sympathize with the weavers and to lend a hand to establishing a democratic republic of industry. But it was the weavers who led the way, and Mutualism spread largely from the textile industry. The weavers' influence is likely owed as much to the dynamics of the Industrial Revolution as to the particular philosophic orientation of participants in the textiles industry. However, this must have played at least some part as well.

[1664] John Ball, a heretical preacher, had inspired the English peasants to revolt in the English Peasants' Revolt, led by Wat Tyler. Under the leadership of Jan Zizka— considered by some the best military leader of all time— the Taborites fought off military orders, with well-armored knights, from wooden wagons from which they made some of the first military use of gunpowder. The German Peasants' War was a countrywide conflict led by heretical, anti-feudal clergymen such as Thomas Muntzer. Peasant uprisings were quite common, and Mutualism comes from that heritage.

[1665] Blanc

[1666] The textile industry has had such an impact on Mutualism that even today there is a consumer-owned grocery cooperative in Pennsylvania—having nothing to do with weaving itself—that is called *Weaver's Way*

[1667] One mutualistic impulse came from out of the demand for better education. The Monitorial or Bell Schooling system was also known as *mutual instruction* and involved older or more knowledgeable students assisting teachers in the procedure of instruction. Andrew Bell said of it that "the school teaches itself." Joseph Lancaster said of it, "he who teaches, learns." A "paidometer" was used to log one's learning progress. Discipline was held by entries in a black book that were read aloud to the entire school with a moral lesson of why not to do such things. Bell would teach lessons to children of greater learning, who would then relay the lessons to the younger or less-abled children. They were both preceded by David Manson.

Whether Mutualism represents a clear tradition, or is more of a tendency of convergent evolution, is yet to be determined. But we can be sure that mutuality and cooperation[1668] are perennial tendencies within human nature, and are liable to appear in disparate and unconnected ways. Still, this does not keep those who share in the thoughts and sentiments of mutuality and cooperation from seeking one another out and establishing traditions together. Mutuality is perennial, immortal, but its forms shift throughout time, and are mortal.

Religious and Irreligious Influences

Mutualists have always tended to be free thinking skeptics of one sort or another. From William B. Greene's Unitarian and Freemasonic transcendentalism to Pierre Charnier's perennialist Catholicism and from Benjamin Tucker's explicit anti-theism to Pierre Proudhon's apparent misotheism, Mutualists, true to the Radical Reformation and free thought, have always followed their own conscience. The moral and "political" demand for freedom of conscience had been passed down to them by radicals of the past. Mutualists, being libertarians, and having their roots in Ancient and medieval naturalism, rational mysticism, and Anabaptism, especially, tend to abhor absolutes professed by human beings. Proudhon remarks, "Freedom is continually in a struggle with absolutism," and in this he means the pressing of desires onto one another, instead of living and letting live without hindrance; *laissez-faire*. Good ideas don't require force to proliferate; they proliferate from their being useful.[1669]

Most of the Mutualists had a strong interest in natural philosophy. As such, ancient materialist, Stoic, and skeptical philosophers such as Epicurus, Zeno, and Pyrrho spoke to them at times, as did the modern empiricism of Thomas Hobbes, the rationalism of Spinoza, and modernist theories of evolution, such as those of Herbert Spencer and Charles Darwin. Many Mutualists and fellow-travelers of Mutualism would go on to reject religion altogether, or would consider themselves agnostic. This would become a very standard view over time, perhaps for the worst. They might sometimes dabble, as apparent disbelievers but possible enthusiasts, in Luciferian imagery, as well. This was, perhaps, as a testimony of their disbelief in, or the unfearing rejection of, mythology and Spiritualism, or out of the embrace of the enlightenment that Lucifer represented.[1670] Atheism, however, was so important to Benjamin Tucker that he had called the nurse over to his bedside to give her his last words, which consisted of an affirmation that, even in dying, he still did not believe in God. Proudhon, a misotheist, spoke of God at times as an evil, his view perhaps stemming from something of a Manichean, Luciferian, or Marcionist influence, but possibly out of mere atheistic theatrics (likewise with Bakunin). But natural philosophy was not always held to be at odds with spiritual truths, particularly among

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[1668] Because of the overlapping values of Mutualism and cooperativism, and because of Mutualism's overall support of cooperative economics, I tend to include cooperativists in the Mutualist tradition, without always feeling the need to make the distinction between the two

[1669] Some, perhaps influenced by the perennial philosophy, will allow for general metaphysical absolutes to be postulated (Proudhon speaks of absoluteness of freedom in the positive), but the more specific or human those absolutes are claimed to be, the more suspicious one can expect the Mutualist— or free thinker, more generally— to get. Proudhon's view is much different from that of someone like William Godwin, who, taking after thinkers such as Anthony Collins (and perhaps Joseph Priestly and David Hartley), saw in necessity—the Absolute— the only true freedom, while having a high regard for the uniqueness of the individual, and so their relative conditions. Nonetheless, any Absolutism accepted by Mutualists has tended to be treated by them as something which is transcendent or all-encompassing, allowing for some degree of relativity. This has been true in the Hegelian thought of Pierre Proudhon, as well as in the transcendentalism of William B. Greene.

[1670] Lucifer may be a Semitic adaptation of pagan deities such as Lugus, who represented Mercury in a Trinitarian form, similar to the "Thrice Great" Hermes Trismegistus, whose followers, known as Hermeticists, were known to dabble in alchemy. It has been common for conflicting cultures to create renditions of each other's deities that are less than amicable.

vitalists or organicists who stayed true to the Radical Reformation, and radicals of the Scientific Revolution and religious Dissenters and Nonconformists, from which Mutualism largely comes.[1671]

Mutualist leaders would often maintain pantheistic, Anabaptist, Unitarian, or Universalist beliefs, or attach themselves to other varieties of "secular" or pagan spirituality, as well. While free thought often stands in opposition to religious thinking, and openly opposes dogmas, it does not necessarily stand in opposition to some of the rational-mystical influences that would permeate Mutualism. In particular, pantheistic and emanationist conceptions of God, unitarianism, universalism, and other heresies of this sort are often, though not always, compatible with the sort of scientific thinking demanded by the free thought *milieu*. If God is understood to represent Nature as an undivided whole, if Jesus Christ is understood to be a common human, etc.—beliefs as are found in pantheism and unitarianism— then one's spiritual beliefs clearly run less contrary to natural philosophy. Afterall, free thought does not concern itself only with scientific induction and empiricism, as some of its participants do, but also with logical deduction and even leaves room for pragmatic use of abduction, as well as imagination and sensibility. As a result, various spiritual influences, tending toward natural theology, pantheism, or panentheism of some form or another, and expressing a tendency toward the *prisca theologia* and perennial philosophy, would influence or cross over with free thinking Mutualists and fellow travelers. Among the most radical, commanding a knowledge of both religious texts and of natural philosophy, the lines between religious dissent and free thought were blurred, with free thought being for many pantheists a nearly religious position.

Of all of the spiritual or religious positions among radicals, the most common element between them is most likely pantheism, belief in "the philosopher's God." Many of the Mutualists who were contemporary to or preceded Proudhon and Greene had considered themselves to be of a pantheist or necessitarian persuasion, and considered the immanence of Nature to be the only true Absolute. Pantheism can be seen as the backdrop to the *prisca theologia*, to the perennial philosophy, to gnosticism and neo-Platonism, to unitarianism, to millenarianism, to univeralism, to Spinozism, to Hegelianism, to Freemasonry, and beyond. Pantheism seems to be the strand that runs through it all. Margaret C. Jacob suggests that "magical explanations of the natural order were intrinsically bound up with popular heresy and social protest coming from lower orders of society," and so "the assault upon magical and animistic explanations of nature undertaken by the major Christian scientists can no longer be seen simply as a step in the struggle between 'rational' versus 'irrational' ways of explaining the natural order." She says also that the English Revolution "led to a breakdown of established authority of such major proportions that lower-class spokesmen were for the first time capable of putting in print coherent statements of their democratic and republican goals. She says that "these Levellers" had "described the human condition and the natural world in a language best described as pantheistic and materialistic." The radicals' "pantheistic materialism," she says,

> owed its origin to the magical and naturalistic view of the universe which the Christian churchmen and theologians had labored for centuries to defeat. At the heart of this natural philosophy lay the notion that nature is a sufficient explanation or cause for the existence and workings of man and his physical environment. In

[1671] Mutualism may also take influence from Martinism, and perhaps Rosicrucianism, by way of people like Jean-Baptiste Willermoz, who had been a prominent Freemason and Rosicrucian in Lyon, connected to the textile industry, and who was an Encyclopedist working alongside Diderot; and by way of orders such as Memphis and Misraim. Martinism and Egyptian Freemasonry, among other Rites, are likely corrupting forces within Mutualism, though influences nonetheless. There is actually quite a large range of influences and possible influences that a short book of this sort cannot fully contain, but this should give a taste of the kinds of flavors in the mix.

> other words, [...] God does not create *ex nihilo*; nature simply is and all people (and their environment) are part of this greater All.[1672]

This pantheism Jacob mistakenly calls "*materialist*," though it actually tended to a neutral monism necessary to the alchemical understanding of change, which reduces the material to "prime matter" or "Substance."[1673] Nonetheless, it would eventually cross over into the utopian socialism of 19th century Europe, from which Mutualism derives much of its radicalism. As well as being known as *socialists*, Saint-Simon, Charles Fourier, and Robert Owen—fathers of utopian socialism—, like many of the heretical weavers, have all been described as *pantheists* to varying extents, and the latter two have both been considered as originators of the term *Mutualism*. Parsons Cooke, in "Causes of the Decline of Doctrinal Preaching," tells us that

> a recent writer from Europe says, that "*pantheism is the great heresy of the nineteenth century*. The St. Simonians were pantheists. The followers of Charles Fourier and Robert Owen are mostly pantheists. The celebrated Hegel [...] publicly taught pantheism to some thousands of pupils, who have spread the doctrine throughout Germany. Several professors in France maintain the same opinions [...] Let the Christians of all countries be warned then! Our real adversary, our great enemy, at the present time, is pantheism!"[1674]

To my view, republics, fraternalism, Mutualism, guilds, labor unions, cooperatives, and similarly oriented views and associations all represent varying degrees of the logical outgrowth of an emanationistic or organicist pantheism, such as that which fueled the Radical Reformation and the Radical Enlightenment, perhaps going the way back to the original source of religion, the state, civilization, and the clan, as the *prisca theologia* might suggest[1675] and science tends to confirm. Indeed, every general assembly held in every well-organized labor association, like every well-organized church, operates according to *rituals*; that is, according to *magic*. Pantheism also assumes the idea that God is something like an organism, of which we are all a part, and Mutualist associations seem to reflect also this organicist *Whole and parts* concept, and to incorporate it into social organization. Overall, the converging elements of Mutualism tended to have a pantheistic or perennialist theme underlying them, though this was certainly not always obvious and may even have been explicitly opposed by any one Mutualist.

Regardless of the position taken— atheist, pantheist, transcendentalist, etc.— what Mutualists share in common is a regard for the relativity of our limited human perspective, owing to our unique conditions, and limited understanding as human beings. Whether relativity describes a separation from the Source, results from necessity (as William Godwin might suggest) or the Great Architect of the Universe (as William B. Greene would profess), or describes the literal truth of our metaphysical condition as resulting from our freedom of will (as might be expected from Proudhon's Leibnizian pluralism) is not the practical matter of concern to Mutualists. Existence may be rooted in an all-pervading Absolute, or may give rise to a transcendental one, but what is important to understand is that human beings are mechanisms for discerning value from Nature, and no individual human being has an exclusive

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[1672] Jacob, 3

[1673] Pantheism was also not an uncommon view among some churchgoers, particularly those who were organized into sodalities and confraternities such as the Brethren of the Common Life or the Beguines and Beghards, but also among followers of the widespread Heresy of the Free Spirit more widely, as well as among Unitarians and Universalists, to name just a few exceptions to the rule of dogmatic churchmen opposed to pantheism.

[1674] Cooke

[1675] While Leibniz, who coined the term, *prisca theologia*, was not a pantheist, John Toland, another proponent of the *prisca*, was. Further, Leibniz's term was used for describing Renaissance sentiments about religion, and was not purely a reflection of his own views. The author is partial to the views of John Toland.

monopoly on such a power. No human being, or even majority, is Absolute. Thus, a degree of relativity must be conceded, and any absolutism professed by human beings, and pressed onto others, is to be resisted. This is not to suggest that in rejecting human absolutism that Mutualists reject objectivity, however, because that is most certainly not the case. Having taken influence from free thought, Mutualists had a very high regard, indeed, for objectivity. But they also recognized subjectivity.

It is in the full expression of our uniqueness that we find freedom. Our individual uniqueness eventually comes to express itself tribally, and differences of opinion often result in differences of ideology. Mutualism is not about getting caught up in the absoluteness of opinion and particularistic ideology, but in the relationships between them, the ideology of ideologies. Rather than taking sides, Mutualism has an approach that is much more like the Tao of Taoism, the Middle Way of Buddhism, the Golden Mean of peripatetic philosophy, and which is expressed explicitly in the philosophy of Proudhon as involving the synthesis of Hegel and the balancing of the antinomies of Kant.[1676] Opinions and ideologies that are forced onto others represent absolutism, and should be resisted by those opposed, but we should constantly be striving to— while remaining true to ourselves— find a middle way to balance, if not unite, our interests with those of others who might otherwise oppose us.

Mutualism and Christianity

Many of the proto-Mutualists and Mutualists, from the Middle Ages and into the present, have been critical thinkers, who had looked more fundamentally at the dogmas they were raised with, with questions such as, "If Christ says to love each other, why do the people who teach us to do this cause so much harm?" "Is there a contradiction in the axiom that we should should love one another as brothers, and ecclesiastical and state authority that tricks and dominates us?" Comparing the consistency of doctrine to its founding axiom, to see if there is any contradiction, is the definition of *critical thought*. In this way, Christian sentiments— which many would view as the heart of Christianity— in the hands of the laity, were oftentimes found at odds with the doctrines and practices of official Christianity. Naturally, this led to medieval heresies and eventually radicalism.

As such, many of the Mutualists seem to have come from disappointed Christians, who had taken to heart the importance of morality, but who had failed to see it exercised to their satisfaction by religious and political authority. Pantheistic heresies and radicalism are largely an outward expression of these critically-thinking[1677] Christians and post-Christians, who had come to find that authorities and doctrines do not do the original and popularly-developed sentiments in Christianity, such as brotherly love, forgiveness, fairness, etc., justice. And it is from this stock of individuals and their brotherhoods, along with some pagans and free thinkers, that modern Mutualism would eventually come to evolve. Many Christians are Mutualists, and many prominent Mutualists have historically been Christian (such as William B. Greene).

Christianity— and its concept of the *Golden Rule*, its emphasis on brotherhood, and other themes of this nature— would become important to the primitive Christian, pagan, and post-Christians heretics alike, a number of whom would become the "ancestors" of the Mutualists of modern times. In some important ways, and despite the atheism of some of its proponents, Mutualism is itself an outgrowth of cultural Christianity, which had brought about a focus on brotherly love and reciprocity, as an outward expression of the Golden Rule. While not fundamentally attached to the mythology or legends of Christianity—though some advocates of Mutualism were—, Mutualism is nonetheless a culturally Christian or a post-Christian worldview in that it has developed within a Christian culture, and

[1676] As with Proudhon's treatment of the regimes of Authority and Liberty in his *The Federative Principle*
[1677] Many of them pagan-informed

expresses— more fully than Christianity itself oftentimes does— a consistent application of the sort of moral behavior, *agape*,[1678] that good Christians would come to expect from one another. Mutualism is perhaps the "political" philosophy that takes the Golden Rule the most seriously and puts it to the harshest tests. Modern Mutualist Clarence Lee Swartz explicitly rejects the Golden Rule, when he says, in *What is Mutualism?*, that

> as expressed in Mutualism, the idea of helpfulness, *where helpfulness is wanted*, is something that must appeal to all intelligent and rational persons. When they understand that the principle of liberty must always go hand in hand with mutual helpfulness, they will not make the mistake of those who use the Golden Rule as their main guide; that is to say, they will not force their assistance upon those who do not ask for it or who do not desire it.[1679]

He states the Golden Rule in his own terms, however, when he says that

> to realize that the happiness of others is just as important to them as one's own is to oneself, is the first step freedomward. To the extent that one is devoid of understanding of the other fellow's position and circumstances, just so far is one likely to be unwilling to grant him an equality of freedom. In other words, a person must be able so to detach himself from his own environment that he can look at the situation of his fellow man and at that of himself with an impartial eye.[1680]

He says, pitching his preferred change to the Golden Rule, that

> Of moral - that is, social - precepts, Mutualism has only one, and that one is negative. It is as old as the philosophy of Confucius and better than the Christian, positive version of it. It reads as follows:
>
> "Do not do unto others what you would not have them do unto you."[1681]

Shawn Wilbur, a postmodern literary critic who fancies himself a specialist on Proudhon, suggests in "The Golden Rule as a practical guide," that Proudhon saw Mutualism as "an ethical philosophy. We have *mutuality* or *reciprocity*—the Golden Rule, more or less—and then we have," he says, from Proudhon, "a series of applications of that principle."[1682] The anarcho-syndicalist Rudolf Rocker would express the Golden Rule in more continental terms. He says that

> True freedom exists only where it is fostered by the spirit of personal responsibility. Responsibility towards one's fellowmen is an ethical feeling arising from human associations and having justice for each and all as its basis. Only where this principle is present is society a real community, developing in each of its members that precious urge toward solidarity which is the ethical basis of every healthy human grouping. Only when the feeling of solidarity is joined to the inner urge for social justice does freedom become a tie uniting all; only under this condition does the freedom of fellowmen become, not a limitation, but a confirmation and guarantee of individual freedom.
>
> Where this prerequisite is missing, personal freedom leads to unlimited despotism and the oppression of the weak by the strong- whose alleged strength is in most cases

[1678] Greek for "brotherly love"
[1679] Swartz
[1680] Swartz
[1681] Swartz
[1682] Wilbur[1]

> founded less on mental superiority than on brutal ruthlessness and open contempt for all social feeling.[1683]

These sorts of "rational sentiments" coming from out of the influence of the Golden Rule had also been developed into the basic workings of Mutualism and *anarchism*— a much related philosophy that opposed political authority— more generally. Indeed, the Cost Principle of Josiah Warren, the Law of Equal Liberty of Herbert Spencer, the Non-Aggression Principle derived from Benjamin Tucker, even John Stuart Mill's Harm Principle, and etc. can all be considered renditions of the Golden Rule. This Golden Rule, coming from out of Christianity, was itself an expression of an older pagan law often reduced to "Harm None."

Sharing, like reciprocity, is an example of Christian values being practiced in Mutualism. Christianity teaches about sharing, while Mutualism is a true practice of sharing, which means much more than letting others use one's things. Sharing, in Mutualism, takes the form of co-ownership and shared governance, as practiced by the divvying of equal shares of ownership and making decisions democratically. This is not the kind of "sharing" like when a parent forces their child to let another play with their toys, but the kind of sharing where two children decide to put their allowances together to acquire a toy of mutual interest. That is something else entirely, and does not require force, but only the combination of goals on behalf of the children, and the Reason to be able to see that their desires are met. This is the sort of sharing the Mutualism teaches.

Even while Christianity had a major influence on the Mutualists, and though many Mutualists were in fact Christians of some sort or another, Mutualism does not at all preclude atheism. In fact, the most prominent Mutualist philosophers, Pierre-Joseph Proudhon and Benjamin Tucker, were both atheists. Atheism had become a major theme among free thinkers and libertines, especially following after an embrace of Hobbesian of Hume-inspired atheism or of atheistic interpretations of the pantheists, and by way of thinkers such as Denis Diderot and the Baron d'Holbach, both of whom Jonathan Israel has traced to Spinozism.

Prisca Theologia, Perennial Philosophy, and Mutualism

One easily gets the sense that Mutualism comes from a certain attitude passed along with heretical perennialist beliefs, an attitude that promotes freedom of conscience and expression, the comparative look at philosophy and religion, and the construction of one's own eclectic, syncretic, or integrated understanding of life. Yet it's an attitude that, in doing, might uncover the traditional reasons for things existing as they do, the perennial nature of things as they are.

Many of the heresies that would go on to influence the weavers who would develop Mutualism into theory and practice had been influenced themselves by the perennial philosophy that had been passed down to them— particularly in the form of Aristotlean, neo-Platonist, Sufi, and Gnostic thought— through Christian thinkers such as John Scotus Eriugena, Amalric of Bena, and William Aurifex, and indirectly from Islamic thinkers such as Avicenna, Averroes, and Ibn Arabi and the Sufis, and others on down the line. Most influential among the weavers early on, especially the Beguines and Beghards, may have been the pantheistic Heresy of the Free Spirit, which seemed to incorporate influence from many thinkers of the sort. But later mutualists would be influenced by pantheists like Giordano Bruno, Baruch Spinoza, and John Toland, who followed after the Amalricians.

[1683] Rocker[1]

Mutualism is, in part, an outgrowth of a wider tradition embracing the Renaissance views of the *prisca theologia*, the original, universal theology, and the perennial philosophy,[1684] with its focus on eternal truth. The *prisca theologia* suggests that all religions have an element of the underlying truth to them. It does not stress that they are all equal in merit or worth, but that they each touch on something truly divine, and in their own way. The *prisca* suggests that this underlying divinity is the same for all religions, as disparate as their descriptions of it may be. It tends to be pantheistic or emanationist in outlook. This humanist approach of comparative religion and philosophy is often expressed in the forms of modern Freemasonry and Unitarian Universalism, despite their having been largely co-opted. Unitarians and universalists, as well as various esotericists like Gnostics and Hermeticists, and pantheists more generally, participated in the Radical Reformation and the Radical Enlightenment. Here, mutualist traditions would refine themselves, especially but not exclusively throughout the textile industry, and in heretical movements such as the pantheistic Heresy of the Free Spirit, and in radical movements such as the True Levellers (or Diggers) and certain elements within Freemasonry.

The *perennial philosophy* is similar in some respects, and views the Truth as showing itself in different places and with different faces throughout different periods of time. The perennial philosophy might suggest that there is a mystical unity that underlies even our relative differences, whether it be Plato's forms, Aristotle's *telos*, Plotinus's Source, or the Monad of the Gnostics. Many of the original sages, philosophers, and heretics that would inspire Mutualism were prone to hold such a view. Perennialism is especially interested in philosophical truths that seem to be of lasting importance or that have incurred some great success for its wielders, such as the peripatetic philosophy in the hands of Alexander the Great. Manly P. Hall presents the demands of perennial philosophy, when, in defending the mystery tradition (out of which philosophy and Mutualism came), he says that

> The preeminence of any philosophical system can be determined only by the excellence of its products. The Mysteries have demonstrated the superiority of their culture by giving to the world minds of such overwhelming greatness, souls of such beatific vision, and lives of such outstanding impeccability that even after the lapse of ages teachings of these individuals constitute the present spiritual, intellectual, and ethical standards of the race. The initiates of the various Mystery schools of past ages form a veritable golden chain of supermen and superwomen connecting heaven and earth.[1685]

The perennial philosophy sticks around like a perennial herb garden. It is monistic or emanationist, being concerned with an underlying unity of all things, or a shared Ground of Being; it seeks here the Ultimate Truth, finding other truths to be relative; and it finds that each of the world's religions and governments have some aspect of this Truth. The perennial philosophy is the expression of the *prisca theologia*, or "ancient theology," that suggests that there is only one true theology that unites all particular religions under one universal, unspeakable Truth. Both the *prisca theologia* and the perennial philosophy successfully address the conflict between universals and particulars, and in ways that seem apparent as influences on the Mutualists.

The Mutualists would come to be influenced by institutions in which the *prisca* and the perennial philosophy are driving forces, such as in Freemasonry and the Unitarian and Universalist traditions, as well as by transcendentalist philosophy. Many of the traditions that would lead up to Freemasonry and the Unitarian Universalist Association were themselves heretical, and crossed many lines with the early

[1684] It's interesting to note that *philosophy* literally means "Love of Sophia," *Sophia* being the goddess of wisdom. So, *philosophy* means "love of Wisdom." Gnostics consider Sophia to be the light of truth that is found in each one of us. Philosophy seems to be at odds with mainstream religion, which has often opposed personal enlightenment.
[1685] Hall[2], CXCVII

or proto-Mutualists that would precede the Mutualists-proper. Perennial philosophy would be passed down among Freemasons and transcendentalists. Unitarianism, Univeralism, and Freemasonry have all had an influence on Mutualists (and individualist anarchists associated with Mutualism), such as Richard Price, the actuary and major influence on mutual insurance practices, who had been a Unitarian minister. Pierre Charnier modeled Mutualism on Freemasonry. Come the time of well-known Mutualist thinkers such as Pierre Proudhon, and workers' organizations styled after Freemasonry, such as the Knights of Labor, the Mutualists were still exhibiting heretical tendencies. Among them you would find Freemasons, Unitarians, Universalists, pantheists, atheists, agnostics, and even antitheists. Proudhon himself had been a Freemason and a Lucifer-praising misotheist, perhaps of a Marcionist or Manichean persuasion, and expresses post-Unitarian views on Christ. Josiah Warren's grandfather or uncle had been the leader of the American Revolution, from the Saint Andrews Lodge of Freemasonry, and his burial services were held at a Unitarian church. Herbert Spencer had deist and agnostic tendencies. Joshua K. Ingalls had been a Universalist preacher. William B. Greene had been a Christian Unitarian minister and a Freemason with a strong interest in Kabbalah. Benjamin Tucker was such a staunch atheist that he made sure to document at his death that he still did not believe in God, but had addressed audiences in Freemason halls as well as in Unitarian congregations, and had grown up in a Unitarian and Quaker family. William Lloyd, a fellow traveler of Mutualism and contributor to Tucker's paper *Liberty*, had been a pantheist, writing poetry exploring the paradoxes of existence. Mutualism in Mexico, introduced by Plotino Rhodakanaty, first took the name *neopanteismo*, or "neo-pantheism." Charles T. Fowler— a disciple of Warren's— and Lysander Spooner, among many others, had also been Unitarians and/or Universalists. The list goes on; this is by no means comprehensive.

Traditions such as Freemasonry and Unitarian Universalism incorporate into themselves different pathways, rites, or traditions (such as the Covenant of Unitarian Universalist Pagans), promoting the idea that all religious beliefs have some piece of the truth, even if not in equal proportion (the Quakers, another group worth mentioning for their practice of consensus and for their anarchic habits that also influenced some of the Mutualists, have a saying that amounts to just this concept). Similarly, Mutualism would recognize the truths found in the spectrum of the liberal and socialist traditions, as well as those regarding the success of tradition and authority, being conceived of variously as "Freemasonry for workers"—by Pierre Charnier— and as "the synthesis of property and communism"— by Pierre Proudhon— or of "liberty and order"— by William B. Greene. Indeed, Mutualism represents an eclectic tradition of free thought. This is not much unlike the Essenes, the communalistic Jewish sect to which the Christ myth or legend, and the Dead Sea Scrolls, are often attributed. Even while itself not being a religion, the influence of the *prisca theologia* and the perennial philosophy seem apparent in the treatment of "political" philosophy by Mutualists.

Mutualism seems to take inspiration from both sides of the conflict between the often traditionalist *prisca theologia* and Protestant Reform, being something of a revolutionary workers' movement, but one that wishes to open the traditions of the ruling class to participation by the workers. It has both traditionalist and revolutionary elements, and these can be seen to differing degrees in thinkers like the Pierres, Charnier and Proudhon. Interestingly enough, perennial philosophy often represents a traditionalist, conservative opposition to Protestant Reform, as with the Counter-Reformation (but not always, as early Unitarian Universalism represents a liberal, proto-Protestant variety). But when put into the hands of the lower classes, this tool of power becomes a tool of power dissolution.[1686] That is, when power is distributed— and even while increased in an absolute sense (government is the absence of social power)— it relatively ceases to exist.

[1686]Pierre Charnier represents a perennialist Catholic, who put his perennialism to work for the laboring classes

Unitarianism, Universalism, and Friends

Unitarianism, Universalism, transcendentalism, and Quakers would have an important impact on American and British radicals; perhaps most importantly for our discussion, the American individualist anarchists.

Unitarians are usually of an anti-trinitarian persuasion (though some may accept an expressive but conditional trinitarianism), stressing the oneness of God. They often see Jesus Christ as a common man, though sometimes one with a special relationship to God. They have historically been associated with religious tolerance and freedom, as represented by the rule of John Sigismund Zapolya, King of Hungary, the only Unitarian monarch in history. Unitarians often look back to *La Convivencia*, or *the Coexistence*, the period of extreme tolerance in Spanish history involving Ramon Llull's philosophy.

Universalists are of the eschatological belief that the "end times" described in religion or cosmology will be characterized by universal salvation, such that everyone (including the Devil in the case he exists) will share in the benefits of everlasting life, Heaven, or etc. Like Unitarians, whom they'd come to associate with, they have been characterized as being religiously tolerant.

Unitarianism— the view that God is singular, and that Christ is not God, as is seen in the normal outlook on the trinity— and Universalism— the eschatological belief in universal reconciliation— had been long-standing heresies, and would continue to influence radicals, often overlapping with the pantheistic, emanationist, or idealist views of transcendentalism, as well as with millenarianism. Unitarians and Universalists would eventually combine into the UUA, or Unitarian Universalist Association, which has unfortunately undergone changes since.[1687]

Transcendentalism was a Romantic, idealistic, and fairly neo-Platonic philosophy, which overlapped a great deal with Unitarian and Universalist beliefs, and interacted quite a bit with Unitarianism, often providing an underlying justification for the faith. William B. Greene, Mutualist, Unitarian minister, and transcendentalist, writes of *The Blazing Star*, exemplary of a transcendental perspective:

> Some men—not all men—see always before them an ideal, a mental picture if you will, of what they ought to be, and are not. Whoso seeks to follow this ideal revealed to the mental vision, whoso seeks to attain conformity with it, will find it enlarge itself, and remove from him. He that follows it will improve his own moral character; but the ideal will remain always above him and before him, prompting him to new exertions. What is the natural conscience if it be not a condemnation of ourselves as we are, mean, pitiful, weak, and a comparison of ourselves with what we ought to be, wise, powerful, holy?
>
> It is this Ideal of what we ought to be, and are not, that is symbolically pictured in the Blazing Star.[1688]

Important Unitarians, Universalists, or transcendentalists would include David Hartley, Joseph Priestly, Ralph Waldo Emerson, Henry David Thoreau, Theodore Parker, Abner Kneeland, Amos Bronson Alcott, Charles Lane, Hosea and Adin Ballou, and Walt Whitman, among others.

[1687] Unfortunately, the UUA would become corrupted, and after the World Wars no longer represented the radical tradition it used to, being instead taken over by progressives and social democrats, its classical liberalism and democratic republicanism reduced to empty sentiments and minimalist congregationalism. Today, the UUA is run by the Bobo New Class, discussed later on.

[1688] Greene[3]

Like the Unitarians and Universalists, the Quakers, or Friends, also share a lot in common with Mutualism. In particular, their history of tax-resistance, pacifism, and anti-war activism, and their congregational use of consensus decision-making, come to mind. Some historical anarchists' had been raised among Quakers or held to Quaker beliefs. Quakers come from a spiritual practice called *Quietism*, which overlaps with, may come from, or share a common origin or tradition with mutualists such as the Beguines and Beghards, or other holders-on to the Heresy of the Free Spirit, such as the Alumbrados.

Of course, transcendentalism and what would become Unitarian Universalism and the Quakers were not the only religious influences on Mutualists and fellow travelers. Much more extreme, and less skeptical, views of religion or spirituality would also creep its way in as an influence, including much having to do with the occult, mysticism, and even spiritism. The defining characteristics of Mutualism, however, are more rational than they are sensational, and are generally sourced in pagan or secular natural philosophy, though Christian morality has also been a major and perhaps driving influence as well.

Mutualism and Freemasonry

Mutualism has clear ties to Freemasonry. These ties and the general revolutionary atmosphere among radicals suggest that Mutualism was an outgrowth of sentiments within or at least surrounding Freemasonry, if it didn't give rise to speculative Freemasonry altogether through the proto-Mutualist philosophy of Spinoza, Toland, and Winstanley. By looking at Freemasonry, its underlying philosophy, and its practices of republicanism and fraternalism, something of substance may be inferred about Mutualism, and the outlooks of its founding thinkers. However, it must be understood that the Freemasonry with the most genuine ties to Mutualism is not the Freemasonry that was infiltrated and name-stolen by the Rosicrucians, Jesuits, and Illuminati, but the original Freemasonry, having its origins most likely in John Toland or his ilk, perhaps Gerrard Winstanley or some other pantheist of the time, inspired by the time of the original albino builders of the megaliths. This was a completely different Freemasonry than what exists today, since its having been infiltrated. This Freemasonry likely involved only three, or possibly as little as a single degree in its grade system, and was particularly democratic.

The Diggers, or "True Levellers," like the standard Levellers, were known to "meet upon the level," meaning to engage as equals. The level is still a common symbol used in "the Craft." The weavers of the early Mutualist rebellions led by Pierre Charnier—a predecessor of Proudhon's— had revolted under a flag with a black field (like that of earlier Islamic revolts and later anarchism) and a square and compass, the symbol of Freemasonry. In fact, Pierre Charnier had considered Mutualism to be "Freemasonry for workers." Proudhon, the main historical exponent of Mutualism, and his transcendentalist and Unitarian disciple, William Greene, had both been Freemasons. Mikhail Bakunin, an admirer of Proudhon, had been a Freemason as well. Many of the Carbonari who had previously followed Mazzini or Garibaldi were drawn after the deaths of these two men to Proudhonism and Bakuninism.[1689] Being a Freemason was almost a prerequisite for being a serious revolutionary in many cases. William B. Greene, famous American Mutualist, writes in his *Blazing Star* of his participation in Freemasonry during the height of the Paris Commune:

> The French Free Masons claim, in their Constitutions, that the formula Liberty, Equality, Fraternity, has been, from the beginning, the device of their order.

[1689] This may have contributed toward the split in the International, the Carbonari having had ties to Egyptian Freemasonry

> The writer of these pages is, and has been for many years, a member of one of the Masonic Lodges (we are told there were a hundred and twenty of them) that recently planted their banners, under the fire of the Versailles troops, upon the ramparts in front of Paris. He knows not by what authority the demonstration was made. He supposes, however, that it was made by the authority of the Paris Lodges only, and that the consent of the Grand Orient of France was neither requested nor deemed necessary.
>
> It is easy, at this moment, to apply abusive epithets, either to the Commune or to its enemies. The Great Architect of the Universe will, at the proper time, judge both parties.[1690]

Mutualism as it is commonly understood today— largely as an artifact of the life and influence of Pierre Proudhon— still retains much in common with the Freemasonry from whence it grew. Even while the misotheist Proudhon railed against God and the Absolute, he maintained that freedom itself was absolute, and conceived of Mutualism as an anarchic relationship of "free absolutes." His use of Kantian antinomies recalls the Masonic pillars of Boaz and Jachin (or a Manichean or Marcionist dualism, common also among Freemasons). His calls for mutual aid and cooperation recall the fraternal and beneficent nature of Freemasonry. Proudhon's attempts at the identity and balance of interests appear similar to Freemasonry's use of comparative religion and its federal panarchic structure— in which participants come together as a Grand Lodge, despite belonging to different Rites or etc.— and the practice of democracy within their Lodges. His federalism, popular corporatism, and republicanism seem to have much in common with the practices of Freemasonry, and with liberal Freemasonry's values of Freedom, Equality, and Fraternity.

When one joins a society like the Freemasons—by invitation only— one must agree to limitations on bringing a "brother" before an outside court. That is, one must agree to pursue dispute-resolution from within the structure and processes of the fraternity. So, in many respects, fraternal societies like Freemasonry provide *extralegal* systems of law and enforcement. When Proudhon had come to the conclusion that governments were not necessary, one of the likely factors in such a decision was having bared witness, directly or indirectly, to the federal republican practices, and extralegal systems, of groups such as Freemasonry and the already-existing associations of Mutualists in Lyons, whom had essentially already made governmental law obsolete in their constitutions, and for all to see.

Like anything, Freemasonry can be described from a number of different perspectives. And as with all human perspectives, there is a piece of truth in each.[1691] Bob James, in *Craft, Trade or Mystery*, writes that

> Freemasonry today invites a knee-jerk reaction from many persons who like to see themselves as radical/progressive. By their lights the Freemasons were and are either quaint and anachronistic or else were and are one of the chief bastions of the conservative Establishment. By others, Freemasonry is perceived to be a unique, semi-secret organisation of adult males who practice arcane ritual for purposes of sociability, out of which sometimes comes a substantial capacity to raise funds for charitable and welfare schemes. For the Vatican, and for some other religious authorities, Freemasonry remains a threat, pure and simple, to them and to 'their' Christianity.[1692]

[1690] Greene[3]
[1691] As Ken Wilber likes to point out, no human mind is capable of producing 100% error
[1692] James[2]

This unique history owes, in part, to the fact that Freemasonry allied itself with Protestantism and Haskalah Judaism, the burghers and gentry, and liberal republicanism against the domination of the Catholic Church, monarchy, and feudalism or absolutism, putting into their places a secular, republican capitalism. The Freemasons composed the revolutionary element of the mercantile society they overthrew, but they now represent the conservative element of the capitalist society they helped to establish, seeing themselves as a simple fraternity that sometimes has streaks of luck, and leaving others concerned or bewildered about their influence. What was the revolutionary has become the conservative, to be succeeded by something new: Mutualism, *Freemasonry for workers*.

Freemasons had successfully displaced monarchy with their own version of a liberal republic, and they did so by practicing republican forms of organization within their own societies. While the Enlightenment revolutions would mainly benefit the gentry and burgher classes— and while Mutualists of today would prefer something that works for everyone—, they can be considered a successful, liberal variety of "dual power" that Mutualists can look to for inspiration. What's more is that Mutualism comes from the same historical tradition. Mutualism was, in part, a development from the same mystery tradition that had brought about republican government and capitalist economies, but rather than being oriented toward the old middle class of feudal, and now upper class of republican, societies, Mutualism is oriented toward the lower classes of industrializing or industrial societies.

Pierre Charnier, an early Mutualist, had recognized what had happened. He had recognized the power of Freemasonry, and that it had been wielded by a privileged class of liberal and radical merchants, largely against the interests of peasants and workers. He wanted to pursue the revolution in the name of workers' Freemasonry, just as the previous revolution had been pursued in the interests of *bourgeois* Freemasonry. This had been the reason for his leadership under the black flag with a square and compass. Like *bourgeois* Freemasonry, Charnier put the focus of Mutualism on the moral and practical development of the individual as primary to economic considerations. This would also be expressed in other mutual associations, such as the Knights of Labor.

More than a change in ideology or practice, or the need to practice something completely different, Mutualism is about employing the same kind of knowledge that enlightened the middle classes before the republican revolutions, in the hands of the lower class of today. This is, of course, not to say that innovation is unimportant, or that new ideas cannot be tried, merely that they are not absolutely essential to meet the minimum demands of a Mutualist society. Mutualism is less about something new, and is more about the enlightenment of the working class to perennial wisdom. And this is very much the kind of enlightenment that occurred amongst the middle classes of Europe. Just as in historical socialism, these middle classes were themselves torn between collectivistic and individualistic impulses from republican and liberal ideology, to which they finally submitted to a compromise, and one similar to that proposed by Mutualists: *federalism* and *hamarchy*. Mutualists are basically extending this same impulse to industry, balancing the collective and republican forces of society with the individual and liberal forces of the individual.

Mutuality a Product of Eclecticism

Like the religious integral syncretism of the early Christians and Gnostics, and the *prisca theologia* or perennial philosophy of Freemasonry, Mutualism arises from eclecticism, social perspectivism, and comparative study. In general, there is a fair regard among Mutualists[1693] toward difference as a matter of natural circumstance among human beings.

[1693] Disincluding neo-Mutualists like "neo-Proudhonists"

Many elite groups in history have formed from a unity of eclectic interests. This has been true of the various ancient gnostic sects— which tended to blend Semitic religion with Indo-European and Indo-Iranian religion and philosophy—, it has been true of the Freemason elites who overthrew monarchies and established republics, and it has been true in contemporary society, in such groups as what sociologists refer to as *the bohemian bourgeoisie* or *the gray tribe*, each representing social circles with less than traditional mixtures, or that compose "motley crews," unexpected to mingle together.

It is often among *differential cosmopolitan* social groups— social groups of different social groups— that innovative new ideas are bred and socio-cultural revolutions come to be.[1694] Empires have grown from a successful synthesis of eclectic religious ideas.[1695] The successful synthesis and control of religious sentiments, established by way of monolatry, kahenotheism, or henotheism, for instance, played a role of monumental importance in the development of civilization.[1696] One must consider the importance that eclecticism must have had for those who united polytheistic religion under an umbrella of henotheism, monotheism, or monism. There is much political power in an eclecticism of this sort. Mutualism seems, itself, to have developed from a similar sort of philosophical eclecticism as has influenced other elites throughout history. And this eclecticism has kept it on something of a middle path, one conducive to a virtue that existing elites recognize as challenging to their own niche of power. In the case of Proudhon, Victor Cousin, founder of the formal philosophy of Eclecticism-proper, was a direct influence (though one Proudhon would criticize, too).

Mutualism tended to come from the various radical Anabaptist, mystic, and Dissenter groups coming from the Radical Reformation; from pagan guild culture remaining within friendly societies and Freemasonry (which contained pagan, natural magic, and Gnostic sentiments) stemming from the Renaissance; from free thought (which had naturalist views including pantheist, deist, agnostic, and atheist ones) of the Scientific Revolution and the Radical Enlightenment; and even elements of the Great Awakening, such as Unitarianism, Universalism, and Congregationalism more generally. What had brought all of these groups and thinkers together into a wider, Mutualist *milieu* was a common industrial pursuit within the textiles industry, a love of philosophy and science that is best shared with others, and the recognition of bad conditions that could only be remedied by Mutualism; that is to say, by voluntary cooperation and reciprocity. Certain folkish pagans and rebellious rational mystics and natural magicians; heretical, dissenting, and nonconformist Christians; agnostics, atheists, deists, and pantheists might all be found hesitantly united in an acceptance of Nature, whether it be understood in

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[1694] This would especially express itself in the newer esoteric religions surrounding gnosticism, including the Hermetic, Kabbalah, Sufi, and Gnostic-proper traditions. Esoteric religions of this sort would often spring from rebellious officials and curious laypersons engaging in comparative mythology and philosophy, often mixing the two and coming up with powerful, syncretic systems, around which much social unity could be derived. These were, themselves, a carry-over from the Greco-Egyptian and Roman mystery traditions, which may extend from a time immemorial, pre-dating the common Abrahamic religions. The heads of esoteric traditions like Gnosticism, Sufism, and Kabbalah meet together at the top, despite the exoteric differences of Christianity, Islam, and Judaism. This owes to the *prisca* and perennialism behind esotericism.

[1695] Western monotheism, for instance, such as that found in Hellenistic and Abrahamic religion, was a development of monolatry, kathenotheism, or henotheism, wherein many traditional gods were recognized, but only one was given full allegiance at a time, often a deity that was seen as superior to the others, like Zeuss or El. In Eastern religion, such as in Hinduism and Tengriism, for instance, gods such as Brahman and Tengri represent multifaceted deities, in which others may be included as an expression. Zoroastrianism was also monolatristic and possibly henotheistic. In each of these cases, a supreme deity was established, whose principle was arguably more fundamental to those of the other deities.

[1696] Before monotheism and monism, polytheist societies would often incorporate new gods into their pantheons as a means of synthesis. But this was not nearly as effective as the henotheistic approach from which monotheism and monism would evolve, which would allow one deity, representing the most fundamental principle, the *archon*, to remain in charge.

terms of the most perfect Creation, in terms of the Divine (God), or as some sort of yet-to-be-explained cosmic accident to which we must all adjust our lives.

Mutualism is eclectic in a similar manner to the elite religions, but its eclecticism especially regards "political" economy. Mutualists, as Mutualists, are interested not so much in balancing religious views or the power of deities (though this might be an interest in another capacity, perhaps humanistic), but in harmonizing natural forces involved in communism and nationalism, socialism and capitalism, monarchy and democracy, and principles such as freedom and equality. Mutualism incorporates the natural principles that give rise to the various aspects of existence and to difference of perspective, and, in finding this middle ground—mutuality—, builds a powerful springboard for the working class—with the conflicting inclinations of individuals within it intact but in rational balance— to establish a civil society capable of wielding social power commensurate with stately power.

The lineage of Mutualism, the first well-organized industrial workers' movement, is clear and simple. Medieval heresy, informed especially by native pantheism, pagan naturalism, Gnostic teachers, and Anabaptism, inspired peasants and artisans, especially in the textile industry but also more generally, to revolt when times got hard (and informed what would later become natural science). These heretics developed into Dissenters and free thinkers who would take to a range of beliefs— from Baptism and Unitarianism to the pantheism of their predecessors and on as far as misotheism— but who were set on the abolition of chattel and wage slavery, proposing alternatives ranging from voluntary communism to the strictest of individualism, but generally united in their desire to do away with privileges in the form of absentee property rights, rights in ownership over persons, and usury of every type, maintaining in a sense the age-old peasant ethic of "just price" doctrine that faced its biggest disruption with the Industrial Revolution. The traditions within the mutual aid societies of the textile workers— that had led up to the Proudhonian Mutualism we know and love today— had been of religious eclecticism or rationalistic mysticism and free thought, with a nostalgic view toward the guild system, and with a Christian view toward usury (lending at interest) and speculation (rent, profit), perhaps reinforced by Islam, Aristotle's views on *chrematistics*, but certainly by the Golden Rule. Taking after the old mutual aid societies,[1697] the new Mutualists were concerned with orderliness, character-development, and the maintenance of values conducive to fraternal organization.

In a certain sense, Mutualism is the culmination of Western thought, resulting from a heretical convergence and radical hybridization of the most devout of worshippers and the most rational of heathens, all coming to recognize that whether God or the Universe makes it so, humans do best when they engage in fraternity and reciprocity together, when they "Harm None" and "Do Unto Others."

The Orientation of Mutualism

One of the people who were most influenced by the existing Mutualist societies was Pierre-Joseph Proudhon, considered the father of anarchism by many, for having been first to designate himself explicitly as such. Despite Proudhon's fame as the first to call himself an *anarchist*, anarchism had already existed in thought and sentiment amongst a number of radical thinkers among the common classes. He had been directly preceded by William Godwin, whose philosophical anarchism, while not explicit in name, had aimed at the eventual dissipation of government, and was a contemporary of Josiah Warren, who became a major influence among the American individualist anarchists. Some have traced anarchic sentiment as far back as to ancients such as Zeno and Lao Tzu. Peter Marshall, for instance, may put it best when he remarks in *Demanding the Impossible*, that

[1697] And some inspiration from Holy Orders by way of Templar Freemasonry and perhaps even Rosicrucianism, which, unfortunately, had crept into Freemasonry in general

> Anarchism was born of a moral protest against oppression and injustice. The very first human societies saw a constant struggle between those who wanted to rule and those who refused to be ruled or to rule in turn. The first anarchist was the first person who felt the oppression of another and Demanding the Impossible rebelled against it. He or she not only asserted the right to think independently but challenged authority, whatsoever form it took.

Marshall presents anarchism here in much the same fashion that I presented Mutualism in this book, not as a philosophical school, but as a general tendency to be found in Nature, bubbling up and at times nonlocally converging. He continues, saying that, in opposition to "magicians, priests, conquerors, soldiers, chiefs or rulers," that "the anarchist spirit can be seen emerging in the clan, tribe, village community, independent city, guild and union." He says that anarchism can be found "amongst the Taoists of ancient China," and "in classical Greek thought," as well as "in the great peasants' revolts of the Middle Ages." However, he says,

> these manifestations are, strictly speaking, part of the prehistory of anarchism. It required the collapse of feudalism in order for anarchism to develop as a coherent ideology, an ideology which combined the Renaissance's growing sense of individualism with the Enlightenment's belief in social progress. It emerged [...] in its modern form as a response partly to the rise of centralized States and nationalism, and partly to industrialization and capitalism. Anarchism thus took up the dual challenge of overthrowing both Capital and the State. But it soon had to struggle on two fronts, against the existing order of State and Church as well as against authoritarian tendencies within the emerging socialist movement.[1698]

George Woodcock, on the same topic, in *Anarchism: A History of Libertarian Ideas and Movements*, says that

> the anarchist historians have confused certain attitudes which lie at the core of anarchism—faith in the essential decency of man, a desire for individual freedom, an intolerance of domination—with anarchism as a movement and a creed appearing at a certain time in history and having specific theories, aims, and methods. The core attitudes can certainly be found echoing back at least to the ancient Greeks. But anarchism as a developed, articulate, and clearly identifiable trend appears only in the modern era of conscious social and political revolutions.

He says, "[w]hat seems to be lacking in [peasant-artisan] movements, from an anarchist point of view, was the element of individualism that would have balanced their egalitarianism."[1699]

Anarchists conceived of a society without coercive political authority. This often takes the language of abolishing the state or government (though their terminology was not always consistent). Anarchists believe that coercive political authority is to be opposed on the grounds that its absolutist approach to justice causes more harm than it does good. They believe in a society based on voluntary agreement, and believe the only justifiable use of violence is for defensive purposes. They believe coercive political authority to be founded on aggression, and so sometimes justify the use of violence against the state or government on these grounds, though many of them are pacifists. Rudolf Rocker holds that

> Common to all Anarchists is the desire to free society of all political and social coercive institutions which stand in the way of development of a free humanity. In this sense Mutualism, Collectivism and Communism are not to be regarded as closed

[1698] Marshall[1]
[1699] Woodcock[1], 39

> systems permitting no further development, but merely as economic assumptions as to the means of safeguarding a free community. There will even probably be in society of the future different forms of economic co-operation operating side by side, since any social progress must be associated with that free experiment and practical testing out for which in a society of free communities there will be afforded every opportunity.[1700]

While some fringe anarchists oppose organization, many anarchists understand organization to be an essential ingredient of an anarchist society. These anarchists will suggest the government of man over man to be emblematic of chaos, and not at all orderly behavior. Oftentimes, they will suggest that an anarchist society would be better-organized than government. They do not equate government with organization, but believe government to only be that organization which is violent against others, without common repercussion.

Proudhon is also seen as the figurehead of Mutualist economics, for his great influence among the radicals and socialists, and even liberals and nationalists, of his time. Others similar to him, however, existed in the forms of people such as the Ricardian socialists, the individualist anarchists, and mutuals and cooperatives across Europe, America, and eventually Australia too.

Mutualism, and anarchism more generally, is typically considered a Left-wing position. But that may not fully capture Mutualism, which has tended to be a little more culturally conservative than most of the other sections of the anarchist and socialist movements (so much so that it has often been compared or united with Catholic distributism, which sees families as the basis of society), being supportive of unrestricted markets, which many associate with capitalist and modern Right-wing positions.

Mutualism is often regarded as a "Left-wing" position, due to Proudhon's having sat on the Left with other republicans during the French National Assemblies. The terms, Left- and Right-wing come from the National Assemblies of the French Revolution, in which those who supported the monarchy sat on the Right and those who opposed it sat on the Left of the President. Later, however, the National Assembly would become the Legislative Assembly, where those who sat on the Right were constitutionalists, those in the Center were moderates, and those on the Left were innovators. Mutualist Pierre Charnier had apparently been a Right-wing Legitimist, a royalist but republican reactionary against capitalism, who saw the rule of the *bourgeoisie* as the cause of the demise of craft guilds, preferring the prior monarchy, if but as a bulwark against *bourgeois* liberalism. But Pierre Proudhon had sat on the Left, alongside liberals and socialists.

It's because of Proudhon's having sat on the Left, and its ties to socialism, that Mutualism is considered a Left-wing ideology, but a lot has changed since then. As time would pass, what was considered classically Left completely removed monarchy and the Right, especially in the United States. Liberal positions, which would be found among the Left during the days of Proudhon, now occupy the Right-wing of the spectrum, at least within the context of modern American politics. Modern American politics, that is— even its Right-wing elements—, are generally classically Left-wing. Bastiat, a favorite of Right-wing Libertarians, sat on the Left. And before Proudhon, there was Charnier anyway.

The above being true, one must ask oneself if it is even fruitful to get involved in the discussion of Left-wing and Right, and, in the case that it is, if the Libertarian or Revolutionary Center is really such a bad description. After all, Mutualism occupies a place between utopian socialism and liberal capitalism. These were both among the European Left-wing in their day, and compose today's American Left and Right. As Mutualism is situated between the American Left, which tends to state-socialism, and the

[1700] Rocker[2]

American Right, which tends to libertarian capitalism, Mutualism—libertarian socialism— is best regarded, at least in the United States, as a Centrist ideology. "Left" gives the false impression that Mutualists are identity politicians or state-socialists with the rest of the "New Left," while it is properly situated (in the United States) between the socialists of the Old Left and the libertarian Georgists of the Old Right.

It is possible to describe Mutualism in terms of *socialism*, and this is historically most certainly accurate. From the point of view of history it is a fact that Mutualism *is* socialist. But it is also possible to describe it in terms of *liberalism* or even small-*c capitalism*. Mutualism is genuinely socialist in its appreciation of mutual aid and cooperation, in its opposition to monopoly capital and land monopoly, and of economic class. But it is also enthusiastically liberal, to the extent that it also promotes voluntary association, republican organization, free pricing, and tax abolitionism.

Typically, when one thinks of a libertarian, capitalism comes to mind. And when one considers socialism, state control comes with it. But this is not necessarily the case. Libertarianism does imply the personal control of property and the freedom to make exchanges in an unregulated market, but it does not imply private property and capitalism. Personal property and private property are distinguishable, and so are markets and capitalism. And it is the former from each set that provides the libertarian characteristics. Socialism does imply the common control of land and the sharing of its results, but it does not necessarily imply centralism and state control. There is a difference between common ownership and centralism, just as there is a difference between sharing and state control. The former of each set provide the true characteristics of socialism.

Perhaps more than any other socialist subset, Mutualism is worthy of the title of *libertarian*.[1701] This is because few other varieties of socialism uphold the doctrines of the *laissez-faire* market of classical liberalism in the way that Mutualism does, while maintaining their socialist creed. Likewise, among libertarian ideologies, Mutualism must be considered most worthy of the title of *socialist*. This is because few if any other kinds of libertarianism uphold the doctrines of common property or self-management in the workplace so thoroughly as do Mutualists. Being both classically liberal, and utopian socialist, Mutualism is found amongst, and provides the strongest example of, *libertarian socialism*, or anarchism. While opposing private capitalism, it supports personal property and free markets. While opposing state socialism, it upholds common property and the sharing of the increase due to social force. Its opposition to capitalism is not an opposition to individualism, personal property rights, to free markets, or to industry even, but is an opposition to monopoly and government. Mutualism's support of individualism, personal property rights, free markets, and industry is why some still wish to call it *capitalism*, despite this being historically inaccurate. Chomsky has said, in fact, in "Notes on Anarchism," that "[l]ibertarian socialism is properly to be regarded as the inheritor of the liberal ideals of the Enlightenment."[1702] Rudolf Rocker, too, whom Chomsky admires, writes,

> In modern anarchism we have the confluence of the two great currents which during and since the French Revolution have found such characteristic expression in the intellectual life of Europe: Socialism and Liberalism. Modern Socialism developed when profound observers in social life came to see more and more clearly that political constitutions and changes in the form of government could never get to the bottom of that great problem that we call "the social question." Its supporters recognised that a social equalising of human beings, despite the loveliest of

[1701] Though it was not Mutualists who had coined the term, apparently, but an "anarcho"-communist, Joseph DeJacque
[1702] Chomsky[2]

theoretical assumptions, is not possible so long as people are separated into classes on the basis of their owning or not owning property, classes whose mere existence excludes in advance any thought of a genuine community. And so there developed the recognition that only by elimination of economic monopolies and common ownership of the means of production, in a word, by a complete transformation of all economic conditions and social institutions associated with them, does a condition of social justice become thinkable, a status in which society shall become a genuine community, and human labour shall no longer serve the ends of exploitation, but shall serve to assure abundance to everyone. But as soon as Socialism began to assemble its forces and became a movement, there at once came to light certain differences of opinion due to the influence of the social environment in different countries. It is a fact that every political concept from theocracy to Cæsarism and dictatorship have affected certain factions in the Socialist movement. Meanwhile, there have been two great currents in political thought which have been of decisive significance for the development of Socialistic ideals: Liberalism, which powerfully stimulated advanced minds in the Anglo-Saxon countries and Spain, in particular, and Democracy in the later sense to which Rousseau gave expression in his *Social Contract*, and which found its most influential representatives in French Jacobinism. While liberation in its social theorising started off from the individual and wished to limit the state's activities to a minimum, Democracy took its stand on an abstract collective concept, Rousseau's "general will," which it sought to fix in the national state.

Liberalism and Democracy were preeminently political concepts, and since the great majority of the original adherents of both maintained the right of ownership in the old sense, these had to renounce them both when economic development took a course which could not be practically reconciled with the original principles of Democracy, and still less with those of Liberalism. Democracy, with its motto of "all citizens equal before the law," and Liberalism with its "right of man over his own person," both shipwrecked on the realities of the capitalist economic form. So long as millions of human beings in every country had to sell their labour-power to a small minority of owners, and to sink into the most wretched misery if they could find no buyers, the so-called "equality before the law" remains merely a pious fraud, since the laws are made by those who find themselves in possession of the social wealth. But in the same way there can also be no talk of a "right over one's own person," for that right ends when one is compelled to submit to the economic dictation of another if he does not want to starve.

Anarchism has in common with Liberalism the idea that the happiness and prosperity of the individual must be the standard of all social matters. And, in common with the great representatives of Liberal thought, it has also the idea of limiting the functions of government to a minimum. Its supporters have followed this thought to its ultimate logical consequences, and wish to eliminate every institution of political power from the life of society. When Jefferson clothes the basic concept of Liberalism in the words: "that government is best which governs least," then Anarchists say with Thoreau: "That government is best which governs not at all."

In common with the founders of socialism, Anarchists demand the abolition of all economic monopolies and the common ownership of the soil and all other means of production, the use of which must be available for all without distinction; for personal and social freedom is conceivable only on the basis of equal economic advantages for everybody. Within the socialist movement itself the Anarchists represent the viewpoint that the war against capitalism must be at the same time a war against all institutions of political power, for in history economic exploitation has always gone hand in hand with political and social oppression. The exploitation of

> man by man and the dominion of man over man are inseparable, and each is the condition of the other.[1703]

It is balance that divides Mutualism from the ethics of both American capitalism and state-socialism. To the Mutualist, capitalism is represented only by the assertion of negative liberties, while socialism is represented by the assertion of positive liberties. *Negative liberties* are those rights not to act, or not to be affected by others. For instance, I would be exercising my negative liberties were I to say "no" when a police officer asks to enter my house without a warrant. *Positive liberties*, on the other hand, are those rights to act and to affect others. If I need to cross a public bridge to survive, and someone is blocking my way, I am exercising my positive liberties if I push them to the side. Again, the capitalist would argue in favor of negative liberties, not to be affected by society; and the socialist argues for the ability to affect society, positive liberties. The capitalist protects themself with individual property rights, while the socialist wants property to be owned only by society as a unit to protect the whole. Their methods of systemic decision-making differ also; the capitalist prefers the market, while the socialist prefers democracy. Neither of these are necessarily opposed, and that is what the Mutualist is arguing.

Modernism

The transition from premodern to modern had been the change associated with the Enlightenment, particularly that part actualized in the form of the *bourgeois* or Moderate Enlightenment and what resulted from it, especially for the new *WASP* (White, Anglo-Saxon, Protestant) elite.

While the Moderate Enlightenment had brought about modernity, or the modern era, the roots of the *modernist philosophy*— that people can change the workings of their society for the better— can be traced to Radical Reformation and Radical Enlightenment thinkers such as Nicholas of Cusa and Baruch Spinoza. The Moderate Enlightenment had failed to fully execute the demands of the Radical Enlightenment, which had become even more radical—not to be confused for *extreme*— than Nicholas and Baruch, through figures such as Gerrard Winstanley, Thomas Spence, and the Ricardian socialists. Instead, modernity represents the unfinished project of modernizing. In Catholicism, modernism had influenced the social teachings of Pope Leo XIII as well as the idea of *distributism* that would become popular among Catholic Workers, radical Catholics who often took to anarchism. *Modern* actually means "currently existing," and refers to things as they are.

An author for the Basics of Philosophy says, in "Modernism," that

> Modernism was essentially conceived of as a rebellion [...] on the grounds that the "traditional" forms of art, architecture, literature, religious faith, social organization and daily life (in a modern industrialized world) were becoming outdated. The movement was initially called "avant-garde", descriptive of its attempt to overthrow some aspect of tradition or the status quo. The term "modernism" itself is derived from the Latin "modo", meaning "just now".[1704]

The worldview of modernism, then, can be said to be about the *mundane*, the matters of daily life, such as natural processes, and so may be said to refer to a worldview oriented in natural philosophy, especially when seen as including a propensity for progress. Progress, in the thought of the Radical Enlightenment, was brought about through knowledge from the mundane, wielded through a spiritually-guided, sacred sort of Reason, which could sculpt any individual into an upright, moral, and industrious person. Of modernism, Christopher L. C. E. Witcombe, in "The Roots of Modernism," says

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[1703] Rocker[2]
[1704] N/A[7]

that, in the 18th century, people believed that "both enlightenment and truth were discovered through the application of reason to knowledge, a process that also created new knowledge. The individual acquired knowledge," Witcombe says, "and at the same time the means to discover truth in it through proper education and instruction." This can be related to the concept of *niche construction* as discussed in the field of evolutionary psychology. Witcombe says,

> Cleansed of the corruptions of religious and political ideology by open-minded reason, education brings us the truth, or shows us how to reach the truth. Education enlightens us and makes us better people. Educated, enlightened people will form the foundations of the new society, a society which they will create through their own efforts.[1705]

This worldview brought about modernity but it cannot be said to have completed the project. This project would continue, in part, in the form of modern art.

The Enlightenment had produced many changes in art, which had come to collectively be known as *modern art*, which—in its widest sense— had taken the form of Romanticism, Realism, Naturalism, and so on.[1706] Built into many of these movements following the Enlightenment, was the question of whether the Enlightenment was even living up to its own claims of progress. Naturally, Christopher L. C. E. Witcombe holds that

> It is in the ideals of the Enlightenment that the roots of Modernism, and the new role of art and the artist, are to be found. Simply put, the overarching goal of Modernism, of modern art, has been the creation of a better society.[1707]

Romanticism would push back against Enlightenment rationalism to some degree. Because of Romanticism's anti-rationalism, and despite its being a form of modern art, it is sometimes considered Counter-Enlightenment and anti-modern, and may not be the most suited to being described as a form of modern*ism*. However, much within modern art challenged the Enlightenment, and Romanticism was not alone in this. Most Romantics had in common with other forms of modern art, such as those of modernism, the idea that social progress was still somehow possible, an idea inherited most strongly, perhaps, from the idealist philosophy of Hegel. Other strands of Romanticism were pessimistic, and drew from the philosophies of Arthur Schopenhauer and Frederick Nietzsche, among others.

While Romanticism criticized the Enlightenment for going too far in its quest of rationality—largely from a populist and aristocratic position—, modern*ism* (in a wide sense which includes Realism) challenged the Enlightenment to move further (though, perhaps with some spiritual guidance), some elements of which—such as the socialism of Realist painter, Gustave Courbet— are a direct outgrowth of the still persistent Radical Enlightenment. *After Dinner at Ornans* won Courbet a gold metal, ensuring that juries at the Paris Salon, the prestigious and official art exhibition of Paris, could not rule out his work. That is, until the rule was changed. Proudhon loved his painting *The Stone Breakers* for showing the harshness of peasant life, though it was considered to be boring and mundane by the elites. *The Bathers* showed two overweight women bathing, one of them already nude. This was considered obscene.[1708] Courbet's *The Wrestlers*, depicting two half-naked men wrestling, and *The Sleeping Spinner*, of a weaver sleeping at the hand-spinning wheel, were also considered provocative. But Courbet would eventually be rejected by the Paris Salon, leading to the onset of the modern art era,

[1705] Witcombe
[1706] While art history may be something of an aristocratic endeavor to engage in, it is nonetheless important for understanding major changes that would occur in Western culture later on, so it does need to be briefly addressed.
[1707] Witcombe
[1708] Manet would later paint two women bathing as well, likely playing off of Courbet's success

from which modernism can be traced in art. Remodernist, Richard Bledsoe, says, for instance, in "Commentary: The Isms of Modern Art," that

> I define the era of Modern Art as running almost 100 years, bracketed by two art shows: the Salon des Refusés in Paris 1863, to the first major Pop Art show held in New York in 1962. The roots run deeper, and the influence lingers longer, but this is a useful measure for when Modern ideas were the most important in the culture.[1709]

The *Salon des Refuses* had been organized in response to Gustave Courbet, Mutualist and friend of Proudhon, having put together an independent art gallery, *The Pavillion of Realism*, in an effort of direct-action, following his rejection, and then later others, by the Paris Salon. Important to note is that Gustave Courbet was on the list for attendance at the *Salon des Refuses*, though his painting of drunken priests was refused even here, and his fellow in the artists' federation he put together, Edouard Manet, took the lead in modern art, his efforts being considered a major point of shift in the popularity of Realism toward Impressionism. By some estimations, modernist art started at the Salon des Refusés, in which Courbet was on the list to be featured (but his painting of priests was banned), though this may be a little late considering *avant-garde* and some of Courbet's prior works (among others). Nonetheless, Courbet is commonly used as the marker, especially in regard to his efforts in *The Pavillion of Realism* and in organizing the *Salon des Refuses*. Those who do not accept Courbet often regard Manet, who largely stole Courbet's efforts, as the origins. I distinguish their efforts as Courbet's *modernism*, with the small *m*, and Manet's *Modernism*, with a big *M*, but most confuse the big *M* for the only sort to exist.

Interestingly enough, Courbet's piece *The Painter's Studio: a real allegory summing up seven years of my artistic and moral life*, is another contestant for the origins of modernism in art. On the left in this painting are people who Courbet associated with problematic elements in society—"the exploiters and exploited" as he put it, or "a cast of stock characters: a woodsman, the village idiot, a Jew, and others"[1710] as Beth Harris and Steven Zucker, in "Courbet, The Artist's Studio, a real allegory summing up seven years of my artistic and moral life," put it— while on the right are found people who Courbet was fond of, including his close friends, collectors of his art, and the Mutualist Pierre Proudhon.[1711] We might also point out the relationship of Courbet's modernism to *avante-garde*, a word which was first coined by the Saint Simonian, Olinde Rodrigues, in his essay "L'artiste, le savant et l'industriel." Modernism is largely a variety of avant-garde. Courbet would also paint lesbians in *The Sleepers* on commission from a Turkish diplomat, and a closeup of a woman's gentials in *The Origin of the World*, considered to be an early statement of feminism. In the pursuit of a better society, art and philosophy constantly interact with and feed on one another. For instance—and along with placing him also in his *The Artist's Studio*—, the modern artist Gustave Courbet had painted a portrait and a family picture of the radical libertarian socialist, Pierre Proudhon, reflecting his shared "political" views with Proudhon. In *The Source of the Hippocrene*, Courbet painted Symbolist artists drinking a tainted brew. Paul Galvez, in "Painting at the Origin," for instance, says that

> *The Source of the Hippocrene*, depicts [...] the mythical waters [...] where poets since antiquity have gone in hopes of invigorating their creative powers. However, as one would expect of Courbet, the pilgrims paying homage to the source are no toga-clad

[1709] Bledsoe[1]
[1710] Harris and Zucker
[1711] Manet would follow this up with a painting of his own friends in *Music in the Tuileries*

> Homers, but the nineteenth-century writers Charles Baudelaire, Théophile Gautier, and Alphonse Lamartine, among others, all unwittingly imbibing the tainted brew.[1712]

Michael Pearce, in "The Art of Propaganda," points out that Proudhon had actually written a book about modernist art and, in particular, Gustave Courbet, which was published posthumously. Pearce says that, in his *The Principle of Art and its Social Destination*, "Pierre-Joseph Proudhon lays out his perspective on art, sharply denouncing any motive except the representation of the proletariat's wishes."[1713] While it was being written, suggests Pearce, Courbet was in correspondence with Proudhon. Of Proudhon's endeavour, Pearce relays that he had said "[w]e will have a solid treatise on modern art at last, and the direction that I suggested corresponds to the Proudhonian philosophy."[1714] Pearce himself says that "[t]o Proudhon, artists who wasted their time on anything other than making art with a social message were irresponsible romantics." Courbet had written a letter to his family about Proudhon's book, relays Peacrce, describing his pride. Proudhon, Pearce suggests, had embarked on his own art criticism, including some criticism of Courbet's works, such as the lesbians depicted in *The Sleepers*, which he had described as bourgeois. For the most part, however, Proudhon lauded Courbet for his depictions of real life, of flawed human bodies, and the mundane, but especially for his use of art in suggesting a social destination which, despite the Realism of Courbet, Proudhon had regarded as a certain kind of positive idealism.

[1712] Galvez
[1713] Pearce
[1714] Pearce

Proudhon and His Children *by Gustave Courbet*

In some respects, and while not all modern art movements—such as Romanticism— had supported the Enlightenment, modernism— which first shows itself in the Realism led by Gustave Courbet— had been a revival or continuation of the Radical Enlightenment mode of thinking. Courbet would question the extent to which the *bourgeois* Moderate Enlightenment brought about prosperity, as by depicting commoners in non-Romanticized form. In true modernist form, Gustave says in his "Realist Manifesto," demonstrating just how arbitrary distinctions in genres of art are, that

> The title of *Realist* was thrust upon me just as the title of Romantic was imposed upon the men of 1830. Titles have never given a true idea of things: if it were otherwise, the works would be unnecessary.
>
> Without expanding on the greater or lesser accuracy of a name which nobody, I should hope, can really be expected to understand, I will limit myself to a few words of elucidation in order to cut short the misunderstandings.
>
> I have studied the art of the ancients and the art of the moderns, avoiding any preconceived system and without prejudice. I no longer wanted to imitate the one than to copy the other; nor, furthermore, was it my intention to attain the trivial goal of "art for art's sake." No! I simply wanted to draw forth, from a complete acquaintance with tradition, the reasoned and independent consciousness of my own individuality.

> To know in order to do, that was my idea. To be in a position to translate the customs, the ideas, the appearance of my time, according to my own estimation; to be not only a painter, but a man as well; in short, to create living art – this is my goal.

Courbet stands out as one of the most important painters of the modern period, and greatly exemplifies the period of modernist art. One author from the Met Museum, in "Gustave Courbet, Radical and Rebellious 19th-Century Artist, Featured in Retrospective at Metropolitan Museum," acknowledges his place, and writes of him as a

> pioneering figure in the history of modernism and one of the major artists of mid-19th-century France, Gustave Courbet was constantly at odds with authority. He rejected artistic convention, challenged academic norms, and created artworks that scandalized the public. By rebelling against tradition, he paved the way for the Impressionists and, through them, modern art.[1715]

But Courbet had others he had to contend with others, and, most importantly, the work of Edouard Manet and his new school of Impressionism was catching up with Courbet and starting to steal his fame. This would lead Modernist art to become the leading influence within modern art, surpassing the modernism of Courbet, and stealing the name from him in the process. Klaus Herding, in "The More You Approach Nature, the More You Must Leave It," acknowledges Courbet's place in modern art and his influence in Modernism, saying that

> if the history of modern art is not a mere progression of formal abstraction, then Courbet's *œuvre* is a gold mine, which was exploited by the many different currents to follow him. The painter's expressiveness, his capacity for introspection, and his impulse to withdraw from depicting objects place him at the core of Modernism[1716]

Both modernist and Modernist art concerned themselves with the concept of progress, but modernism had its foundations in the Common Sense Realism and rationalism of the Radical Enlightenment, while Modernism had the view that rationalism and common sense had been taken too far with modernism, instead setting itself apart from the Realism that Courbet had established, which Manet would follow in some time before establishing Impressionism. P. Andrew Sandlin holds, in "Postmodernity Simply Explained," that

> Modernism was committed to utopian visions: for instance, international communism or nationalistic Nazism or global democracy. We can create society as heaven on earth.[1717]

The modernism of Courbet had, of course, been libertarian and not authoritarian. Proudhon had been considered to be "utopian" at times, including by Karl Marx. It would be the Modernist and then the postmodernist outlooks that would eventually produce domination and control in ideologies such as Communism and fascism. These aspects of Modernism would be confused for modernism more generally.

Perhaps the Modernist answer to Mutualism directly was national socialism. The unspoken father of national socialism (and notions behind social credit) was Charles Peguy. He was a socialist as well as a nationalist, and in this early marriage of nationalism and socialism inspired the politics of the *fin de siecle* at large and the fascists in particular. He is more exoterically known for his fathering the *personalist* movement, the Christian movement that places "dignity" above justice. He was also

[1715] Met Museum
[1716] Herding
[1717] Sandlin

something of a proto-distributist, anticipating the views of Belloc, Chesterton, Day, and the like. A Kantian idealist, like many in the *fin de siecle*, and a super-sensibilist, he Romanticized elements of Proudhon's work while rejecting his rationalism and secularism, a classic move of the (big *M*) Modernists. In this, he appealed to the lower bourgeoisie and the impressionable among the skilled workers (aristocracy of labor), and anticipated much in progressivism, moral authoritarianism, and technocracy.

Modern Mutualism

By the time radicalism, utopian socialism, and the land reform and cooperative movements had come around, Mutualism had already pretty much been in practice, and was waiting to both put what it was already doing into words, and to take it a few steps further with new insights. This is not to say that Mutualism was formalized into a cohesive theory, but that there had already been something of a proto-Mutualist *milieu* in place that had already had a tradition of mutual aid and cooperation and that was very much inclined to radicalism and eclecticism and synthesis, particularly the mix of influences from free thought and heresy, and from radical and utopian socialist thinkers, who provided philosophical grounding for Mutualists' existing practices. Radical socialists, Mutualists had empirical, rational, and even some Romantic elements to their program, which had a foundation of common sense. They opposed private capitalism, and wanted to return to a syndicated guild system, some at least believing such syndicates to be fit to govern society and of providing the necessary order, and did not see the monarchy as an essential ingredient. While Romantic in some respects, or even sometimes mystical, but always naturalists, Mutualists pursued chivalric ends for the working class through pragmatic, vernacular means, and did not shy from the common sense, rational, and empirical insights that had made many of them radicals and socialists.

The practices of the daring Nicholas Barbon, a proponent of *laissez-faire* economy, and the liberal and empirical insights of people like Adam Smith, seem to have been of fundamental importance to the direction that Mutualism would take. In his Magnum Opus, *The Wealth of Nations,* Adam Smith had addressed the economic issues faced in textiles, particularly the fact that workers and consumers in the textile industry were being impoverished. And his suggestions were certainly heeded in the work of early proto-Mutualists such as the Ricardian Socialists, in the cooperative movement, and in the work of Proudhon, who is often considered the figurehead of Mutualism. Other sources of Mutualist influence would include democratic thinkers such as Baruch Spinoza and the Marquis de Condorcet. While Spinoza would be a major general influence on democratic thought, it was the Marquis de Condorcet who would continue the efforts of people such as Nicholas of Cusa to establish a more rational method of voting than simple majority-rule. Like other radicals and socialists, Mutualists supported land reform, mutual aid societies, cooperative production and distribution, and democratic assembly. But being particularly radical, Mutualists found interest in the organization of a democratic confederation that could institute an economic republic capable of displacing coercive institutions that did not function upon voluntary consent.

Having been a bunch largely receptive to the social Darwinism of Herbert Spencer (while also embracing elements of *Mutual Aid* described by Peter Kropotkin), and being keen on *laissez-faire* economy, Mutualists have shared with individualists and Right-wing thinkers a respect toward natural competition and acknowledge the brutality of Nature that tends to develop and refine species, economies, and economic agents over time. As such, they have not tended to the communism of many socialists. And despite their love of liberty and equality, their love of order is just as strong. But while recognizing Nature's brutality, Mutualists are not themselves brutalists. Their methods of solidarity are

found to be an escape from the brutalism of jungle law, the bare laws of nature, distinct from those more complete laws of Nature, which include the moral laws. Mutualists have preferred to take calculated risks, rationally and cooperatively, to the mutual benefit of each, with costs and benefits being proportionally distributed. This has often taken the form of mutual insurance, but also of various unions and cooperative associations. The escape from jungle law must be mutual.

Mutualists upheld notions in favor of the sovereignty of the individual, equal liberty, voluntary association, free contract, and cost-the-limit-of-price, believing that maximum freedom and equality are found in their compatibility, and that the right of increase—that is, over the control of surplus value—belongs in the hands of the producers (sharing in the equality of rights). Out of these principles arise institutions appropriate to Mutualists seeking greater mutuality in the context of what is known to us today. Mutualist institutions include those for education, mutual defense, banking, and credit, insurance associations, cooperative associations for production, consumption, use, and distribution, unions for work, home, and credit, and confederations of all of these and more. The ends which Mutualism serves are those of mutual benefit.

Mutuality relies upon mutual benevolence. Benevolence requires that in one's pursuit of utility that we consider the utility of others, as a categorical imperative. Mutual benevolence, then, suggests that it is not enough that each gets something that they are pursuing, but suggests that each should be supplying something that contributes to the other's flourishing. It is important to approach Mutualism with the correct epistemology. When mutual benefits are considered, they are considered objectively and subjectively, and not just subjectively. That is, the mutual benefit should be perceivably benevolent from the outside as well as being satisfying for the participants. While Mutualism does imply voluntaryism, it is more than voluntaryism more simply, because it objectively disincludes inequal or exploitative exchanges. This does not mean that Mutualism would forbid such things by law, but that it would have to admit an area beyond its own influence where such interactions occur. This has included many traditional vices, and the enabling thereto, such as gambling, distribution of alcohol, pornography, and other social ills. While such distributions may be technically voluntary, they are not really to the mutual benefit of the provider and the consumer. Alcohol sales may enrich the salesman, but they diminish the wellbeing of the consumer. The same is true of pornography, which influences certain vices and dependencies. And gambling only benefits the winner, leaving the loser destitute. While these were indeed voluntarily engaged in, in the pursuit of a victory for each party, and indeed each party wants what they are getting, and so it is mutual to that extent, there cannot be said to objectively be equal benefits in the ends that come about. A drunken, destitute, masturbator or publicly defiled woman cannot be objectively recognized as having morally gained from the fulfillment of their choices.[1718] Full mutualism would imply that all actions are taken with consideration both toward onself and others, that there is a fiduciary relationship between all who engage in civil society. To overlook the importance of mutual benevolence to mutualism is to accept perversions of mutualism, such as these various addictions. Having inherited a Christian cultural history and springboarded from that, mutual societies have often forbidden predatory behaviors such as loansharking, gambling, prostitution and pornography, inebriation, and other such things on the basis that these are not benevolent acts that can be reconciled with the principle of reciprocity, the Golden Rule.

[1718] Obviously, Mutualism also forbids exploitative relationships such as those between landlord and tenant, boss and employer, and unilateral creditor and debtor, but what is less obvious is that it also forbids those of Big Man and little guy, priest and laity, and other relations like those of voluntary gifting and tithing. Just as with the other relations named thus far, these relationships do not function to the mutual benefit of the participants, but serve to enrich and empower the Big Man and the priest at the expense of the little guy and the laity.

Character-building was given utmost attention within many mutual associations, and a strong and just association was seen to depend on a capable and morally-upright membership. Mutualists might see their program in terms of living according to the Golden Rule (or a perceived improvement to it), and becoming Great Men in the old alchemical sense. For some Nonconformists and other Christians, this may have been seen as walking in the footsteps of Christ.

Along with these more conservative values, however, more progressive values such as congeniality, non-bigotry, mutual support, reciprocity, and cooperation were taught and put into the form of contract.

Mutualists generally abhorred what Proudhon would come to call the "*external constitution of social power*," referring to institutionalized political and economic authority. They were radical republicans, but of the "agro-industrial type," often believing a federal, democratic republic of industry— an "*agro-industrial federation*," as Proudhon called it— to be capable of existing just fine without a republican state. Thus, though often preferring the term *federalist* similar to the Anti-Federalists or "True Federalists," they often came to be known, after Proudhon, as *anarchists*. George Woodcock says that "[M]utualists were anarchists of a kind, opposed to political revolutionism, and they combined a desire to keep all *bourgeois* elements out of the International with an insistent propaganda for mutual banking and co-operative societies as the basis for social reorganization."[1719] The sense in which the Mutualists were anarchists is that they opposed having a ruling class, and thereby a state and government, if *state* and *government* are defined by their being related to a ruling class, separate from the people being governed. *State* and *government* only exist, to the view of the anarchist, when one class can impose its interests onto another. This does not mean *class* in the Marxist sense, related to income, but in the anarchist sense, related to one's decision-making capacity.[1720] Without a ruling class, there is no state or government, only civil society. Civil society operates not on state power, the power of rulers, but on social power, the power of society. Rather than coercive government and political states, then, Mutualists would come to support the "identity of interests" and their syndication, so as to capture the power of their "social force," or combined efforts. This led Benjamin Tucker, in *Individual Liberty*, to assert that "we Anarchists are political abolitionists."[1721] Ultimately, the idea involved the balancing of identarian forces, so as to keep society within the range of an acceptable equilibrium, one in which none could overpower another, a condition known as *anarchy*. The bringing about of such an anarchy, unlike the long-lost anarchy of cave people, would require an increase in order that was to be realized through the syndicates and in their practice of grassroots direct-democracy and republicanism. The syndicates would practice mutual aid between cooperatives. On all levels of the federation self-management would be practiced.

Mutualism is often attributed to the idea of positivism, put forward by Comte, that solutions are better than negation. However, Proudhon, in a Hegelian sort of manner, sees his Mutualism as a sort of dialectical means of constructing the negation of state or government. This approach has been the defining one for all serious anarchists to follow. As such, it is the inherent and natural responsibility of the Mutualist, particularly the staunch anti-authoritarian, who wishes to maintain a positivist position, to develop a dynamic and generalist approach to the world, whereby they can begin to generate and participate in alternative structures that can negate the existing ones. This being so, Mutualists must be prepared to offer alternatives to any position or institution of authority that they wish to criticize, must

[1719] Woodcock[1], 169

[1720] If one unilaterally establishes rules that others live by— as is done by landlords, bosses, lenders, priests, and politicians— then one is part of the *ruling class*, the class that rules others. This is income independent, as one may still be ruling class even if one has to work for a living as well. One can be poor and ruling class, though one must be ruling class to be rich.

[1721] Tucker[1], 60

know how to be self-governing. Government rules by way of ignorance and passivity. Therefore it is the duty of the anarchist to be able to provide alternatives, and, by extension, to have working proposals for institutions of authority that they wish to displace. These include propoals for structuring an organization, making decisions, allocating work, and so-on. Criticizing authority in positions serving these kinds of functions, without providing alternatives—at least in a general outline or rough sketch ideally based on principles—is illegitimate. A good anarchist, at the very least, will understand how to make decisions with others collectively, how to issue their own credit, and how to organize a non-hierarchical structure; that is, how to contract socially and interpersonally with others. There are plenty of bad anarchists, and they are often the type to get upset by the suggestion that this is the case

While revolutionists, Mutualists are not insurrectionists believing that an insurrectionary event will bring about a Mutualist revolution, but instead are *revolutionary gradualists*, meaning that they believe revolution to be a process that occurs incrementally or gradually, more like an evolution. As revolutionary gradualists, Mutualists have often taken to *syndicalism*—the formation of unions for revolutionary ends— and what would become *agorism*— "grey market" activity— as their practical methods of approach, preferring tax-evasion, underground business ventures, boycotts, strikes, prefigurative organization, expropriation, or occupation to voting with the ballot or the dollar, or to insurrectionary activities involving spontaneous violence. Others have been a little more soft in the application of their values, as reformists or pursuing legal means of change under the oligopolist system. However, strangely similar to the gnostic traditions that inspired their ancestors, Mutualists of all kinds place the biggest emphasis on the importance of education and personal enlightenment. To the free thinking, critically-minded Mutualist, widespread ignorance is enemy number one, the only *true* evil.

While largely Anglo-Saxon (or otherwise European more generally) in ethnic origin, Mutualists have been found across the globe, among people of many races and both sexes, throughout Europe, North and South America, Asia, Australia, and in Africa. They carried out some of the earliest socialist revolutions in the context of emerging industrial capitalist economies, including the Radical War in Scotland and the Canuts Rebellion in France. Mutualists formed the International Workingmen's Association and were the leading influence during the Paris Commune. They continued to have influence during the Russian, Spanish, and Mexican revolutions, as well as in the anarchist free territory of Manchuria. Mutual banks, credit unions, cooperatives, labor unions, and other Mutualist institutions have proliferated across the globe, demonstrating the practicability and overall efficiency of Mutualism. The gradual revolution of the Mutualists—and while their revolution may not be televised—is making full sway. You, dear reader, have probably made a purchase from a cooperative or mutual without even knowing it. And that's part of the esoteric beauty behind Mutualism; it operates even while no one is paying it attention.

Self-Help and Good Character

The mutual associations were often home to wholesomeness that could not be found elsewhere in secular society. They contributed greatly to the moral worth, etiquette, good conduct, and character of the working people who participated in them. For this reason, it should not be surprising that the field known as *self-help* had its origins among these Mutualist associations. In particular, it would be the Scottish-British Chartist, Samuel Smiles, a proponent of mutual associations and cooperation, who would become the pioneer of the self-help field, indeed becoming the Father of Self-Help, and having literally written the book of that title. Benjamin Franklin wrote on matters of thriftiness and frugality in his *Poor Richard* pamphlets, eventually collected in his *The Way to Wealth*, and Ralph Emerson had

written an essay on "Self-Reliance," but it had been Samuel Smiles who would put together a full-length work on the matter, and more than one. On good character, in *Character*, Smiles says that

> Character is property. It is the noblest of possessions. It is an estate in the general goodwill and respect of men; and they who invest in it—though they may not become rich in this world's goods—will find their reward in esteem and reputation fairly and honourably won. And it is right that in life good qualities should tell—that industry, virtue, and goodness should rank the highest—and that the really best men should be foremost.[1722]

He defines *character* for us, saying that

> Character exhibits itself in conduct, guided and inspired by principle, integrity, and practical wisdom. In its highest form, it is the individual will acting energetically under the influence of religion, morality, and reason. It chooses its way considerately, and pursues it steadfastly; esteeming duty above reputation, and the approval of conscience more than the world's praise. While respecting the personality of others, it preserves its own individuality and independence; and has the courage to be morally honest, though it may be unpopular, trusting tranquilly to time and experience for recognition.[1723]

According to Smiles, good character, including moral fortitude and benevolence, is what really leads society. And while sensibilities are certainly important, it is really conscience that accompanies an individual with good character.

> The man of character is conscientious. He puts his conscience into his work, into his words, into his every action [...] The man of character is also reverential. The possession of this quality marks the noblest, and highest type of manhood and womanhood: reverence for things consecrated by the homage of generations—for high objects, pure thoughts, and noble aims—for the great men of former times, and the highminded workers amongst our contemporaries. Reverence is alike indispensable to the happiness of individuals, of families, and of nations. Without it there can be no trust, no faith, no confidence, either in man or God—neither social peace nor social progress. For reverence is but another word for religion, which binds men to each other, and all to God.[1724]

He says,

> Although genius always commands admiration, character most secures respect. The former is more the product of brain-power, the latter of heart-power; and in the long run it is the heart that rules in life. Men of genius stand to society in the relation of its intellect, as men of character of its conscience; and while the former are admired, the latter are followed.[1725]

For Smiles, a good character was something of an aristocratic attribute that could be attained even by the working person, who could become a leader and even a "capitalist."[1726] He stressed that it was not

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[1722] Smiles[1]
[1723] Smiles[1]
[1724] Smiles[1]
[1725] Smiles[1]
[1726] By this, he mostly meant an owner of capital and not some much an employer, though he did suggest also that many workers, by application of good character, had successfully become employers. It seems that he affirms employers on the grounds that there is a deficit of character in the working class that he wishes to resolve, in part by affirming the good character of diligent employers so as to serve as inspiration, even if inspiration to ultimately

enough to be accomplished in the humanities, but that it was really one's moral worth that made for a decent individual, saying that "[a] man may be accomplished in art, literature, and science, and yet, in honesty, virtue, truthfulness, and the spirit of duty, be entitled to take rank after many a poor and illiterate peasant."[1727] Smiles holds,in *Self-Help*, that

> It may be of comparatively little consequence how a man is governed from without, whilst everything depends upon how he governs himself from within. The greatest slave is not he who is ruled by a despot, great though that evil be, but he who is the thrall of his own moral ignorance, selfishness, and vice.[1728]

With the right attitude in life, by being thoughtful, and by being thrifty, even the poor can better their own conditions. This understanding had been already been engrained deep into the cultures of the English and Americans, giving us traditional aphorisms such as "waste not, want not" and "a penny saved is a penny earned," and inspiring *Poor Richard* and American transcendentalism. In *Thrift*, he tells us that

> Thrift is the spirit of order applied to domestic management and organization. Its object is to manage frugally the resources of the family; to prevent waste; and avoid useless expenditure. Thrift is under the influence of reason and forethought, and never works by chance or by fits. It endeavours to make the most and the best of everything. It does not save money for saving's sake. It makes cheerful sacrifices for the present benefit of others; or it submits to voluntary privation for some future good.[1729]

Wealth, on the other hand, was not in itself noble, and did not, for Smiles, carry with it the aristocratic esteem that inspires him. Someone who was wealthy, without having the right virtues, was not actually very noble at all. Instead, it was thriftiness that was a sign of virtue. He says that, regarding wealth, there is not

> any necessary connection with elevation of character. On the contrary, it is much more frequently the cause of its corruption and degradation. Wealth and corruption, luxury and vice, have very close affinities to each other. Wealth, in the hands of men of weak purpose, of deficient self-control, or of ill-regulated passions, is only a temptation and a snare—the source, it may be, of infinite mischief to themselves, and often to others.

In the mutual associations, perennial ethics such as self-responsibility, integrity, thrift, frugality, sobriety, and civic duty were taught, alongside other mores, and often in the Freemasonic form that they had inherited from their founders or had emulated. Smiles continues, saying,

> On the contrary, a condition of comparative poverty is compatible with character in its highest form. A man may possess only his industry, his frugality, his integrity, and yet stand high in the rank of true manhood.[1730]

He says that

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dissolve capitalism. In this way, his use of *capitalist* is similar to the remark by G.K. Chesterton, that the problem is not too many, but too few "capitalists." In this lexicon, a capitalist includes any owner of capital, whether the owner be an employer or just an operator.

[1727] Smiles[1]
[1728] Smiles[2]
[1729] Smiles[3]
[1730] Smiles[1]

> Every man ought so to contrive as to live within his means. This practice is of the very essence of honesty. For if a man do not manage honestly to live within his own means, he must necessarily be living dishonestly upon the means of somebody else. Those who are careless about personal expenditure, and consider merely their own gratification, without regard for the comfort of others, generally find out the real uses of money when it is too late. Though by nature generous, these thriftless persons are often driven in the end to do very shabby things. They waste their money as they do their time; draw bills upon the future; anticipate their earnings; and are thus under the necessity of dragging after them a load of debts and obligations which seriously affect their action as free and independent men.[1731]

While the tendency since Smiles's time is for most "self-help" gurus is to gaslight the individual about what is actually possible—in works such as *Think and Grow Rich*, for instance—, rather than to motivate them toward rational behaviors with instruction toward Mutualism, this was not the case for Smiles, who instead held true to his Mutualist outlook, seeing in economic cooperation and reciprocity a means of helping onself that should not at all be ignored. He says that

> Most men have it in their power, by prudent arrangements, to defend themselves against adversity, and to throw up a barrier against destitution. They can do this by their own individual efforts, or by acting on the principle of co-operation, which is capable of an almost indefinite extension. People of the most humble condition, by combining their means and associating together, are enabled in many ways to defend themselves against the pressure of poverty, to promote their physical well-being, and even to advance the progress of the nation.
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> A solitary individual may be able to do very little to advance and improve society; but when he combines with his fellows for the purpose, he can do a very great deal. Civilization itself is but the effect of combining.[1732]

Much of Samuel Smile's inspiration for his elevation of morals to an aristocratic height, by which the common worker might be made to transcend his or her master, had been inspired by works by people such as Thomas Carlyle, who famously wrote much having to do with heroes and Great Men of History, Romantic tales of "rags to riches," such as those like *David Copperfield* by Charles Dickens, but also by works such as *The Last Days of Pompeii*, by Edward Bulwer-Lytton, which is suggestive of Divine or Natural Law in the manner of the story of Sodom and Gomorrah, that punishes the wicked and bestows Providence upon the upright. In contrast to Carlyle, however, and in rejection of his Great Many Theory of history, Herbert Spencer had stressed the importance of society in the formation of the individual, in his work *Social Statics*. Francis Dashwood Tandy, in *Voluntary Socialism*, follows after Spencer, when he declares,

> Every discovery in science, every invention in mechanical arts, every philosophical system, is but one more link in the chain of human knowledge. We build upon the past, and the future will in turn take up the task where we have left off.[1733]

A similar self-help theme to that of Samuel Smiles is found when Mario Ferreira dos Santos says, in "Proletarian: Theme of Exploitation," criticizes both the predation of the ruling class and the ignorance of the working people, saying,

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[1731] Smiles[2]
[1732] Smiles[3]
[1733] Tandy, 145

> Those who cannot overcome through any one of the [honest] paths seek to do so through political power. Who are those? They are those thirsty for prestige who are not able to suffer their own weaknesses; those with power complexes, inferiority complexes, searching for a post to make them great since they are not actually great. A great man needs no great position; the real great man creates his own greatness: he is great because he is great, and not because he occupies a great post. Those who truly ascend are those who ascend themselves – by their acts and deeds – to higher places. They create their own place [...] Those who cannot suffer their inferiority and cannot stand their inner littleness craves for higher posts since they believe occupying such pedestal and standing higher than others actually make them greater than others.
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> Such is the reason the proletarian is always wanted by those who wish to ascend to higher posts. If they cannot rise themselves, they can climb the squalid back of the proletarian towards such higher places. How do they do that? Exploiting the proletarian's misery, needs, good faith and ignorance, as well as the hunger of his sons and daughters, the half-nakedness and tatters of his wife and the urgency of his necessities. And they promise:
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> > – to give him immediately what he immediately needs;
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> > – exploit his immediatism through the promise of a bowl of soup, a clothes for his naked body and a roof over his head;
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> But since none of such promises are fulfilled, those men always justify it by blaming others. There are always scapegoats for such dirty deed. Those men are never the ones to blame. Now, who are "the others"? Are they by any chance so different than the formers? Are not the others the first ones, who are others to the second ones? They mutually accuse each other. They all speak as angelical creatures that only think of goodness. "The others – yes! – they do evil deeds". The proletarian watches the offenses and insults coming from both sides. They accuse each other of being the people's traitors. They mutually accuse each other of that and they are actually right! They are all traitors of the proletarian, the eternal betrayed, exploited, sufferer of insults and miseries.
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> However, is the proletarian only a victim? Yes, he is the victim of his own ignorance and hunger, victim of the urgency of his needs, of his esurient appetite. But he is guilty, for he listens to whom he should not listen; he believes in whom he should not believe; he serves whom he should not serve; he follows whom he should not follow. He has never achieved – in the entire human history – a bit more other than what has come from his own hand, for it is from his hand that all wealth in the world is created. He was never risen by anyone else. Those who have proclaim themselves as the friends of the proletarians were always the richest ones, the powerful ones, the ones with the more sumptuous life. His true benefactors have never sought high posts.

Most of the Mutualists would also tend to agree with the view of William Godwin, that at least a part of the individual's character was a product of the social environment, though also recognizing, like Mikhail Bakunin, that social systems are themselves the products of individuals and so subject to their agency. In this way, Bakunin properly and powerfully described a mystical relationship between humanity and Nature, whereby, through knowledge of natural laws, and despite an apparent determinism that otherwise exists, humans can become self-governing and, in this sense, despite the determinism of natural laws, free. This dialectic between the individual and their environment would be important to the Mutualists, who would always strive to improve both their own character and the social

arrangements that affected it. To this end, Mutualists would establish associations for mutual improvement, which was achieved by way of cooperative self-education, discussion, and holding one another to good living and moral habits.

Property and Markets

Mutualists, especially following after Proudhon,[1734] often distinguish between *personal property*, property based on possession or "occupancy and use" that does not produce a profit, and *private property*, which is property that may be owned in absence or which otherwise produces a profit. This is the difference between the property of the tenant or homesteader and that of the landlord or speculator. But there are other ways to say this. This contrast between personal and private property is also made through different distinctions, such as *possession* vs. *property*, *property* here standing for the above concept of *private property*. Mutualism is also posed at times as being against property altogether, and for mere possession, and this is not necessarily incorrect. However, at other times, Mutualism, especially as developed by the Ricardian socialists across the English Channel from Proudhon, and in America among the individualist anarchists, is understood to be staunchly in favor of property, so long as it is of the sort that is being directly occupied and used. Mutualists, especially in the Anglosphere, would even speak of *private property* favorably, but generally not in terms of absentee control of land, always maintaining a caveat that it had to be directly possessed. Mutualists understood monopolies on land, resulting from absentee claims to it, to be an encroachment on people's natural property claims, their own rights to use the Earth. But property that represents the work of the individual—their products— is absolutely theirs, without question, regulation, or interference. In this way, Mutualism is not really against property at all, but is instead concerned with making sure nothing gets in the way of people having property. Everyone, as far as Mutualism is concerned, should control the property that they use, without need to rent or lease from others.

The differences between the Mutualists regarding their terminology are largely cultural differences rooted in Gallo-Romantic and Anglo-Saxon conceptions of *law* and *property*: Proudhon, a Frenchman, was working against Roman civil law, while the Anglo-Saxons in Great Britain and the United States were using their native traditions to argue in favor of their common law conceptions of property, though this was also against Norman conceptions of property, which were likely influenced by the Roman *latifundia*, contributing to the Norman Yoke.

What the Mutualists had especially in common, despite their cultural differences,[1735] was a desire to put the user of the land in control of the land. The Mutualists generally understood property in land—private or real property— to be unnatural and absurd. Property is generally something a person makes, giving them a claim to it. But nobody made the land. The land was here before humankind was. As such, Proudhon asks, "[w]ho is entitled to the rent of the land?" His reply?

> The producer of the land, no doubt. But who made the land? God. Therefore, proprietor, retire.
>
> But the creator of the land does not sell it: he gives it; and, in giving it, he is no respecter of persons. Why, then, are some of his children regarded as legitimate, while others are treated as bastards?[1736]

[1734] See Proudhon[2], 78, where he refers to private property as "*naked property*" in contrast to possession
[1735] Which has at times been identified with an individualistic and collevtivistic divide within Mutualism, along French- and English-speaking lines especially
[1736] Proudhon[2], 115

For the Mutualists, both Gallo-Romanatic and Anglo-Saxon, or French- and English-speaking, *possession* or "occupancy and use" is a natural fact, whereas "property" that is not an expression of this natural fact is little more than a legal fiction, a religiosity.[1737] But this religiosity had an effect in the world, by legitimizing domain over the Earth, rental income of landlords, and taxes of government. As Laurence Labadie says, in "Selected Essays,"

> Rent is the *tribute* paid by the non-owning users of the land to the non-using owner. It is quite evident that *ownership* in and by itself cannot and does not produce anything. It is only by the use of land and things, only by labor, that anything can be produced. Therefore the anarchist denies the right of ownership of land if that ownership is not based on the occupancy and use of land. No one should be allowed to hold land out of use because it is a denial of the first requisite of Anarchism, the equality of opportunity.[1738]

Mutualists, like Labadie here, would sometimes speak of *ownership*, though others abhorred the language of land ownership, favoring instead the terminology of *tenure*, *trusteeship*, *usufructuary*, and so on. Proudhon, for instance, who opposed both private property and conceptions of ownership,[1739] says

> Not only does occupation lead to equality, it prevents property. For, [...] occupation is always subordinate to population [and] inasmuch as possession, in right, can never remain fixed, it is impossible, in fact, that it can ever become property.
>
> Every occupant is, then, necessarily a possessor or usufructuary, a function which excludes proprietorship. Now, this is the right of the usufructuary: he is responsible for the thing entrusted to him; he must use it in conformity with general utility, with a view to its preservation and development; he has no power to transform it, to diminish it, or to change its nature; he cannot so divide the usufruct that another shall perform the labor while he receives the product. In a word, the usufructuary is under the supervision of society, submitted to the condition of labor and the law of equality.[1740]

As the Mutualists saw things, before the enclosure of the commons, the land had been held in common, with homesteads being established by right of possession and often defended by the payment of rent to the community (whose agent or stand-in would become the lord), afforded by use. Indeed, nomadic peoples shared the land, taking turns grazing their flocks of sheep and goats, or herds of cows if they had them, on common pastures. A given pasture or paddock was understood to be occupied and used if it was in use by another party, similar to a swingset at one of today's playgrounds where it is seen as impolite and aggressive not to wait one's turn to swing. These kinds of basic playground rules, like not taking the swing when it is in use, were once, before the rise of government by the Cains of the world, the normal operation of humans, guarded by simple customs and eventually common law. Mutualists, in their efforts of restorative justice, wish to make this the norm once again, so that everyone may occupy and use land for free, paying only to keep it under one's control in one's physical absence or in defense against the natural Right of Conquest by others.[1741]

[1737] In a certain respect, this is similar to the ruling class view of property between one another, which could be taken by right of conquest, but generally was respected for the sake of maintaining the peace or a balance of forces for political reasons

[1738] Labadie, 21

[1739] He is inconsistent in his language

[1740] Proudhon², 109

[1741] Such a payment to the community for its exclusion would be shared similarly to a citizen's dividend or universal basic income payment, allowing those on marginal lands to live for less than free, giving a place for

Proudhon criticizes private property and the enclosure of the commons for its harmful affects on society, saying that

> The purchaser draws boundaries, fences himself in, and says, "This is mine; each one by himself, each one for himself." Here, then, is a piece of land upon which, henceforth, no one has a right to step, save the proprietor and his friends; which can benefit nobody, save the proprietor and his servants. Let these sales multiply, and soon the people — who have been neither able nor willing to sell, and who have received none of the proceeds of the sale — will have nowhere to rest, no place of shelter, no ground to till. They will die of hunger at the proprietor's door, on the edge of that property which was their birthright; and the proprietor, watching them die, will exclaim, "So perish idlers and vagrants!"[1742]

As such, Mutualists, instead of private property in land, generally support limited land tenure rights, the limit being that exclusive claims to the use of the Earth must be established upon the possession, or occupancy and use, of such a claim. One must, as it were, be present to defend one's claim, or to otherwise have paid for its defense, in order for it to have any bearing on fact, similar in some respects to old Anglo-Saxon allodial title, though sometimes with communal elements approximating what would become Georgism.

As with land, Mutualists were also concerned with the proper distribution of money. After all, people need money to make their exchanges; that's what money is, a means of exchange. Mutualist money takes the form of *mutual credit*, money that is issued in the form of an interest-free loan or that is issued by the user and clears with a third party. Loans may be backed by securities such as collateral, though a limit may be set to allow for spending without collateral, on the principle that goodwill or trust, alone, may suffice as collateral, and that the keeping of a credit score for members, allowing for graduating and declining credit limits, may incentivize good faith. Francis Dashwood Tandy says that

> Mutual Bank money need not necessarily be redeemed in the property mortgaged to the bank. When any customer of a bank receives the money for goods, he redeems the money in those goods. When he takes this money to the bank to release his property from the mortgage, he cancels both the money and his obligation to the bank. The security he gives will only be called into requisition if his other means of redeeming the notes fail.[1743]

As for any amount that might be considered to be unbacked, so long as there is sufficient demand for the money it is to the benefit of the member to keep up with their credit, for purposes of making exchanges! Remember, money is a means of exchange, and without money one cannot make one's exchanges, so it is ultimately not worth it to run down one's credit for short-term gains. Further, loans are extended for a particular term, and so defaulting on the loan may result in a punished credit score, which may reduce one's spending capacity even after the loan has been repaid. So there are incentives to paying the loan back, even in the absence of collateral to lose, such as the ability to participate in the economy, to have access to a means of exchange, without which exchanges become much more difficult. Nonetheless, major loans beyond the goodwill credit limit may require some sort of security, such as collateral. Whatever the case, all money enters the economy by being loaned, or is otherwise issued by

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people such as the elderly, the handicapped, starving artists, preachers, philosophers, and others whose vocations are not lucrative, though may nonetheless be important, a means to survive: by trading in their social status (enviable, impressive location).

[1742] Proudhon[2], 128

[1743] Tandy, 117

the user or spent by the bank after direct vote of the membership, without any interest, allowing the economy to clear, for all loans to be repaid. Clarence Lee Swartz says,

> As money will be easy to get under the Mutual Banking system, sound enterprises will have no difficulty getting financed. This will eventually mean the disintegration of monopoly. It will also mean the creation of many more jobs, and consequently competition among employers for workers, resulting in increasingly better conditions of work and pay, until at last the worker will receive the full product of his labor.[1744]

Access to land without rent and money without interest is intended to allow for the financing of individual and cooperative businesses, and to eliminate the reasons for bosses and for business failure. Most people are not business owners because they cannot get the financing to afford their rent or because they are afraid that if they can get the financing that they will be unable to pay back their loan, both reasonable concerns in an economy that is rigged against the common person by the ruling class. These concerns would not persist in a Mutualist economy, which would see the standardization of self-employment in guilds of individual businesses and cooperatives of worker-owners. Startup businesses would be freed from the concerns of rent, interest, and, on marginal land anyway, taxes, and could put all of their financial resources toward the business. Without rent and interest to pay, the likelihood of business failure greatly decreases, with the capacity of the workforce more capable of bearing the grunt of the hardships of startup. Ideally, in a Mutualist society, businesses operate not only on the principle of voluntary association, but of *free association*, meaning that anyone who wishes to work at a given business may, by following the constitution, become an investing worker-owner, having little or no barriers to entry, as in the concept of an *open cooperative*.

Mutualism is, at times, posed as an alternative to both the state *and* markets, as with Race Mathews in *Jobs of Our Own*, who considers his approach an alternative to both, but this is not necessarily the case. Those who take this view generally believe money to be dependent upon state infrastructure and governmentalist institutional economics, believing money to have historically developed from out of governmental forces. But most Mutualists, especially those of an anarchist persuasion—genuine Mutualists— favor the concept of *free markets*, markets unregulated by government, though nonetheless "regulated" by voluntary, democratic institutions saturating the free market.

While explicit contracts hold within associations and between them in confederations and other voluntary arrangements, much contracting between Mutualists is actually done tacitly by the simple exchange of mutual credit for personal property in a state-unregulated, free market. In such a market, *laissez-faire* is typically[1745] allowed to do its job of setting prices by way of supply and demand, signaling in the market where goods and services are most needed. While such a market does not require rational actors—a challenge levied by "behavioral economists,"[1746] it certainly rewards them, serving the social Darwinistic role of advantaging rational behavior for eugenic purposes, though without need for a state or government or any form of violence, merely allowing social, market, and sexual selection to perform

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[1744] Swartz, 86

[1745] Mutual societies can create markets that do not operate in a *laissez-faire* manner, but liberalism has generally proven the benefits of *laissez-faire* such that most Mutualists are in support of creating free markets, even if they understand all markets to be artificial in some sense

[1746] A field beautifully refuted in the book *Economics in Nature*, edited by Ronald Noe, Jan A.R.A.M.van Hooff, and Peter Hammerstein. "Behavioral economics" is a sophistry that attempts to dismiss the rationality of free decision-making, implying the need for experts to make decisions on behalf of society. *Economics in Nature* demonstrates that biological evolution is a rationalizing process and that economics is an extension of the biological world. Through the process of market selection, rationality develops and increases.

their natural functions without impediment.[1747] This is in line with *stirpiculture*, a word used by mutualist Henry Seymour to refer to the breeding of new races, which he believed mutualism depended upon. The competition between rationalizing agents will produce prices that approximate cost, such that only real wages are really covered, and rent, interest, and profit—prices above cost— will disappear. As Joshua K. Ingalls says, in *Social Wealth*, "all exchanges which involve pure profit, rent, and interest, to the extent that they involve them are no economic exchanges whatever, but the fraudulent or hazardous obtaining of something for nothing."[1748] The result of the disappearance of rent, interest, inflation, deflation, taxes, and profit is that prices will lower, wages will rise, and voluntary self-employment will increase to full. Lower prices means less to pay, and higher wages means more payment. This is made possible by elimination of rent, interest, and profit, as well as inflation, deflation, and taxes. This will further result in increased productivity, as people produce more when they are paid well for it. Further, full self-employment, another result of Mutualism, means the absence of poverty and the means for everyone to be more giving with one another. Free markets, counter-intuitively, when combined with free land, free money, and free business, produce conditions of generosity, of conviviality. This abundance of production and conviviality is in contrast to the surplus and hoarding, the waste and stolen product, of capitalism.

All of the talk about rationalizing and competing agents aside, Mutualism is perhaps more about cooperation than it is about fraternal competition. As such, Mutualists make use not only of the independent reasoning of individuals, but also that produced by way of the deliberation and sharing of information of the group, their *collective reason* as Proudhon might say. In this way, the costs of reasoning become, to some limited extent, socialized, such that greater reasoning overall is allowed to emerge at lesser costs,[1749] from which individuals may draw and benefit from. Collective reason, under free conditions, permeates culture in the form of popular folk sayings, customs, mores, best practices, and other various forms, from which the individual is free to draw or not at their own behest. Collectivities, similar to individuals, may find themselves in fraternal competition with one another, producing an "evolutionary arms race" of who can best cooperate, and who best wields their collective reason, as a result.

Mutualism and Cooperation

Land reform had been led by folks like Winstanley and Spence, and reformers sought the restoration of the commons from the enclosures, and of natural use-rights belonging to those who occupy and use, or possess, the land (sometimes contingent on a leasehold granted, or tax imposed, by the community). While these proto-Mutualists of older agrarian societies had often attacked the concentration of land into private ownership, sometimes being indistinguishable from communists, and while landlordism would persist against the wishes of the Mutualists after the Enlightenment, industrial and financial capitalism would bring about new problems, such as bosses and profit, and increased problems with usurers and interest, inflation, and deflation. Like landlords, bosses and usurers took more than was owed to them for their capital and money. As such, Wikipédia, translated by Google, says that

> Mutualism is [...] the political and historical movement that led to the creation of mutual or cooperative forms of association in the fields of insurance, banking,

[1747] Individuals who are unfortunate to have their genetics and memetics deselected will tend to occupy marginal lands, receiving rental payments from community members occupying more advantageous land, dissappearning not so much from economic hardship as from sexual deselection. While unfortunate, this is nonetheless a humane fate.
[1748] Ingalls
[1749] Socialization reduces costs by way of *economies of scope*, efficiencies gained from scaling up

> construction, education, and in general all forms of production or trade. This movement led to the creation of a non-market economic sector governed by the code of mutuality.
>
> The adjective *mutual* refers, more precisely, to the reciprocal character of a right or an obligation.[1750]

The difference between a mutual and a cooperative is that, in a cooperative, members are owners of the business and hold the capital, either as workers or consumers of some sort; while in a mutual, policy-holders control the terms by which services are rendered, and own the policy, but may not have stock in the business. In a cooperative, one may have considerable control over bylaws or a board, but in a mutual one has considerable control over the terms by which services are rendered and may have no control over the actual governance or management of the business, which may be undertaken by a self-perpetuating Board of Directors, potentially organized as a worker cooperative or etc., serving as a sort of trustee to the group. In Mutualism and cooperation, the solutions to the exploitation in rent by landlordism, profit by industrial capitalism, and interest or money-distortion by usurers are clear: common ownership of the land diminishes control of landlords, cooperative production and consumption diminishes control by industrialists, and mutual financial institutions dimishes control by usurers.

Mutual associations, in contrast to cooperatives, were voluntary combinations of reciprocal help that would include building societies to help with the building of structures, among providing other important aid such as health and maternity care,[1751] old age, and disability insurance. They are precursors to the modern mutual firm, in which one, as a customer, gains control of the terms by which services are rendered by becoming a policy-holding patron. The policy may include a right to dividends or voting on certain matters of business. It cannot be changed except by permission of the policy-holders. Mutual aid associations of various kinds had existed for a very long time.

Reciprocal associations are similar to mutual associations or cooperatives, except that they are a means of distributing and managing risk differently. Andra Picincu, in "Difference Between Mutual & Reciprocal Insurance," says that between reciprocal associations and mutual associations, the "primary difference is that with reciprocal companies, the risk is transferred to the other subscribers. With mutual insurance, the risk is transferred to the organization."[1752] Each member of a reciprocal association participates as a mutual guarantor of each other's success by agreeing to take on the costs of another's loss in the case that it occurs, a form of indemnity.[1753] This may function according to loss assessment payments reflecting the value of the loss, which may be managed by way of premium payments into a surplus fund from which the money is taken and from which dividends of leftover money may be paid. Members share in one another's losses, thereby spreading the risk. According to *Corporate Suretyship* by G.W. Crist, such an association operates as an "inter-insurance exchange." This is commonly known today as *reciprocal insurance exchange*. Within such an association, "each member insures all other members, and, in turn, each member is insured by all other members,"[1754] a kind of exchange of insurance contracts. The association is owned by the members but operated by an

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[1750] Wikipédia[3] (Fr. Trans. Google)
[1751] The Beguines had been known as practitioners of traditional herbal remedies, which they provided to the poor for free and the rich at a cost
[1752] Picincu
[1753] *Indemnity* means that the loss-sufferer is put back into the condition they were in before the loss, as it regards areas of coverage. *In*surance provides indemnity. *As*surance does not cover the loss, as with indemnity, but instead provides security against losses that are expected and certain.
[1754] Crist, 69

attorney-in-fact having fiduciary duty who is a compensated non-policyholder understood to be a separate entity from the exchange and responsible for his or her own revenue streams and the recruitment of members. The policyholders of such an association are known as *subscribers* rather than policyholders. They can be governed without need for a board, though some apparently have a board of governors or directors. Reciprocal insurance developed from out of the efforts of grain warehousemen to share in the fire risks involved in storing grains. Somewhat related are the *guaranty associations*, which are basically mutual insurance programs for insurers. Should an insurer default on their ability to provide, the guaranty association provides the insured insurance in place of the original insurer.

Insurance has existed in some form since before the time of Hammurabi. Insurance societies had often taken the form of the *collegia* or sodalities, and insurance could be found within merchant guilds or as a practice of the "law merchant." The Romans had often treated early Christian groups as burial societies in the Roman civil tradition. But what we understand to be insurance today came from the assurance provided by burial societies largely associated with guild traditions, Lollardy,[1755] friendly societies, and Freemasonry, and was developed, primarily among radicals, into actuarial science through mutual associations. Mutual insurance has long been of great importance.

Michael Boland, in *Introduction to Cooperation and Mutualism*, says that "Mutualism has its roots in meeting a common need for a resource," and that "mutual insurance companies were created around the idea that people living in a common geography who were likely to be friends would all collectively suffer if one of their homes caught on fire, because the fire would spread and all would be impacted," so "mutual insurance was a concept whereby all of your neighbors [the policyholders] would contribute insurance premiums to a common pool which would be used in the case of a fire." He says,

> Members desire to keep the costs of insurance premium contributions and fees for management of this pool as low as possible. Creating a volunteer fire department in which everyone participates is another way of keeping fees low.[1756]

The guilds of Schleswig-Holstein, rooted in Teutonic traditions of cooperation, however, and taking the Christian message of brotherly love to heart, had developed cooperative "fire guilds" among themselves, such as the Itzehoe Dear Women Guild. After the Reformation, these guilds developed into the more specialized insurance groups, such as the Hamburger Feuerkasse. Modern insurance had especially developed after the Hamburg Fire and the Great Fire of London,[1757] in which thousands of people lost their homes.

Nicholas Barbon— an insurer after the Great Fire of London, an economist, and a speculative investor— is of special interest to Mutualism perhaps, because his penchant for free markets governed by supply and demand and for low interest-rates, land banking, and taking direct-action would anticipate the views of the coming Ricardian socialists and of Proudhon and the Mutualists to some extent. Other economists of the period important to the development of Mutualism toward free markets included William Petty[1758] and Josiah Child, but Nicholas Barbon was directly involved in the proto-Mutualist or archaic Mutualist discussions of insurance, as his insurance ventures were particularly successful after

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[1755] As mentioned previously, the Lollards practiced help in the burying of the dead, a practice that would be found in later mutual burial societies

[1756] Boland

[1757] Many at the time held this to be the outcome of a Catholic conspiracy. Also, after the Great Fire of London, the city established sewer systems, ushering in the beginnings of the paternal fight against fraternalism, which was establishing fire insurance in response to the fires.

[1758] William Petty established the Law of Rent before Ricardo did, upon Aristotlean grounds that land and labor were the inputs into value, though he supported usury and promoted *laissez-faire* to allow for usury and rent

the Great Fire of London. Even Benjamin Franklin had been a promoter of the idea of mutual insurance against fires. Will Kenton reports, in "Mutual Company," that

> The first insurance company in the U.S. was a mutual company, The Philadelphia Contributionship for the Insurance of Houses from Loss by Fire. It was founded in 1752 by none other than Benjamin Franklin.[1759]

This is not entirely correct, because Franklin was anticipated by a company providing insurance in Charles Town. But it is nonetheless remarkable. As can be seen, Mutualism is part of a long and intertwined tradition that may even have had influence, by way of Benjamin Franklin, in the formation of the United States, and was certainly of influence in the creation of his fire department.

Additional early thinkers important to the development and practice of actuarial science (and so Mutualism) included John Graunt, Edmond Halley, James Dodson, Edward Rowe Mores, Richard Price, Joshua Milne, William Morgan, Peter Gray, William Orchard, Henry Ambrose Smith, John Heysham, and William Frend.[1760] Early examples of prominent life insurance societies, developing out of burial societies, had included the Amicable Society for a Perpetual Assurance Office (founded by William Talbot and Sir Thomas Allen) and the Equitable Life Assurance Society. The Hand in Hand Fire & Life Insurance Society was a mutual founded in a coffeeshop, not uncommon for insurance societies of the time. The friendly societies had long provided assurance and insurance services.

Benefit societies offered important services. But something else persisted that demanded a resolution: control by financial elites in primary and secondary money markets, usurers and loan sharks. As Samuel Smiles noticed, in *Self-Help*, this was becoming a major problem for the working class, accentuated by their poor values:

> The proverb says that "an empty bag cannot stand upright;" neither can a man who is in debt. It is also difficult for a man who is in debt to be truthful; hence it is said that lying rides on debt's back. The debtor has to frame excuses to his creditor for postponing payment of the money he owes him; and probably also to contrive falsehoods. It is easy enough for a man who will exercise a healthy resolution, to avoid incurring the first obligation; but the facility with which that has been incurred often becomes a temptation to a second; and very soon the unfortunate borrower becomes so entangled that no late exertion of industry can set him free. The first step in debt is like the first step in falsehood; almost involving the necessity of proceeding in the same course, debt following debt, as lie follows lie.[1761]

Many of the Mutualists noticed that monetary interest and money-manipulation, which resulted from a monopoly on banking (in a similar fashion that rent results from a monopolization of land, and profit on a monopolization of industry), was largely responsible for the monopoly on land and the monopoly on industry, because money was the life-force of the economy that kept the supply of land and capital flowing. The lack of financial flow kept capital and land from flowing into deserving hands that lacked buying power despite producing all of the value in the economy. Mutualists wanted to tackle the widespread usury brought about by the lending of money at interest. While they would differ regarding specifics, perhaps their major concerns, shared generally, were that banks of issue should be allowed to compete so as to thwart usury, that banks should have democratic or republican elements, and that currencies should maintain a rate of exchange consistent with their basis of value and should not

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[1759] Kenton

[1760] Others who contributed to the field in some way include Walter Warner, John Pell, Herbert Thorndike, and Richard Busby

[1761] Smiles[1]

engage in fractional reserve or fiat production of money. Organized labor, however, might use goodwill as a source of credit, enabling workers to access capital for themselves so as to become owner-operators of the means of production and equals in exchange. Fully engaging mutual finance entailed delving into savings, loans, credit, and even currency creation. Mutualist finance would take the form of building societies, savings and loan associations, mutual banks, cooperative banks, and credit unions. Mutualists took interest in the most cutting edge ideas of their time, a time of great advances in social science, an advance that they and their radical predecessors were spearheading.

Many of the Mutualists looked to the ability of benefit societies and similar projects to provide savings and loan services— like the Mount of Piety and other charitable institutions had done to an extent— and eventually their own ability to provide credit and create money. Richard Ketley's Building Society was an example of an early Mutualist financial institution that provided services in the construction of buildings. Meeting in coffee shops and taverns, it functioned on the pooling of resources and the drawing of lots, in which savings went to the purchase of land and help in building a home. Henry Duncan started his Savings and Friendly Society, the first known mutual savings bank, and was followed by the Philadelphia Saving Society and by Elisha Ticknor's and Samuel Eliot's Provident Institution for Savings.

Another Mutualist financial endeavor, though a sole proprietorship, Josiah Warren started a currency based on time at his Cincinnati Time Store, an idea that he admitted to have taken from Robert Owen, but that he was first to implement, with Owen following suit in the opening of his National Equitable Labor Exchange. And, of course, the Ricardian socialists had been a major influence on Mutualists, if not Mutualists themselves: John Gray had proposed that a Chamber of Commerce issue a labor currency to voluntary subscribers.

Another source of Mutualistic thinking was the "free banking" or "republican banking" tradition, such as that of Charles Duncombe, the Canadian republican patriot, Freemason, and leader of the Hunters Lodge.[1762] This still functioned largely along the lines of metallism, but employed republican governance to the institution of banking.

Pierre-Joseph Proudhon had attempted two mutual credit banks— the Bank of Exchange and the Bank of the People—to issue low-interest loans to working and renting people. Some of the Mutualists, such as William B. Greene, a follower of Proudhon, had maintained some interest in the land banking tradition of people such as Edward Kellogg and the Kellogists, and Hugh Chamberlain. Mutualists typically believed that usurers could be done away with by way of Proudhon's mutual bank or the myriad of friendly societies and credit unions that had become normalized. Many had sought the solution to "the labor problem" in finance, particularly around institutions such as the Bourse du Travail, or Labor Exchange, which had found support from Fernand Pelloutier, Georges Yvetot (a Proudhonist), and even the French libertarian, Gustave Molinari (who some credit the idea of "anarcho"-capitalism to) interestingly enough (considering he attacked Proudhon for his mutual credit banking ideas).

A mutual bank is technically different from a credit union or other cooperative banks, both of which do not have self-perpetuating boards, but have popularly elected boards or general assemblies for prime governance. A self-perpetuating board would be a feature unique to mutuals, and represents a sort of

[1762] Mutualism has much affinity with the sort of common law republicanism and free banking ideas of some of the radical patriots

federalistic relationship between board members and policy-holders. *The American Bankers Association*, in *Focus on the Bank Director: The Job*, defines a mutual savings bank as

> A bank that is owned by the depositors and managed for them by a self-perpetuating board of trustees. It has no capital stock and therefore no stockholders. The profits, net after deducting all necessary expenses for conducting the business, accrue wholly to the benefit of the depositors.[1763]

A mutual is like a cooperative in some respects, and mutual services may be performed cooperatively. However, mutuals differ from cooperatives in the capacity of the constituents.

Credit unions, which are cooperative banks, were developed by people such as Samuel Jurkovic, Franz Hermann Schulze-Delitzsch, and Friedrich Wilhelm Raiffesisen.

Mutualistas perfected the customary financing behind Rotating Savings and Credit Associations (ROSCAs) or *tandas*. This is a practice that can be found widely, however, including in Asian countries. It involves the pooling of money, oftentimes by way of shares, into a pot, with each share or turn giving one a chance to bring the pot home. Sometimes such an association will require that after receiving a turn at the pot that one must contribute an interest fee commensurate with the advantage gained. This is not necessarily usury because it is not being charged at the time of issue and because, if properly-managed, some kind of gain or saving is actually occurring, which is then shared with the group at large, and not a private beneficiary. These payments often serve to reduce the payments of others into the pot, such that those who wait longer for their turn, and so exercise the most trust, pay the least into the pot.

A clever resolution to the need to pay interest for the use of others' money, Silvio Gesell developed the concept of *demurrage* money. Silvio Gesell had been a German merchant and economist who had also been fond of Proudhon as well as Henry George. He proposed an economic model based upon both of their works, in which money would be kept interest-free by expiring over a period of time, to be made up for with payments called *demurrage*, in his example as by the purchase of stamps to place on the notes, thereby demonstrating their value. Gesell believed that expiring money would encourage people with money in their savings to spend their money instead of hold it, such as by buying bonds, assets, insurance, or etc., or otherwise would be advantaged to lend their money out without interest to an individual who would be required to pay the loan back in full, thereby taking the loss of the money's buying-power upon themselves. Stamps would be made available by way of purchase or for performance of public labor. Gessell's ideas have been put into practice, as with the WIR Bank in Switzerland, and have been demonstrated to work. His philosophy is very close to Mutualism, if it is not itself a rendition of it.

Along with landlords and usurers, Mutualists sought to resolve the new problems of bossism brought about by the factory system. Bosses and price-gougers, they decided, could be replaced in a number of ways. Where government programs caused problems such as *diseconomies of scale*, losses due to being over-scaled, Mutualists such as Lysander Spooner pointed to the need for competition from smaller entities. As such, many of the projects of the Mutualists were simply personal endeavors, such as independently contracting, owner-operated, sole proprietorships. In these cases, reciprocity was limited to voluntary and equal exchanges.[1764] There is nothing about Mutualism that demands forced collectivization of one's personal projects or anything like that. Mutualism is about voluntary association. However, some projects are better done on a larger scale and with more people ("social

[1763] *The American Bankers Association*, 110
[1764] Equal in terms of cost

force"), especially those that demand such things as a division of labor or specialization. In these cases, Mutualists typically associate (for production and consumption purposes) as a producer or consumer cooperative, and as advocated by reformers such as Robert Owen and William King, also organized into confederations. Mutualism's revival during the Enlightenment may be synonymous with that of the cooperative movement's. By some accounts, Robert Owen, considered by many the father of the modern cooperative movement, was also among the first of the Mutualists, properly-speaking. This alludes to an entanglement of Mutualism and cooperation at their very origins.

A *cooperative association*, now contrasted to mutuals, is an association, often a business, that is run by and for members, who share control of the association, with each member having an equal vote in its major affairs, and a share of its surpluses, which are kept to a minimum. Cooperatives were democratic associations like guilds were, and served the economic interests of their membership. Cooperatives are of particular importance to Mutualist production and consumption. Groups of people with common needs form cooperatives to produce and share in the gain from the benefits of their joint efforts or collective pooling of resources, benefits that may include "economies of scale" or "scope" (the benefits which accrue from teamwork and so on), a component of what Mutualists call *social force*. Cooperatives are owned primarily by their users, who may be workers or producers, consumers, or in some cases those in need of financial services (as with a credit union), etc. Each member has some kind of ownership interest in the cooperative, as by investing into its property or through consistent use of its functions. And their ownership entitles them to participate in some degree of the governing process and to any accrued surplus, effectively nullifying the profits claimed by the association. Major affairs on which a member-owner has a vote include especially matters of governance and general policy, such as constitutional matters, elections of officers, membership fees, allotment of money, and so on. Cooperatives have typically tried to eliminate profits through the offering of cost-based prices (perhaps influenced by Josiah Warren) or, alternately, through the dispersal of dividends to members.[1765] Radicals and utopian socialists were among the most interested in cooperatives, which seemed to meet their demands for more equitable and more libertarian relationships. Mutualists, among them, felt the same way.

Cooperatives had existed since the Middle Ages, as the transporation cooperatives in Switzerland along the Viamala Pass and the Shore Porter's Society in England demonstrate. Cooperation had also been an important element within the textile industry, as an extended practice of the mutual aid that had been the custom among subcultures such as the Beguines and Beghards. Practices such as those of the Beguines and Beghards— that represent early forms of cooperation and mutuality— may be among the origins of Mutualism and cooperativism, origins that people like Robert Owen, the utopian socialist and textile manufacturer, drew from in the textile industry.[1766] Modern cooperatives had begun, at first, as democratically-held joint-stock companies owned by or benefitted to working people or consumers. Robert Owen, was one of the important cooperative entrepreneurs and philanthropists of the modern era, along with William King, a physician who had taken up the idea from the influence of Robert Owen, and William Thompson, who had famously developed a theory of capitalist exploitation.[1767] One of the first modern consumer cooperatives was the Fenwick Weaver's Society. There were also a number of large conferences and meetings, such as the Owenite and Co-operative Congresses, called by

[1765] This second approach, however, can become problematic if a cooperative has a representative democracy in the form of, say, a Board of Directors, who believe they know what's best for the membership and that they can make a better use of the profits for reinvestment or even sly nefarious purposes, without the informed consent of the membership at large. However, with even this problem intact, it is much less of a problem than private ownership, which assumes that every time a profit is made it will go into private hands.
[1766] Both anarchists and cooperativists have traced their origins to the Beguines in their literature
[1767] He, like Sismondi, the French liberal, also described *surplus value*

cooperatives.[1768] Though anticipated by many others, including the Lockhurst Lane Industrial Co-operative Society and Galashiels and Hawick Co-operative Societies, still in operation today, cooperation was formalized with the Rochdale Society of Equitable Pioneers, who laid out the Rochdale Principles that inform modern-day cooperatives. The Principles, updated in 1995, are as follows:

Voluntary and open membership

Democratic member control

Member economic participation

Autonomy and independence

Education, training, and information

Cooperation among cooperatives

Concern for community

There are thousands of cooperatives throughout the world today, though some have strayed from their status as an association in civil society, and have taken up a charter from the state as a corporation instead, receiving privileges including limited liability, tax breaks, subsidies, zoning favoritism, licensing, and etc. One of the largest and most successful, for instance, has been the Mondragon Cooperative Corporation in the Basque Region of Spain. The Emilia-Romagna region in Italy is another example, as the entire region is saturated with cooperatives.

While favoring cooperatives and mutuals in general, there is a tendency among serious modern Mutualists to prefer those natural associations that emphasize collective decision-making, utilizing some form of direct-democracy or—even better, some may suggest—*consensus*, or "generalized agreement," at least when it comes to legislative matters. An association in which all members sit on the Board of Directors (as in a General Assembly), and that uses collective decision-making—that is, involves everyone affected in major decisions, in governance— is called a *collective*. Collectives are especially favored by those Mutualists that have strong modernist and anti-authoritarian tendencies, as they allow for a truly self-governing association (whereas the self-government of some cooperatives can be considered fairly weak, as by relying on a Board of Directors separate from the General Membership). Vocations for Social Change, an informational and consulting collective, in *No Bosses Here: A Manual on Working Collectively*, says that

> A [workers'] collective is a worker-managed worker-controlled project which attempts to function non-hierarchically and tries to make decisions by consensus—a work group in which all workers have equal input in the running of the group. The means of production of the collective (tools, equipment, etc.) are common property of the collective (except, of course, equipment that may have been loaned, etc.).[1769]

Not all cooperatives are collectives—practicing some form of direct- or consensus democracy—, but all cooperatives do allow for *some* degree of democratic participation, as by—at minimum— electing representatives to a Board of Directors. Unfortunately, many cooperatives today, which are often supported by official financial institutions, tax benefits, and etc., are not reflective of the cooperative

[1768] Today, it is still the case that cooperatives are holding large conferences, and they have even established federations

[1769] Vocations for Social Change, 3

spirit, instead being corrupted. I have, for instance, seen first-hand the false democracy practiced by a cooperative.[1770]

All in all, the modern cooperative movement was seen by many as a Romantic endeavor to restore the glory days of the guild system, before wage slavery, which had been lost in the transition to capitalism from feudalism and absolutism; but they were also understood to be honest attempts at realizing the goals of both radicals and socialists, who had taken their empiricism and rationalism quite seriously in the areas of sociology and economics. These were Radical Enlightenment efforts that sometimes overlapped with Romanticism. In pursuit of their noble goals, and putting their science to work for their romance, Mutualists produced formidable financial systems of insurance, banking, and credit, and produced new methods by which to cooperate in industry. Mutualists, informed by Church congregationalism, guild meetings, and fraternal republics, take their industrial democracy fairly seriously.

Voting, Federalism, and Law

A thoroughly Mutualist society is one that is established upon informed and explicit consent at every major level, not merely upon tacit acceptance, the way the Moderate Enlightenment social "contract" is established. A Mutualist society is a society by actual contract, a society which is co-created, voluntarily accepted, and only consensually changed. Contracts accepted under duress are not considered to be sound, neither are those that try to make inalienable rights alienable, such as with slavery.

As with liberalism and republicanism, constitutionalism is an important element within Mutualism. However, these constitutions are not state constitutions, but constitutions of voluntary associations within civil society, such as within mutuals, cooperatives, unions, and the industrial democratic republics they establish within their confederations. These constitutions outline the rights and obligations of membership and of official positions within the given organization. The constitution is, itself, the contract. Ideally, it is a contract regarding the procedure for contracting in the future; that is, it is something of a meta-contract, a contract that lays out the process for contracting, including for making decisions collectively.

Mutualist institutions are republican institutions. This means that not only are they constitutional, but that they are free from hereditary positions of power (and are hamarchical, making use of checks and balances). Executive positions are elected directly by the general membership from among the general membership, or indirectly by way of a board or council that is elected directly. All members are eligible for election to the highest administrative body. Elections may be according to simple majority rule, or may involve a means of range-voting, such as the Borda Count, Condorcet Method, or some other method. Range-voting allows the group to approximate the best-liked or best-tolerated decisions, which tend to be moderate rather than extreme. While Mutualists are radicals, they are *not* extremists, and though they are not political "Moderates," they are nonetheless generally moderate in their approach.

[1770] As an owner-member, I have the right to vote on Bylaw changes and Board members. But the cooperative has ensured that making a motion to change the Bylaws is nearly impossible by not tending to any sort of deliberation process between members or proving a member directory as are needed to grow a petition or initative. And the Board of Directors are pre-nominated by a Board-appointed Nominating Committee. We are allowed an option between the nominated persons, most of which will be elected because there are nearly as many Board positions to fill as there are people to choose from. A "cooperative" of this sort is not really a cooperative because it is not co-operative, instead acting as a corporation, leaving me to wonder if the Board of Directors interlock with the Boards of other efforts in the manner, also, of a corporation. The way that it is, my experience was not of a truly member-governed cooperative. But that is not to say that they do not exist or cannot exist, because they have existed and do exist.

Mutualist institutions are directly-democratic, meaning that the legislative or policy functions of the organization are governed through a process of collective decision-making, such as by formal consensus or some form of direct voting, among many other forms. *Consensus decision-making* entails that the membership at large has no *principled objections*—an opposition on the grounds of a rule of the group, such as an article of the constitution— to the passing of a motion, whereas *range-voting* passes motions that are most tolerated by all parties, and majority-rule is often used for simplicity's sake. Consensus and range-voting can be combined, with range-voting being used as an expedient "decision rule" after the check for principled objections has revealed none that stand. The decisions of the membership at large must be carried out by the executive body, which must otherwise be recalled, which remains the right of the assembly. As Proudhon saw things, and as popularly quoted from *General Idea of the Revolution*, "if I could make a contract with all, as I can with some [...] it would be the same as if my own will were multiplied to infinity. I should be sure that the law thus made on all questions [...], from millions of different initiatives, would never be anything but my law."

The voting ritual is undergone as a *general assembly* of the membership—an assembly to which every member in good standing is invited— or by way of bulletins and referendums sent out regularly to the membership. Bulletins and forums should be regularly maintained, with access to use by the general membership made easy, so as to maintain the communication and deliberation necessary for true democratic practice, allowing any member, meeting the initiative, to have their voice heard. All major decisions, from the election and payment of officers, to spending of money, to changes to the constitution and structure of the organization, and beyond, must be put out for the direct vote of the participating membership, with votes or consensus tallies as detailed in the constitution.

As directly-democratic institutions, Mutualist associations are member-run, and members are likewise responsible for the functioning of the democracy, including taking initiative to begin meetings. As such, a good Mutualist understands such things as Rules of Order, for example, *Robert's Rules of Order*, which outline the official steps needed to have a functional, democratic meeting. *Robert's Rules*, for instance, outlines the steps needed for any common member to begin a meeting:

> When a meeting is held, which is not one of an organized society, shortly after the time appointed for the meeting, some member of the assembly steps forward and says: "The meeting will please come to order; I move that Mr. A act as chairman of this meeting." Someone else says, "I second the motion." The first member then puts the question to vote, by saying, "It has been moved and seconded that Mr. A act as chairman of the meeting; those in favor of the motion will say *Aye*;" and when the affirmative vote is taken, he says, "those opposed will say *No*." If the majority vote in the affirmative, he says, "The motion is carried; Mr. A will take the chair." If the motion is lost, he announces that fact, and calls for the nomination of someone else for chairman, and proceeds with the new nomination as in the first case.

A truly Mutualist culture would be one in which this sort of impartial interaction, where "some member of the assembly" starts the meeting, is assumed in the place of authoritarian and hierarchical command-obey dictation by private individuals and magistrates of high status. Mutualists would not be limited to electing officials such as chairmen, of course, but could similarly, from the very bottom, put forward initiatives to pass motions. In this way, "rank-and-file" members, through individual initiative and collective ratification, can change the organization for the better, without need of a title of nobility (degree), license, private wealth, approval by a superior, or anything else other than a well-reasoned argument for passing the motion. This sort of democracy has taken place in shared workplaces, living spaces, educational centers, recreational centers, banking institutions, and etc. From *general assemblies*—assemblies of the entire membership— constitutions have been outlined, statutes or

policies created, and officials elected to execute them. Management has been accountable to the assemblies. This sort of organization, as described by Seymour Martin Lipset in *Union Democracy*, runs exception to the otherwise rampant outplaying of the so-called *Iron Law of Oligarchy* described by Robert Michels, which suggests that all organizations turn into oligarchies. Lipset shows how the International Typographical Union avoided becoming oligarchic through their practice of union democracy. Maintaining a true democratic association is difficult work, because it requires self-financing so that outside interests don't become controlling parties, and constant maintenance of the democratic process itself, ensuring that it is not curtailed and that solutions to existing problems or to opportunity costs are able to be considered. These must accompany freedom of conscience and freedom of speech, and efforts to maintain constant communication and deliberation. These things are not easy.[1771]

Mutualist institutions are federalist in structure, meaning that—aside from subsidiary bodies such as committees that are directly accountable to superior bodies— the upper levels of an institution, such as a confederation, do not have any authority over the member-organizations outside of their contractual agreements. This is similar to the concept of *states' rights*, except when it comes to Mutualism the rights are not those of states, which do not exist, but those of individuals and their industrial organizations, such as mutuals, cooperatives, and guilds, and between these and their second-tier organizations and confederations. These individuals and organizations, participating in a confederation together, should expect that such a confederation must respect their rights of nullification, secession, of their property, and etc. having no capacity to tax (though having capacity to raise dues), but only to pass statutes by way of direct-democracy to increase voluntary membership payments, paid as requirement for participation in the confederation, and as outlined in the constitution. As Mutualist institutions, as with traditional federal republics, are also *hamarchical*, meaning that subsidiary bodies to the general membership (which holds supreme power), such as departments and committees, maintain their own divisions of power, wherein their influence is more-or-less absolute, but by which they also put a check on one another, in the manner of a balance of power, a condition referred to as *checks and balances*.

Institutions presently associated with municipal services, if still found desirable, would be replaced by mutual associations and confederal programs. Educational, healthcare, and quality assurance programs, for instance, would be afforded by mutual firms or by confederations that have passed legislation, by way of direct-democracy, in favor of socializing the service. Nonetheless, as per conditions of the free market, individuals and independent businesses, guilds, cooperatives, and mutuals would not be compelled by any governmental or state agency to participate in any of the programs against their will. These programs would arise out of need, and from economic demand for

[1771] It is often difficult to be self-financing, especially if official means are undertaken, and financing or charity from the outside is often tempting as anything immediate oftentimes is. And maintaining the democratic process requires people particularly strong of character, who are willing to put aside their specific and particular, relative or subjective ends for the sake of maintaining a process that does not always favor their own preferences over those of others. While not a selfless act, and while altruism does not work as a foundation for this, it *is* an act of rational egoism or enlightened self-interest, requiring long-sightedness and moral fortitude that must be developed and cultivated through devotional effort to put immediate desires aside for long-term gains. But, as the history shows, this is not impossible, and in fact has characterized already, to varying extents, the efforts of band society in its abolition of biological alpha males as well as in the re-institution of the alpha— not as a biological but— as a political power through efforts of clans, tribes, and nations. At each step, mutuality was involved, informed by the understanding that to engage mutually is to gain. Warlords conquer not by muscle, but in collaboration with priests. Likewise, the Enlightenment had seen the rational egoism of the *bourgeoisie* and gentry, whose cooperation brought about the oligarchic republics we now enjoy. It's only left for the workers and farmers to fully discover for themselves and, perhaps more importantly, to dedicate to the power of enlightenment and cooperation.

their contractual services. Those individuals and businesses that participate in them would do so voluntarily because of the advantages offered in agreeing to the conditions. As Clarence Lee Swartz suggests,

> Most persons can only imagine profit organizations on the one hand, or compulsory organizations, such as governments, on the other, as agencies for carrying on the business of society. Once they get the idea that non-profit organizations can take over those functions without gouging the public and also without enslaving the people, it is easy to show them how more involved problems can be taken care of.[1772]

As is the standard with voluntary associations, Mutualist institutions are expected to operate on the basis of constitutionalism, federalism, republicanism, etc. This includes educational institutions, among them schools for the young, which will focus as much on civic participation in the school's democratic republic as on lessons voluntarily elected by the children. Children, rather than growing up depending on authority for instruction and learning simply to do as they are told, will, as a result, grow into independent, free thinking adults, capable of engaging civilly and cooperatively with one another. Hospitals, too, would be accountable to their policy-holding members, as they have been made to be in the past, when fraternal hospitals were the norm. Rather than forcing treatments on patients, as is the case today, and pushing drugs on them, nurses and doctors would act as agents and trustees of the patients, who would also be allowed to self-administer their own care. William Bains, for instance, suggests, in "The Biomedical Mutual Organization: a new approach to developing new medical treatments," the creation of mutual associations that "provide mutual support in exploring new ideas in medical treatment," suggesting that through facilitated and informed self-expirimentation, people could be helped and new treatments can be tried.[1773] Though there are no victims in self- and mutual-experimentation, we are told such practices must be outlawed as "too dangerous." Still, such practices are exactly how medical procedures developed in the first place.

Nothing concerns the Mutualist more, perhaps, than that justice is done. Indeed, as Proudhon says,

> Justice is the central star which governs societies, the pole around which the political world revolves, the principle and the regulator of all transactions. Nothing takes place between men save in the name of right; nothing without the invocation of justice. Justice is not the work of the law: on the contrary, the law is only a declaration and application of justice in all circumstances where men are liable to come in contact.[1774]

Yet, despite the demand for justice, criminal law is unnecessary and antithetical to the Mutualist project. Not only is it an invention of the Norman Yoke, as has been demonstrated by Bruce L. Benson, but the state is actually the purveyor of criminal acts, just indirectly so. As Benjamin Tucker says,

> Where crime exists, force must exist to repress it. Who denies it? Certainly not [...] the anarchists. Anarchism is not a revival of non-resistance, although there may be non-resistants in its ranks. [An attack on anarchism] implies that we would let robbery, rape, and murder make havoc in the community without lifting a finger to stay their brutal, bloody work. On the contrary, we are the sternest enemies of invasion of person and property, and, although chiefly busy in destroying the causes therof, have no scruples against such heroic treatment of its immediate manifestations as circumstances and wisdom may dictate. It is true that we look forward to the ultimate disappearance of the necessity of force even for the purpose

[1772] Swartz, 119
[1773] Bains
[1774] Proudhon², 64

> of repressing crime, but this, though involved in it as a necessary result, is by no means a necessary condition of the abololition of the State.
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> In opposing the State, therefore, we we do not deny [the attacker's] proposition, but distinctly affirm and emphasize it. We make war upon the State as the chief invader of person and property, as the cause of substantially all the crime and misery that exist, as itself the most gigantic criminal extant. I manufactures criminals much faster than it punishes them. It exists to create and sustain the privileges which produce economic and social chaos. It is the sole support of the monopolies which concentrate wealth and learning in the hands of a few and disperse poverty and ignorance among the masses, to the increase of which inequality the increase of crime is directly proportional.[1775]

Unlike criminal law, the practices of personal, contract, and common law, and especially processes that make due process of law altogether unnecessary,[1776] are absolutely essential to a Mutualist society, and even more importantly must be established upon a sound conception of natural law. It is likely that the best tool against loss from aggression, however, is "crime insurance." Confederations or courts may require, as terms of association, participation in a mutual for "crime" insurance. If by arbitration, or if one is tried by a court, and found to be responsible for some harm done, the penalty may be drawn from one's "crime" insurance policy, thereby raising one's premium. As Francis Dashwood Tandy says,

> The work of insurance companies is suggestive of a method by which ["a community" may "protect itself from crime if left to do so without State intervention"]. If the State collects taxes from you to save your house when it is on fire, insurance companies will, if you pay your premiums, reimburse you for all loss.
>
> [...]
>
> Every bicycle rider [in Tandy's day] knows of insurance companies which insure people against the loss of their wheels, and the excellent work they do in recovering stolen property is gaining for them a widespread patronage. Other companies insure houses against burglary. Who ever heard of a State doing as much? At best it will watch your premises, and if you are robbed it will try to catch the criminals. But the idea of reimbursement! Who ever heard of such a thing?[1777]

Property damage, assault, manslaughter, and etc. could result in compensation for the victim and increased deductible for the perpetrator, much in the same way that car accidents are handled, with no need for police or jail or prison.[1778] Of course, all manner of mutual insurance is likely to exist, including insurance for natural catastrophes and accidents of all kinds.

A Mutualist society, utilizing insurance rather than the state, and reducing crime by alleviating its cause, would lack a monopoly in the provision of law, instead allowing the legitimate exercise of force by anyone who is justified in doing so. This leaves room for competing law agencies, more than likely organized in a mutual or cooperative fashion. Likely, the legitimate use of force would be rarely exercised by these agencies and, instead, judgements would be passed, capable of raising premiums, freezing accounts, and such things, but always under the supervisional authority and blessing of the general membership, to which one was voluntarily subscribed and whose rules one had rights to

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[1775] Tucker[1], 58

[1776] Such as mediation, conflict resolution, insurance, and other processes

[1777] Tandy, 64

[1778] The police originated, at least in part, from the need to capture runaway slaves. After the abolition of slavery, jails began to be filled with Poor White "criminals" who were forced into "chain-gangs" to pick the cotton formerly picked by slaves

participate in the creation of.[1779] What is important is that these competing agencies are not capable of producing a monopoly, which will be the case so long as mutual credit and free banking allow for the creation of inexpensive currency with which to pay competitors. As Tandy envisions it,

> Such institutions [...] would derive their support, both financial and moral, from their subscribers. Any that were unjust or tyrannical would soon lack patronage, and so competition would give us the best article at the lowest cost, in the administration of justice as in everything else.
>
> [...]
>
> These institutions lack all the elements which are essential characteristics of the State. The State is primarily invasive, these are defensive. The State is founded on compulsory co-operation, while these are distinctively voluntary. The State claims absolute control over all within its borders, while these permit the freest competition. In other words, one is the State, and the other an honest business undertaking.[1780]

Competition in the provision of law serves to refine it further toward the standard of Nature. Nonetheless, it may turn out that a single federation develops from the various confederations, which might maintain arbitration rights in the case of conflicting rulings between them. Still, this may not necessarily be the case, and greater equilibrium may not be fully established for a very long time. This doesn't deter Mutualists, who know that the ability to approach a greater equilibrium is still more valuable than the false equilibrium imposed by oligarchic republics and their two-party systems.

Civil Society

Civil society includes all of the civil relations of human beings, and disincludes both government and criminal activity. All voluntary and reciprocal activities of human society, which are not based in assault, fraud, theft, vandalism, taxation or other forms of aggression, are within the bounds of civil society. This includes defensive action, including actions of civil governance like the formation of courts, but does not include penalties greater than the offense or harm committed, and so does not permit punishment or criminal law. The powers of civil society are not state powers, but civil or social powers, powers of natural right not necessarily granted by decree of often in opposition to decree. Civil society is composed of romantic relationships (including marriages), friendships, club, church, and associational affiliations, and the functions of people engaged in life under the natural and common laws and perhaps the civic structure of a democratic republic. Mutualism is in many ways intertwined with notions of *civil society* and *civic duty*, as is the larger classical republican thought of which Mutualism is a branch.

Mutual associations long promoted civic virtues and moral standards, engaged the individual in public discussion and in the voting process, and promoted small and cooperative business. This sort of voluntary community was often established upon an underlying theme of love, brotherhood, friendship, and generalized reciprocity, expressed by way of conviviality and relational values, deliberation and debate, and in lodges and clubs. The moral standards and civic virtues were necessary to develop bonds of friendship and metaphorical brotherhood and the reciprocity inherent in these relationships into civil societies, or associations.

[1779] However, the polycentric nature of the society would allow, perhaps, for shifting to a once less-preferred network in such a case, though inter-networking may entail some sort of remediation effort

[1780] Tandy, 67

Third places, those found between the home and the workplace where free discussion is allowed, played an increasingly important role in establishing democratic culture, because of their manner of bringing together informal interactions, wherein people with different political and religious views may engage in comparative conversation, debate, or civil argument. Mutual associations were among the first third places, and are great examples of them. In this capacity, Van Leeuwen suggests, in *Mutual Insurance 1550-2015: From Guild Welfare and Friendly Societies to Contemporary Micro-Insurers*, that Mutualism may have played an important role as the breeding place of democracy.[1781] Civil society, as a result, appears very much to be an outgrowth of Mutualism as well.[1782]

Van Leeuwen points out the importance of conviviality to the mutual aid associations, which would often bring participants together from outside of direct familial or friendship relations. He says, "[i]f [M]utualism were a bureaucracy, it was at times a somewhat giddy bureaucracy," because members "did attach great value to sociability." He says, "[c]onviviality made it easier to organize and maintain a mutual scheme, because such bonding made malingering less easy, as well as cutting the organizational costs of combating moral hazards. Dutch [M]utualism," he assures, "did not flourish despite conviviality; it flourished in no small part because of it."[1783] The more convivial the mutual society, the more likely membership would stick around. Nonetheless, suggests Van Leeuwen, while festivals were often sponsored by mutuals and may have been open to the public or to prospective members, there were limits that some mutuals imposed, for the sake of avoiding "moral hazards," or cheating of the system by members. This was largely avoidable in associations in which the members were familiar with one another, because public appearances by members trying to collect on sick benefits would not be so safe for the would-be cheat, who would be expected to be resting at home in their bed.

One must also remember that the American Revolution was headquartered from a third place—the Green Dragon Tavern— in a voluntary association called the *St. Andrews Lodge* of Freemasonry. Democratic elements of American politics have their home in "third places" sponsored by voluntary association, wherein these elements were practiced before the Revolution. If not for this dual power and "prefigurative organizational" element to Freemasonry, the practice of democracy would have been completely foreign and the forefathers would simply have had to "wing it." The point that Christopher Lasch makes about the value of third places is an important one,[1784] when he says, in *The Revolt of the Elites and the Betrayal of Democracy*, that

> third places, historically, have been the natural haunts of pamphleteers, agitators, politicos, newspapermen, revolutionaries, and other verbal types. Before the rise of modern journalism, taverns and coffee-houses [...] also served as media in their own right, places where news was gathered and circulated. In totalitarian countries they have retained this function today. This history makes it doubly appropriate to emphasize the protopolitical character of the third place and to speculate [...] that the decline of participatory democracy may be directly related to the disappearance of the third places.[1785]

Third places, including bars, coffee shops, and restaurants, but most especially the mutual association, are majorly important to a "marketplace of ideas" and to informal deliberation. Authors such as Lasch,

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[1781] Van Leeuwen, 262

[1782] There are sentiments of civil society found in the work of Aristotle, also. Remember that Mutualism comes from the guilds, which developed from the philosophical and mystery schools, such as those of Aristotle's lyceum.

[1783] Van Leeuwen, 261

[1784] Though Lasch would suggest that this is a bigger problem for politics than it is for civil society. However, an anarchist Mutualist society would be one composed solely of civil society without politics as we know it today.

[1785] Lasch, 122

however, are quick to point out the decline of third places, civil society, and civic values associated with democratic republicanism. Many suspect that such declines are due either to negligence or narcissism in our culture, though some suspect some deliberation on behalf of influential elites.

One of the important symbols and gestures of Mutualism, as well as of civil society or mutualism more generally, is the handshake. This is one of the most recognizable and well-established symbols of reciprocity in our culture, because it is also one of the most culturally-ingrained and innate practices that form the basis of good will, friendship, and community. And it is practiced worldwide. Before the handshake, however, facial expressions evolved the ability to communicate important information about intent, emotional states that cannot be experienced directly by others, and social status. For instance, the smile conveys information about the good intentions, the emotional state, and the status of the individual (as by displaying the number of teeth one has maintained). This biological basis for mutual understanding and reading of one another is innate enough to be found among our primate relatives, with whom we share a common ancestor: the chimpanzees. It has been around for a very long time.

Attacks on civil society by ruling classes today may take the form of polarizing political hysterias; induced germaphobia associated with the presence of others; a reduction in associations, third places, and conviviality; demutualization; repression of the right to assemble; enforced social distancing rules; mandatory face coverings; regulation of cash exchanges; and promotion of passive entertainment as opposed to grassroots and participatory arts and culture, among other things. Nonetheless, aspects of civil society linger in the unofficial sectors of the economy, such as in the black and grey markets and in unincorporated associations of the underground.

Unionism and Syndicalism

Mutualism had been practiced as organized labor (such as the rising labor union movement), especially among the weavers, who seem to have led the way for other industries to participate in rising strike activity. Textile workers had been prone to heresies and radical "politics," and had been striking and revolting since the Middle Ages. The textile industry was prone to problems from trade blockages and rising industrialization, too. As capitalism started to push out more and more craftspeople, small businesses, guilds, and other associations, other industries were affected, and followed the lead of the textile radicals in organizing unions and taking action as workers. In Prussia, this would be led by such events as the Silesian Weavers' Uprising;[1786] in the United Kingdom, this would be led by people such as the radical textile workers of the Radical War, and exemplified by the March of the Blanketeers (a movement that culminated in the Peterloo Massacre); in France, by the *Canuts* (Weavers) Revolts; and in the United States, this would be represented by the Paterson Textile Strike, and the textile workers among the Lowell Mill Girls strikes. Textiles were not alone, however. Organized labor in general would grow in its numbers and influence. The Philadelphia general strike, for instance, would involve some 20,000 workers, led by carpenters. Brent Hill suggests in "The Early Days of Mutualism" that "if it wasn't for Mutualism, there would be no worker unions or co-operative federations."[1787]

Labor unions functioned as mutual aid societies— like friendly societies, guilds, or cooperatives— for employees of private employers, corporations, or even governments, who wanted to be paid more for their work, to collectively buy out the company from their employer to form a cooperative, or—as in the case of revolutionary and anarcho-syndicalism— to expropriate the property of the employing class by

[1786] Like the others, the Silesian Workers' Uprising was a response by Silesian weavers to low wages. Weavers rioted, attacking homes, warehouses, and destroying machinery.
[1787] Hill

force if necessary. *Anarcho-syndicalism* is an applied philosophy that promotes the use of trade-unions to seize the means of production and put into place an anarchist society. When describing it himself, Rudolf Rocker— the idea's most celebrated philosophical proponent— suggests that "[m]odern Anarcho-Syndicalism is the direct reaction against the concepts and methods of political Socialism." Anarcho-syndicalists have no faith in the state's ability to distribute wealth on society's behalf. Instead, they think collective direct-action must be taken to emancipate the workers. Rocker says,

> Anarcho-Syndicalists are convinced that a Socialist economic order cannot be created by the decrees and statutes of a government, but only by the solidaric collaboration of the workers with hand or brain in each special branch of production; that is, through the taking over of the management of all plants by the producers themselves under such form that the separate groups, plants and branches of industry are independent members of the general economic organism and systematically carry on production and the distribution of the products in the interest of the community on the basis of free mutual agreements.[1788]

Direct-action refers to action which is taken directly, without need for representation by any authority, to achieve the ends desired by the action-taker.[1789] Instead of using representative politics, or *indirect action*,[1790] the anarcho-syndicalists promoted the use of collective direct-action, which would create a new, free, socialist economy. Rudolf Rocker was a prominent anarcho-syndicalist, but he was also an anarchist-without-adjectives. By socialism, he meant it in the widest of terms, not restricting society to simplistic models of behavior. He believed all forms of anarchism could coexist, and likely would do so.

> Common to all Anarchists is the desire to free society of all political and social coercive institutions which stand in the way of development of a free humanity. In this sense Mutualism, Collectivism and Communism are not to be regarded as closed systems permitting no further development, but merely as economic assumptions as to the means of safeguarding a free community. There will even probably be in society of the future different forms of economic co-operation operating side by side, since any social progress must be associated with that free experiment and practical testing out for which in a society of free communities there will be afforded every opportunity.[1791]

Though he personally aspired toward communism, he nevertheless suggested this communism should be built voluntarily from the ground up, for those who want it.

> The organisation of Anarcho-Syndicalism is based on the principles of Federalism, on free combination from below upward, putting the right of self-determination of every member above everything else and recognising only the organic agreement of all on the basis of like interests and common convictions.[1792]

It may seem strange to some for a philosophy to simultaneously promote the use of force *and* the voluntary organization of society. It's important to note, for this reason, that the anarchist use of force is purely defensive in nature. The anarchists had no desire to take power, but, rather, to dissolve it. This entailed a process. Rocker says,

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[1788] Rocker[2]

[1789] Examples of direct-action include association, counter-economics, prefigurative organizations, provisional governance, and acts of civil disobedience such as buy-outs, strikes, sit-ins, boycotts, tax resistance, mutinies, and etc.

[1790] Examples of indirect-action include voting for representatives, petitioning, campaigning, getting permission from government, subsidizing with taxes, meddling, and etc.

[1791] Rocker[2]

[1792] Rocker[2]

> according to the Syndicalist view, the trade union, the syndicate, is the unified organisation of labour and has for its purpose the defence of the interests of the producers within existing society and the preparing for and the practical carrying out of the reconstruction of social life after the pattern of Socialism. It has, therefore, a double purpose: 1. As the fighting organisation of the workers against the employers to enforce the demands of the workers for the safeguarding and raising of their standard of living; 2. As the school for the intellectual training of the workers to make them acquainted with the technical management of production and economic life in general so that when a revolutionary situation arises they will be capable of taking the socio-economic organism into their own hands and remarking it according to Socialist principles.
>
> Anarcho-Syndicalists are of the opinion that political parties, even when they bear a socialist name, are not fitted to perform either of these two tasks. The mere fact that, even in those countries where political Socialism commanded powerful organisations and had millions of voters behind it, the workers had never been able to dispense with trade unions because legislation offered them no protection in their struggle for daily bread, testifies to this.[1793]

The anarcho-syndicalist vision is the creation of a (small *s*) socialist society, built from the ground up. The workers join the union, the union joins the syndicate, and the syndicate joins the federation, all without compulsion. The unions strike, the syndicate sympathy strikes, and the federation eventually expropriates the means of production. The syndicalists certainly wanted to educate the masses, but they had no plans of stopping there, they wanted to show results:

> For the Anarcho-Syndicalists the trade union is by no means a mere transitory phenomenon bound up with the duration of capitalist society, it is the germ of the Socialist society of the future, the elementary school of Socialism in general.[1794]

Anarcho-syndicalism can be considered an outgrowth of Mutualism in many respects, having grown largely from the efforts of Owenites and Proudhonists in the International Workingmen's Association, and having had the admiration even of Rudolf Rocker, the author most commonly associated with the anarcho-syndicalist movement. But it was not exclusively Proudhonist, and it would come to be influenced heavily by Mikhail Bakunin and his collectivist variety of anarchism as well as Kropotkin's communism. An outlier in some respects, Georges Sorel would mix the politics of nationalism with syndicalism, in a push back against the encroachments of Democratic Socialism, which had begun with Marxism and Bernstein, into the labor movement. This would lead to strange mixtures of anarchist and monarchist sentiments, such as with the *Cercle de Proudhon*, considered a proto-fascist group, as addressed later.

Early on, labor unions would be treated as conspiracies. Even under the apparent, though mistaken, common law, this was so, as was ruled by R v Journeyman-Taylors of Cambridge, which had ruled, decades before the founding of the United States, though in England, that strike activity was a conspiracy to raise wages that went against the common law. Of course, this is not the case by necessity, as strikes were not typically held against honest individuals but against employers, either master guildsmen who had managed to become private capitalists and monopolize the trade or, more often, private mill and factory owners with connections to the government or financial powers. These entities would be protected under the common law, it is true, but Mutualists hold that the best practice and original intention of the common law is for the jury to interpret natural law and natural facts. This

[1793] Rocker[2]
[1794] Rocker[2]

being so, Mutualists might argue that precedents established in the past upon the verdicts of juries are mistaken and in need of nullification in this instance, because common law is intended to mitigate aggression, whereas governments and capitalists are, in fact, established upon aggression. Lysander Spooner, for instance, a common law lawyer, had argued that the *United States Constitution* was a worthless document and that slaves had the right to conspire against their slaveowners for the sake of preserving their rights. These sorts of arguments might likewise be used to appeal for the defensive nature of Mutualist conspiracy. Eventually, by way of statutory law, the conspiratorial charges of unionism were dropped.

While "conspiracies to raise wages" may themselves have been justifiable, the activities of organized labor were not always positive. Craft unions, for instance, would strike for their own immediate benefit but against their own long-term class interests, would often exclude women and people of color to their own class-detriment, and opposed one another in various ways, leading to much infighting and failure. Eventually, as a solution, craft unions were replaced by or federated into industrial unions (which united workers across industries into the same union) or syndicates. This brought about *syndicalism*, derived from the Romantic for "unionism," and *industrial unionism*, unionism organized across craft and trade, which are essentially American and European variants of one another.

Robert Owen had some involvement in the organization of labor unions, but Proudhon had given them a revolutionary character. Some of the followers of Proudhon, including Eugene Varlin, Benoit Malon, and especially Henri Tolain, had continued Proudhon's revolutionary syndicalist thinking, and formed together the International Workingmen's Association (known to Marxists as the *First International*). The International included Owenites and Proudhonists, labor unionists, cooperativists, individualist anarchists, and other radicals and socialists of the day. It would later include Bakunin and the Bakuninists. Much of what would become revolutionary syndicalism would grow from the International. Peter Marshall says that "Mutualism was not only taken up by members of the first International Working Men's Association (IWMA); many revolutionaries in the Paris Commune [...] called themselves [*M*]*utualists*." He says that "[M]utualism tended to appeal to craftsmen and artisans, shopkeepers and small farmers, who valued their independence rather more than did the industrial working class."[1795] Influence from the prior Canuts Revolts, as well as the new influence of the International Workingmen's Association, had gained influence on the people of Paris, who revolted to establish the short-lived Paris Commune. Woodcock reports that "[i]n a larger sense it may be true that the Commune fought under the banner of Proudhonian federalism; there were sentences in its Manifesto to the French People [...] that might have been written by Proudhon himself," but that "even the [M]utualists and collectivists within the Commune made little effort to put their ideas into practice during the period in which they shared control of Paris," and that the "most that can be said is that they often showed that working men can be efficient administrators."[1796] Nonetheless, what a monumental experiment!

The National Labor Union was an early attempt toward industrial unionism in the United States, founded by William H. Sylvis and Andrew Cameron, who had brought delegates together from various craft unions, 8-hour day leagues, and other places. It would collapse after adopting a strongly reformist and electoral approach, with much of its former membership moving to the Knights of Labor.

The Knights of Labor, started by Uriah Smith Stephens, James L. Wright, and some tailors, was a secret society and labor union modeled, at least in part, on Freemasonry. Craft unionism had led to inter-

[1795] Marshall[1]
[1796] Woodcock[1], 290

union competition that was resolved by industrial unionism in organizations such as the Knights of Labor. Interestingly, Bob James, in "The Knights of Labor and Their Context," suggests that "the labor movement," such as is represented by associations such as the Knights of Labor, is impossible to separate from what is today called *Lodge Practice*. He says, "Labour History, a political construction, is misleading history, if it is history at all." He says, "[i]f you read [Knights of Labor] material including [leader of the Knights of Labor, Terrence] Powderly's writings you will see that it serves only ideology to separate something called the 'labour movement' from something else called 'the lodge movement.'"[1797] The Knights of Labor— who also faced opposition from the Catholic Church and had a large Catholic membership— would unfortunately meet their decline after the Southwest railroad strike resulted in martial law; the Haymarket affair, wherein anarchists were blamed for a bomb they likely did not throw; and the sugar strikes in Louisiana, resulting in a racial massacre of black Knights, called the *Thibodaux Massacre*. These events had demoralized the union, which had previously only faced victories.

It's important to understand the connection between labor movements such as unionism and cooperativism and the wider fraternal movement. The reason this is important is because one must have a proper starting place in order to sustain organizations, and that starting place demands the character- and cohesion-building practices found in the fraternal societies, which were designed to alchemize individuals into "Great Men" capable of performing their civic duties and of being good citizens, of excellent moral standing. Successful organizations, and in particular those that tend to favor egalitarian outlooks, wherein decision-making authority is distributed, have required upstanding, self-responsible individuals. Such individuals can be cultivated with the help of tradition, which serves as a culmination of practices designed toward such an end (of producing "Great Men"). I suggest, then, with what James has said in mind, that, as it is impossible to separate organized labor from Mutualism, it is further impossible to separate Mutualism from lodge practice. Mutualism is to the labor movement as fraternalism is to Mutualism, its mother. Bob says that "much of what you have been taught, and much of what you have read under the heading of Labour History [...] is either wrong, or at the very least is very misleading, and the decline of the organised labour movement is largely because that movement is not in touch with the actual, the *complete* history of ordinary working people." He says, "[b]ecause the historical record, Labour History, has been keen to portray working people as victimised losers, romanticised stalwarts of mutual aid or as heroic militants, it has treated such people as a generalised mass, not as distinguishable individuals."[1798]

The Gilded Age, following Reconstruction after the American Civil War, had produced particularly poor conditions for working people, especially immigrants and orphans. Business magnates involved in finance and industries such as steel, coal, railway, oil, etc. would grow into powerful tycoons and robber barons, with recognizable names such as Rockefeller, Vanderbilt, Carnegie, Morgan, and so on. These captains of industry would find themselves increasingly opposed by organized labor, continuing, in many respects, the conflicts of peasant heretics such as the Hussites and Stedinger with chivalric orders such as the Knights Templar and Knights Hospitaller during such events as the Hussite and Stedinger Crusades. Organized labor participated in many strikes, some that turned into violent skirmishes or all-out battles. Some of the most famous strikes include the many coal miner strikes, the Great Railroad Strikes, the Haymarket Affair, the Homestead Strike, the Coeur d'Alene labor strike, the Pullman Strike, the Lattimer Massacre, the Lawrence Textile Strike, the Ludlow Massacre, the Paterson Silk Strike, the Battle of Matewan, and many more.

[1797] James[3]
[1798] James[4]

The Industrial Workers of the World (IWW) was founded by unionist Big Bill Haywood, syndicalist James Connolly, anarchist Lucy Parsons, and a number of other radicals. Based largely on the Knights of Labor, but differing in some respects, the IWW was an industrial union, as opposed to a craft union, and sought to organize workers from all industries into the One Big Union (OBU), which served as a labor federation. It was organized directly-democratically, allowing any member to participate in discussions and to have a vote on all major affairs of the union, with daily management being tasked not to a Board of Directors but instead to a General Executive Board (GEB), having no powers of direction but only execution. The union maintains a newspaper, *The Industrial Worker*, and a *General Organizational Bulletin* (*GOB*), essentially an in-print forum, curated by the General Secretary-Treasurer and sent to the homes of members, wherein open discussions of members can be had before an initiative is gathered to motion for a vote. In the *GOB* the executive decisions of the GEB are posted and made available for recall by the general membership, should a member decide that it is necessary to override the decision of the Board with a general referendum. The IWW forbade religion and politics in the union, such that the union could not participate in political campaigns or give support toward a particular religion. As such, people of all religions and political ideologies were officially welcome to participate, though it was especially Marxists and anarchists who would be active and influential.

In Europe, the General Confederation of Labor (CGT) was founded by Auguste Keufer, among others, and eventually led by the "anarcho"-communist, Emile Pouget. The National Confederation of Labor (CNT) in Spain famously held ground in the Spanish Civil War. There were many other syndicalists, too, including the Italian Syndicalist Union, the Free Workers Union of Germany, the Argentine Regional Worker's Confederation, and more.

Industrial unions like the Knights of Labor were committed to gradual reform, but syndicalists such as the IWW and the CNT (National Confederation of Labor) were explicitly revolutionary, and the CNT explicitly anarchist. Many of the syndicalist unions would participate in an International Syndicalist Congress that they promoted in alternative to the Second International (in which anarchists—both Proudhonian Mutualists and Bakuninist collectivists—were not welcomed).

Perhaps the most famed author of the syndicalists was Rudolf Rocker. Rudolf Rocker was a secretary of the International Workingmen's Association and the International Anarchist Congress in Amsterdam. He was an anarcho-syndicalist, meaning that he believed that labor unions were the best means of achieving an anarchist society. While preferring Kropotkin's communism on a personal level, he had also considered himself a student of Proudhon, and to be an "anarchist without adjectives" (similar to Voltairine de Cleyre in the 'States), meaning that he felt that different kinds of anarchist economies could co-exist in a stateless society. Other important thinkers would include the economists Diego Abad de Santillán, Gaston Leval, and Abraham Guillen.

Community Projects

Mutualists have primarily preoccupied themselves with the ideas and practices of what are today called *prefigurative organizations*, those dual power institutions that "build the new world in the shell of the old," as goes the old IWW slogan, and, in particular as efforts of organized labor. Nonetheless, they would still from time to time find themselves working on communal projects, including communes and intentional communities, as well.

Medieval and modern proto-Mutualists and anarchists had successfully and militarily controlled areas or territories over periods of time, including Tabor (through the Hussites); the pirate utopias of Libertatia in Madegascar and the "Republic of Spensonia" (named after Thomas Spence) and "Republic

of Pirates"; and including anarchist Catalonia, Aragon, and Andalusia in Spain, through the CNT-FAI federations; the Ukraine through the Black Guards and the Revolutionary Insurrectionary Army, and protecting area in Russia more generally through the anarcho-communist Chernoe Znamia, and the Green Army of otherwise unaffiliated commoners, lacking an agenda other than self-governance; and in Manchuria through the Shinmin Prefecture, a federation of Korean anarchist federations. Today, military strongholds in Zapatista-controlled Mexico and in democratic confederalist Rojava have Mutualistic elements to their economies, though this is quite limited, and it is dangerous to consider municipalism or Marxist elements as compatible with Mutualism. However, military control has not been the only means by which Mutualistic communities have been established, and certainly has not been the means preferred by most Mutualists, who tend to prefer a gradualistic and evolutionary approach to social change, reliant upon education and personal enlightenment, and usually utilizing passive resistance rather than military conflict. Some Mutualists may be opposed to the military control of area altogether, seeing it as counter to their anti-state project, or even for religious reasons. This was certainly true of Leo Tolstoy, the Christian pacifist, who had strong leanings toward Mutualism and Georgism.

Perhaps one of the first modern non-military community experiments, following those of much older medieval communes and lay monasteries like the beguinages, was the attempts by the Diggers to form an intentional community on wastelands. Later on, and like the Fourierists, Robert Owen had also attempted to form communities, one of which, in New Harmony, was participated in by the individualist anarchist, Josiah Warren, who formed a store—the Cincinnati Time Store— and communities of his own based on Mutualistic principles, such as the revitalized Fourierist commune, Utopia, and his own Modern Times. While not explicitly Mutualist, there are some commonalities in the following community expiriments, as well. Home, in Washington, had been a prominent anarchist community, founded by Glennisites (participants in a cooperative community called *Glennis*), George H. Allen, Oliver A. Verity, and B.F. O'Dell. Equality Colony had been another important cooperative community. The Whiteway and Stapleton Colonies had been anarchist communities formed by a Quaker and other followers of Leo Tolstoy. Arden Delaware had been a community founded by Frank Stephens and Will Price, centered on the Single Tax ideas of Henry George, the arts and crafts principles of the libertarian socialist, William Morris, and Peter Kropotkin's mutual aid ideas. Adin Ballou, the Universalist, had the Hopedale Community, which may stand out as a Mutualistic or libertarian socialist project as well. Bolton Hall would establish another community called *Free Acres* along Georgist and anarchist lines. Later community land trusts, such as those promoted by followers of Bolton Hall, Ralph Borsodi, Robert Swann, and E.F. Schumacher, would also represent attempts at Mutualistic communities to some degree or another. Anarchist, Single Taxer or land trust, and radical religious communities all have some affinity with the spirit of Mutualism. Georgism and land trusts have such a closeness to Mutualism, that, at a congress of the International, as reported by Richard F. Hinton in "Organization of Labor: Its Aggressive Phases," it was said that

> Most of the French and Belgian delegates announced themselves as "[M]utualists." They declare that as a counterpoise to the communal control over the soil, by the railroads and telegraphs as well as banking, in order to maintain individual liberty, it is necessary to give the soil or its use to the person actually cultivating the same. They supported a freehold tenure, by which a state tax should be substituted for the land-owner's rental.[1799]

The French and Belgian delegates were not alone in this sentiment.

[1799] Hinton

Indeed, Joshua K. Ingalls, the principal proponent of the concept of *occupancy and use* as it was adopted by fellow American individualist anarchists, was suggested by fellow mutualist Albert Brisbane, who maintained views corresponding to those of what would become Georgism, to collect ground rents. Providing Ingalls some constructive criticism in his advertisement for a "Mutualist Township," Brisbane pointed out that in the fourth article of his proposed Constitution, that "if it is deemed advisable to have the two kinds" "of residents; those who may cooperate and those who may cultivate a portion of the land for their 'personal benefit,' which latter are to have the use of the soil *rent free*," that

> it would be best, and just, and equitable, to assess upon each lot of the whole domain a tax or rent according to the estimated values thereof—said rents to be paid by the individual-interest occupiers for such lots as they appropriate, and by the association on all the remainder of the domain. It should be sufficient in the total amount for all the strictly public expenditures of the Township, such as for schools, roads, tribunals, town hall, police (if any), fire department, i.e., engines, &c, representation in legislature, &c. It is not only just and equitable to tax the soil for such purposes, but it is the most feasible plan of taxation that can be devised. This tax should not be considered in the light of rent, and it does not, in any good sense, militate against the idea of free soil. The same end may be obtained by renting at public biddings or appraisal, for a term of years, with a provision in the leases that the lessee shall have the option, at the expiration of the lease, of taking the premises at the new appraisal, or of taking his chance at a new bidding; and in case he does not reoccupy, the new occupant shall lease, subject to the payment of an appraised value of the improvements belonging to the former lessee; or the township, at its option, may take the improvements and pay the owner therefor, and re-let at a correspondingly enhanced rent. The surplus of such rents, if any, after paying all public expenditures, should be divided among all the occupiers or residents upon some equitable scale or proportion.[1800]

Mutualists and their fellow travelers emphasized the importance of education, and went through great lengths to establish libertarian periodicals and learning institutions, as well as emphasizing the importance of apprenticeship and "vocational guidance." The Spanish anarchist, Francisco Ferrer, set about creating democratic schools for children and adults, for which he would later be executed by firing squad. Many rallied in his support, and created schools and communities (like Stelton Colony) of their own, based on his model. As well as producing numerous books, libertarians put out periodicals and papers— such as *The Peaceful Revolutionist*, *Lucifer the Lightbearer/Eugenics*, *The Word*, and *L'Unique*— in which their ideas would be expressed. Frank Parsons, a Mutualist, would become the father of vocational guidance. Libertarian socialists in the cooperative movement would also come to establish the Woodcraft Folk, a cooperative answer to Kibbo Kift and the Scouts movement, the first of its kind to combine boys and girls together into a single unit.

In the Netherlands and Germany

If there is a single place where modern Mutualism appears to emanate from, it may very well be the Netherlands. While Mutualism has been strong also in France, England, and the United States (as well as other locations in Europe and in South America and Australia), the earliest appearance of Mutualism I have found from contemporary academic sources[1801] explicitly using the term situates Mutualism in the Netherlands. Interestingly enough, this is the place also considered by Jonathan Israel to be the home of the Radical Enlightenment, and by Margaret C. Jacob to be an early home of Freemasonry, probably not without accident. Marco H.D. Van Leeuwen writes, in *Mutual Insurance 1550-2015*, of

[1800] Brisbane
[1801] Van Leeuwen

Mutualism having developed from the guild system in the Netherlands into mutual insurance. Notice the early dates he mentions as instances of mutual insurance, which appear to be coextensive with a sociological expression of Mutualism in the eyes of Van Leeuwen. However, Mutualism may go back to Holland's origins, if not further.

The history of the Netherlands as a whole seems to be tied with many of the influences and practices of Mutualism. Among the first Germanics in the Netherlands were the original Hollanders, or *Hollandi*, called also the *Stedinger*, after the area they occupied, or *rustici* for their rustic lifestyle.[1802] Megan Cassidy-Welch, in her "The Stedinger Crusade: War, Remembrance, and Absence in Thirteenth-Century Germany," tells us that the Stedinger were Christian "peasant farmers occupying the marsh and moorlands," who "as landclearers and farmers," were given "the right to freehold land, the right to found churches and some freedom from [...] taxation."[1803] These Stedinger had been Saxon and Frisian peasants who had maintained much of their pre-Christian Germanic culture, including the use of Things, or general assemblies. They homesteaded the marshlands of Stedingen for limited taxes and guaranteed rights of freehold and —despite having to build dams and levies on the marshlands— guarded this arrangement with their lives, and they prospered for it. They disregarded attempted changes to their contract by authorities, and maintained the terms of the original agreement, forming a peasant republic, much to the horror of the Church and the nobles.

The Stedinger were accused of Luciferianism. A woman by the name of *Lucardis* is a said to have been an early Luciferian cult leader, with Luciferianism being a reason given by church authorities for the Crusades against the Stedinger. Reasons such as these were common excuses to crush opposition to feudalism and ecclesiastical authority. Others too, such as the Waldensians—widely influential upon Protestantism at-large—, had been labeled as *Luciferians*, but the Stedinger were among the first. Socialists and anarchists including Pierre Proudhon and Mikhail Bakunin would later speak highly of Lucifer, as would Freemasons such as Albert Pike and Manly P. Hall. But there might have been some truth to the accusation, if the Frisian and Saxon Stedinger had taken up traditional worship of the Germanic goddesss Fria, or Fri, from whom we get *Friday* and *freedom* ("Fri's domain"), as well as *frith* and *friend*, and which was related to love and courtship; because Fria herself was associated with Venus, the Morning Star.[1804, 1805] It is easy to imagine that this might be the case.

Eventually, the Dutch— Hollanders included, though not the original Stedinger as such (but perhaps some of their descendents and those familiar with their lore and legends)— would revolt against the foreign rule of Spain, establishing the Republic of the Seven United Netherlands, or Dutch Republic. The Republic had been a confederation of provinces that allowed for great degrees of freedom in thought in comparison to surrounding countries, the Dutch Revolt having itself been largely over religious issues. Within this new Dutch Republic, intellectuals such as Grotius and Spinoza would make their impact, bringing about the nation-state system and the Enlightenment. Even so, the date employed by Van Leeuwen regarding mutual insurance anticipates the Dutch Republic by a decade.

That Mutualism may precede both the Dutch Republic and Spinoza may make for the case that Mutualism or proto-Mutualism gave rise to the Radical Enlightenment, and not the other way around. In fact, Van Leeuwen points out that Mutualism may be an original source for political democracy and bureaucratic processes as we know them today, as well as of social liberalism and social democracy.

[1802] Recall that *pagan* means "rustic"

[1803] Cassidy-Welch

[1804] Islam, which is often symbolized by Venus and the Moon, had a ritual prayer every Friday, a day of worship almost equivalent to the Jewish Sabbath (on Saturday, day of Saturn)

[1805] *Fria* is cognate to *Priya*, a common Indian name from Sanskrit, meaning "beloved"

Marco Van Leeuwen asks if we can "indeed regard the growth of [M]utualism that occurred between the sixteenth century and the first half of the twentieth century as a special case of bureaucratization?" He suggests that, if this is so, it "makes a stronger case for considering the organizational experience of [M]utualism as a breeding grounds for democracy as we know it today."[1806] Wow, did Spinoza get his democratic sentiments, in the Netherlands, from Mutualists? Van Leeuwen answers that, "[M]utualism can [...] be seen as one of the main breeding grounds of what de Tocqueville termed 'social democracy', of the art of preparing and structuring a public debate, forming, expressing, and modifying arguments, persuading or dissuading, and winning an argument or losing it in a dignified way, through participating in local civil organizations." In short, Mutualism was highly connected to civil society. He continues, "[t]his was not only useful for the specific causes debated—and so also at times a source of pleasure—it was essential for fostering social movements and for political democracy as we know it today." Democracy as we know it today may not have come to exist if not for Mutualism! That's quite the impact to have had on world society. However, Van Leeuwen says that

> Mutualism did not play a lone role in this. It came with its siblings of charities, reading clubs, sports clubs, and nature conservation movements, for example, but it was no less important than any of its wider family, and arguably one of the oldest.[1807]

Nonetheless, we are not clear that these things, themselves, are not expressions of Mutualism. They're certainly expressions of small-*m* mutualism. And Mutualism is supportive of all non-aggressive, voluntary associations.

As the date used by Van Leeuwen would also place Mutualism before the time of John Toland, and in the case that Margaret C. Jacob is correct about his place in Freemasonry, this may place the history of Mutualism ahead also of speculative Freemasonry, making Mutualism a potential source for speculative Freemasonry, rather than the other way around. If there is any connection between the Stedinger and Mutualism in the Netherlands, then Freemasonry may ultimately owe its existence to them, or perhaps to the Saxons and Frisians—Samaritans and Phrygians— whom the Stedinger came from.

Mutualism, by way of its influence on the Enlightenment, may have changed the world already—giving us republics and capitalism and contemporary fraternal societies— but not thoroughly enough to meet the demands of those who would later formulate Mutualism into a formal philosophical camp, and who would demand the end of illegitimate political authority and the emancipation of the working class. Early Mutualism, or proto-Mutualism, in the Netherlands may have focused its organizational concerns too much onto hamarchy—the separation of powers united in a single body, as made popular by thinkers like Montesquieu— and pillarization—the division of political relationships into "pillars" of association— and likely needed time to embrace a more thorough libertarianism suitable to Mutualism-proper.

German Mutualists or fellow-travelers such as Victor Aime Huber, Franz Hermann Schulze-Delitzsche of Saxony, Friedrich Wilhelm Raiffesisen, and Silvio Gesell, would also take up the concepts of mutuality and cooperation.[1808] But the German egotists would begin to throw a wedge into Mutualism. Max Stirner, a strongly Counter-Enlightenment thinker, was inspired, in part, by the Marquis de Sade—the rapist from whom *sadism*, or abuse for sexual pleasure, gets its name— toward a libertine egotist

[1806] Van Leeuwen, 258
[1807] Van Leeuwen, 262
[1808] German state-socialists like Johann Karl Rodbertus and Karl Marlo came to some similar conclusions about the nature of economic exploitation, but, similar to the social democrats and paternalists, desired reformist solutions

sophism that would come to be confused for philosophy and mistakenly called *egoism*. Stirner was a kind of anticipant of the Radical Counter-Enlightenment sophist Friedrick Nietzsche, who is sometimes claimed to have copied from Stirner's homework. Stirner had similarly trained in philology, a favorite discipline of sophists. His "philosophy" amounted to skeptical or cynical disregard for principles and a subjectivistic and solipsistic embrace of narcissism. He had basically turned the free thinkers' ideas, such as that freedom coincides with necessity, on their head, suggesting instead that freedom is the capacity to ignore natural law, to not be "a slave to duty" as his follower, John Badcock, jr., would put it. While the free thinkers also acknowledged the power of passions, they stressed the inability of the passions to supply reward outside of their capacity for realization, which required that they not contradict necessity. The "egoist anarchists" fatally stopped at acknowledging the passions, and from there dismissed anything that did not forward their ends, including Nature. While taking notice of Proudhon, Stirner argued even against Proudhon's position on property, arguing that it had remnants of Christian sentimentalism attached to it. Instead of the respect Proudhon held for personal property, Stirner had no respect for the property of others at all, supporting instead a *de facto* community of goods, accessible to those with the might to control it, whether it be from physical force or persuasion. He suggested that those who controlled property owned it while they could maintain control over it, and that one should consider everything one's own property in waiting, seeing as he believed that all property belonged to him, or was his "Own." His ideas would become influential to many anarchists, including some Mutualists, but especially the anarcho-communist and illegalist anarchists of various sorts, who generally opposed Mutualism. Woodcock tells us that "[a]narchism first appeared in Germany under the influence of Hegel and Proudhon," and that it had started "with the very different personalities of Max Stirner and Wilhelm Weitling," but that "Stirner [...] represented unqualified egoism," while "Weitling became a communist much influenced by Fourier and Saint-Simon." However,

> After Weitling's final departure to the United States [...] he abandoned his communism and moved even closer to Proudhonian [M]utualism. [...] The Bank of Exchange, he tells us in truly Proudhonian terms, "is the soul of all reforms, the foundation for all co-operative efforts."[1809]

This is not all. Woodcock tells us that "[s]everal other German social theoreticians fell under the influence of Proudhonian anarchism [...] Karl Grün, possibly the most ardent convert, met Proudhon in Paris [...] and his *Die Soziale Bewegung in Frankreich und Belgien* was the first work to introduce Proudhon's ideas to the German public."[1810]

Mutualism in Germany appears to be a particularly interesting case. Before the World Wars, relays Brett Fairbairn in "History from the Ecological Perspective: Gaia Theory and the Problem of Cooperatives in Turn-of-the-Century Germany," Mutualism, or the "cooperative movement," was "the largest social movement in the history of Germany." Fairbairn points out that participation in the movement had far outnumbered participation in the largest political movement of the time, that for Social Democracy. The cooperative movement had about six times the amount of this movement, he suggests. These movements were particularly expressed in Saxony. Social democracy, of course, had been[1811] an attempt to involve the common people in politics rather than in their own associations, and the high involvement in the cooperative movement was a clear sign that this effort was failing. The ruling classes had certainly felt pressured to do their best to direct workers toward the polls, where official change could be sought, rather than toward the unions, where natural laws could be appealed to. The next largest movement, suggests Brett, was that of the labor unions, about three times as large as

[1809] Woodcock[1], 428
[1810] Woodcock[1], 429
[1811] Like the Marxism it was partially derived from

the movement for social democracy. This must have been truly terrifying for the ruling class. Brett says, noting a few exceptions, that, despite the massive size of this movement, "professional historians have nevertheless ignored it." As such, he says, it would be possible to "never know [...] that Germany was a world leader in the cooperative movement."[1812] Why is this this the case? Fairbairn points to a number of possibilities. One of them is that the economy produced through the efforts of grassroots cooperativists were undermined by the establishment of vertical-oriented consumer cooperatives in league with the Social Democrats, which expanded quickly, pushing out the more grassroots cooperatives. Nonetheless, cooperative alliances were also made with organized labor, which also provided support. Fairbairn also points to efforts from within the cooperative movement against Jewish usury. Brett says that "it might be that Germany's massive cooperative movement and later social and political turmoils are related." Indeed, "Germany's cooperatives suffered a malaise in the 1920s, undermined by hyperinflation, agricultural indebtedness, and [...] attacks by interest groups, taxes, Nazis, and Communists."[1813] This is quite interesting, especially considering the modern condition.

As with Mutualism elsewhere in the world, and as in Germany, Van Leeuwen paints a picture of Mutualism as having had a relatively strong presence in Dutch society up until the World Wars. At this point it seems that the Dutch state co-opted and compelled mutual insurance in the form of welfare, as much of the world was to do. This is similar to the story as reported by David T. Beito in *From Mutual Aid to the Welfare State: Fraternal Societies and Social Services, 1890-1967* and from many others about Mutualism in the United States and elsewhere.

English and Scottish Mutualism

Mutualism had a strong foothold in England, particularly by way of Ricardian Socialism. Kevin Carson, author of *Studies in Mutualist Political Economy*, puts together a succinct prehistory of British Mutualism. It's worth it to note that Kevin had also, at one time, been one of the most important of our century's Mutualist thinkers.[1814] He says in his FAQ on Mutualism, in the section "What are the Historic Origins of Mutualism?" that

> [M]utualism as a form of organization preceded by some time its full formalization as a political and socio-economic theory. This is not to say, by any means, that there had previously been no theoretical dimension to the English working class movement. Thousands upon thousands of working people belonged to reading and debating societies, where radical newspapers and pamphlets were discussed, as well as the works of Paine, Cobbett, etc. But there was no formal, overarching theory of [M]utualism as a way of organizing politically and economically, for the most part, until the 1820s.
>
> Some aspects of [M]utualism can be traced back much earlier, of course. Antecedents of the [M]utualist critique of landlordism disappear into the mists of time, as far back as peasants have been compelled to pay rent on their own land. Land reform was an issue both in Paine's The Rights of Man, and in Godwin. Much of the general current of radical economic theory doubtless came from the chiliastic visions of Ball and Tyler, of the Ranters and Quakers and Fifth Monarchists, the Dissenting sects, and radical offshoots of Methodism like the New Connexion and Primitive Methodists. Likewise the more secular versions of republicanism and economic populism, going back to the Levellers and Diggers. These dreams of a better world had been going

[1812] Fairbairn
[1813] Fairbairn
[1814] Kevin considers himself more of an "anarchist without adjectives" today, but his work on Mutualist economics and organization theory stands as an important contribution, well worth the investment to read.

> underground and resurfacing in crisis times, ever since the imagery of Piers Ploughman was appealed to in the Peasant Revolt of 1381.
>
> The vision of a better world, and resentment of existing circumstances, reflected the fact that the enclosures were still a living memory; and with it, the memory of how agricultural laborers organized their own work before they were robbed of their way of life, and how the common lands had been a source of economic independence and security. By the early Nineteenth Century, their resentment and outrage was supplemented by that of independent artisans and weavers, who were being robbed of their independence by the ascendancy of the factory system.[1815]

As can be seen in Kevin's analysis here, rebellions of the commoners—such as those led by Wat Tyler and John Ball— and pantheist sects—such as the Ranters—contributed greatly to the development of Mutualism. Of course, and as Kevin points out, there were less radical influences as well, and many of those, while important, have not been covered in our short dissection of heresy, radicalism, and Mutualism.[1816]

William Godwin is considered an early exponent of philosophical anarchism, and his communitarian individualism has much in common with the later Ricardian Socialism and Mutualism in his support of individual liberty and fair access to land. But his differs from the approach of the Ricardian Socialists and the positivism of Proudhon's revolutionary Mutualism, both of whose work Godwin's philosophical anarchism predates. Godwin's work *Enquiry Concerning Political Justice* had been widely read, including by Thomas Jefferson, and was considered to be a sort of moderate approach between that of the conservative Edmund Burke and the liberal Thomas Paine. Godwin himself had been a radical and socialist whose positions were largely utilitarian and influenced by Jeremy Bentham. Rudolf Rocker says that

> Godwin's work was, we might say, the ripened fruit of that long evolution of the concepts of political and social radicalism in England which proceeds in a continuous line from George Buchanan through Richard Hooker, Gerard Winstanley, Algernon Sidney, John Locke, Robert Wallace and John Bellers to Jeremy Bentham, Joseph Priestley, Richard Price and Thomas Paine.
>
> [...]
>
> Godwin's work had a very strong influence on advanced circles of the English workers and the more enlightened sections of the liberal intelligentsia. Most important of all, he contributed to give to the young socialist movement in England, which found its maturest exponents in Robert Owen, John Gray and William Thompson, that unmistakable libertarian character which it had for a long time, and which it never assumed in Germany and many other countries.[1817]

Ricardian Socialism, such as that in England alluded to by Rocker, had much in common with, and can be considered an early modern variety of, Mutualism. The Ricardian Socialists tended to oppose interest, money manipulation, rent, and profit as forms of exploitation or unearned income that existed at the expense of laborers. Radicals, they were favorable toward free markets and cooperative means of

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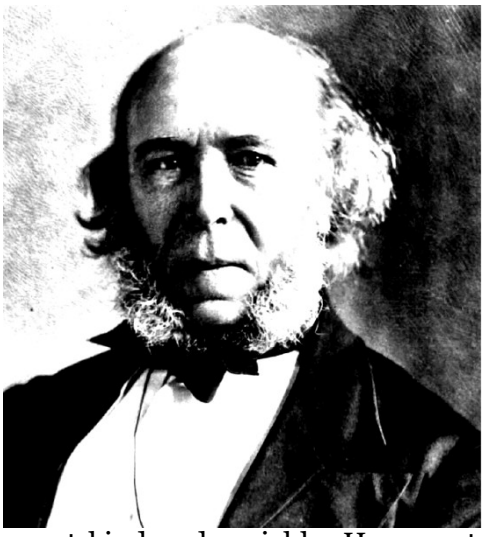
[1815] Carson[1]

[1816] It would be dishonest of me to suggest that heresy and radicalism were the only influences upon Mutualism (particularly considering the framework of convergent evolution that I promote). Instead, what I suggest is that Mutualists can come from a number of different backgrounds, but that it is common for them to come from more heretical and radical backgrounds, or, in other cases, to converge toward such viewpoints. And I believe these viewpoints are most commonly found associated with heresy and radicalism of various sorts.

[1817] Rocker[2], 4

production and distribution. They were called *Ricardian Socialists* because of a questionable association to the economist David Ricardo, but they were also inspired by the work of John Locke, John Law, Adam Smith, Jeremy Bentham, William Godwin, and by the other radicals (and the Romanticists to some extent as well) and the cooperativist and utopian socialist movements around them. They were also interested in land reform, likely having taken influence from the like of the Diggers or Thomas Spence. The Ricardian Socialists included people such as William Thompson, John Gray, Charles Hall, Thomas Hodgskin, John Francis Bray, Piercy Ravenstone, and, by some accounts, Thomas Rowe Edmonds, and even Robert Owen. John Gray and Robert Owen may even have used the term [*M*]*utualism*.[1818][1818] However, it is not uncommon for continental and Anglo philosophy to have clashes in their use of words, which may explain why Mutualism became especially associated with the French tradition, while the English might render their version as *individualism*. Henry Meulen was a British individualist anarchist in this tradition, and an advocate of free land and free banking. Other influences from radicalism were coming from Spenceanism, Henry Hunt, William Cobbet, William Hone the free speech proponent, Thomas Jonathan Wooler, the Manchester liberals (such as Richard Cobden and John Bright), Joseph Livesey, and other such figures. Many of the Chartists, also influenced by Spenceanism and Ricardian socialism, could be classified as proto-Mutualists or Mutualists, such as Samuel Smiles, Feargus O'Connor, and William Benbow, among many others, though the Chartists might also be posed against Mutualism-proper to the extent that it contrasts against Owenism, which was more critical of reform and promoted direct-action. English and Scottish Mutualism had also grown from out of its own native traditions of organizing into various mutual associations, such as friendly societies, benevolent societies, building societies, burial societies, and so on. This tradition goes back quite some time, at least to the Great Fire of London.



Herbert Spencer would be another radical who, especially in his early years, would share many of the same conclusions as Mutualism and the Ricardian Socialists. He was an English philosopher who was well known for his social-evolutionary theories, which included his views of "social Darwinism." Spencer believed that societies evolved toward perfection, through "the survival of the fittest," and did so in the same manner as organisms. Following Swedenborg, he illustrated the importance of money with references to the specialization of organs, the blood that cycles nutrients between them. He suggested that societies need money to cycle resources in the same way that our bodies need blood to cycle nutrients. He also demonstrated how morality develops through evolution, and even through warfare (though he despised it), and how those societies that can be considered "most fit" are those that are the most kind and sociable. He was at times compared to Proudhon (but rejected comparisons of himself to Proudhon or to socialism more widely), and was read widely by the American Mutualists and the individualists more generally.[1819][1819] His philosophy was compared to Proudhon's because of his inclination (following in the footsteps of Ricardian Socialists) toward the importance of establishing societal equilibrium through a *laissez-faire* economy with fair access to resources. Spencer, like Proudhon, understood the world in terms of competing interests, and saw that it was possible to establish something of an equilibrium between

[1818]Other contenders for first use include Owen's fellow utopian socialist, Charles Fourier, and Fourier's fellow Frenchman, Pierre Charnier.
[1819] See Burton

them. Spencer, like Godwin, is not often classified as a Mutualist, but I will so classify his early position. In *Political Descent: Malthus, Mutualism, and the Politics of Evolution in Victorian England* by Piers J. Hale, however, Spencer— who is referenced by Hale as both a "utopian socialist" and a "classical liberal"— stands as the focus of Victorian England's arguments in favor of Mutualism.[1820, 1821] Afterall, even biological mutualism gets its name from the Mutualism of Proudhon— *a la* Pierre-Joseph van Beneden—, so if Spencer represents the mutualist side of "politics of evolution in Victorian England" it can't be too far off from Mutualism, especially considering his influences.

John Stuart Mill had been a British radical who had shared much in common with the Ricardian Socialists, favoring a cooperative market economy oriented around cost-based pricing. But Mill was never quite an anarchist, even on a philosophical level. He lacked the (sometimes generous and usually amicable) social egoism that often underlied the philosophies of the Mutualists, substituting it with utilitarianism and social democracy. However, with the expanding, paleo-Mutualist definition in use throughout this book, we might regard Mill as being as much a Mutualist as someone like Benjamin Franklin, if not more so.

Unrest among the Scottish weavers and Unitarians had carried on since at least the time of George Mealmaker, a weaver, and one of the Scottish Martyrs to Liberty (along with radicals, Thomas Muir, William Skirving, Maurice Margarot, and Joseph Gerrald); and Thomas Fyshe Palmer, a Unitarian minister and radical who also faced punishment for his activities. Rudolf Rocker relays that

> In 1812, the secret labour organisations brought about a general strike of the weavers in Glasgow. In the following years the whole of Northern England was continually shaken by strikes and unrest among the workers which finally culminated in the great strike of the spinners and weavers in Lancastershire in 1818, in which the workers, in addition to the usual demand for higher wages, called for reform of factory legislation and humane regulation of the labour of women and children. The same year brought the great strike of the Scottish miners, which was staged by their secret organisations. In the same way the greater part of the Scottish textile industry was periodically crippled by cessation of labour. Often the strikes were accompanied by arson, destruction of property and public disorder, so that the government was frequently under the necessity of throwing the militia into the industrial sections.[1822]

Labor unrest eventually culminated in the Cato Street Conspiracy—a conspiracy to kill all of the British Cabinet and the Prime Minister—before developing into the Radical War-proper. Much of the unrest may be attributed to the effects of the cotton gin on the weavers. As a result, these weavers had begun organizing themselves into revolutionary secret societies.

The Radical War— following the Peterloo Massacre, which had involved the mass execution of weavers who had demanded parliamentary reforms by way of protest, and the Cato Street Conspiracy— was an attempted insurrection undertaken primarily by Scottish weavers seeking to reform the current state of their government. The Scottish had taken, like Thomases Reid and Paine, largely to Common Sense Realism, which lent itself strongly toward radicalism. Inspired by Thomas Paine's *The Rights of Man*

[1820] See Hale

[1821] However, Hale speaks of mutualism in a wide sense, including even Peter Kropotkin in its scope. Nonetheless, he also points to Spencer's influence by William Godwin's anarchism as well as the Ricardian Socialism of Thomas Hodgskin. So even while Hale may be speaking of mutualism in a more evolutionary-biology sense (while also curiously discussing radicalism), I think it is fairly safe to suggest that Spencer belongs in the Mutualist tradition as well, with the other Ricardian Socialists, many of whom took an equal influence from Godwin (while giving fair recognition to conservatives like Malthus), Robert Owen, and Adam Smith, as both classical liberals and "utopian" socialists.

[1822] Rocker[2]

and other Radical Enlightenment literature, and supported in part by a dissenting Prebyterian attitude favorable to individual judgements and debate, they had formed the Committee of Organisation for Forming a Provisional Government, and engaged in a series of strikes and civil unrest, which were suppressed. One such weaver was the free thinker James Wilson, who ended up hanged and beheaded for his activities. Andrew Hardie and John Baird had also been tried and executed. Many others, of course, had taken part in the Radical War, twenty of whom were sentenced to penal relocation. While ultimately unsuccessful, the Radical War represents one of the earliest industrial worker uprisings under the new capitalist mode of production, and stood as an inspiration to fellow radicals.

Joseph Hume was a radical politician, part of the "philosophical radicals," who had supported the association of workingmen into labor unions, *laissez-faire* as a solution to Luddism, and the erection of a memorial to Radical War martyrs. His daughter, Mary Hume-Rothery, and her husband William, were major activist for medical freedom, such as the right to see a doctor who has not been credentialed, supporting the free practice of medicine. Mary had been a follower of the heretical Swedenborgian Charles Augustus Tulk. William had printed a pamphlet called "*Wheat and Tares: Or Christianity versus Orthodoxy*," wherein he contrasted Christianity to Orthodox Catholicism, and had written "Vaccination and the Vaccination Laws: A Physical Curse and Class-Tyranny." He said, "[o]ur forefathers had to war against priestly despotism. It is our lot to battle against medical assumption and medical despotism." *Conscientious objection* was, in fact, originally a term that applied to those who opposed compulsory vaccination. It was only later used for those who had a moral opposition to war. The radicals had long opposed ideas related to vaccination. Back in America, William Douglass, owner of the Green Dragon Tavern, and who lived there, was opposed to inoculation, and James Franklin, brother of Benjamin Franklin, collaborated with John Williams on the work *Several Arguments Proving that Innoculating the Small Pox is Not Contained in the Law of Physick, Either Natural or Divine, and Therefore Unlawful.* In England, William Tebb, William Young the Chemist, and William White had all opposed vaccines also. Francis William Newman, a radical and vegetarian, was the President of the Anti-Vaccination League.

Important Mutualists and individualists of the English, themselves coming from out of the various radical traditions, included among them Henry Seymour, Greevz Fisher, William McQueen, and Wordsworth Donisthorpe. Among the important projects of these Englishman included the Liberty and Property Defense League, inspired by Herbert Spencer and continued by Wordsworth Donisthorpe, and the Personal Rights Association, a Mutualist group that opposed compulsory vaccination, among other threats.[1823]

French Mutualism

Mutualism had developed in France among working class fraternalists such as Pierre Charnier, who had conceived of Mutualism as Freemasonry for the working class. K. Steven Vincent, in a review of Ludovic Frobert and George Sheridan's "Le Solitaire du ravin: Pierre Charnier (1795–1857), canut lyonnais et prud'homme tisseur," writes that Charnier was "one of the organizers of the first Mutualist society among Lyon weavers during the late 1820s," among other achievements.[1824] The French Mutualists reminisced over the guild system, and saw mutual societies and cooperatives as the means by which to return to something similar. The focus in Charnier's Mutualism seems to have been on orderly association, with a moral interest in character-building, a "political" emphasis on voluntarism and federalism, and an economic emphasis on cooperation and mutual aid. Pointing to the moral drive of

[1823] Other important anti-vaccinationists included Arnold Lupton and Joseph Hiam Levy
[1824] See Vincent

Pierre Charnier, Paul Mason, in *Live Working or Die Fighting*, says that he had complained to his colleagues that there were "too many timid people" around. Paul relays that Charnier had said that

> Timidity [...] is the character of the silk worker. No other profession is less outgoing than ours. It's our sedentary lifestyle... which shapes our morale. It is etiolated, just like our bodies. In order to remedy this double weakness, we have to create within our profession an spirit de corp. And there's only one way to get there: organization... When we fully recover our human dignity, the rest of the city... will stop using the word *canut* as a term of abuse.

It is suggested that Charnier had been a religious Catholic and a royalist (Legitimist) despite his republican views. Charnier "was a legitimist with strong Republican inclinations," says Vincent, and he fit in well with Christian socialists or socially-conscious, moderate republicans. However, he had nonetheless promoted the idea of industrial democracy, or a "democracy of workshops" providing strong apprenticeship programs. Charnier, says Vincent, had "argued that the July Revolution of 1830 had reinforced the liberal economic regime, and had thus created a legal order that favored the moneyed elite and inevitably created dissensions in the trades." Vincent says that his approach was "an amalgam of organization and negotiation that [...] was a proposal for working-class democracy expanded to encompass all of society," and that this was "a proposal that paralleled those championed by the Republican left-wing." He says that "he proposed, in the words of Frobert and Sheridan, a 'new alliance between Legitimism and Republicanism,' which was 'to place virtues (republican) and morality (Catholic) in place of the materialism and utilitarian values of liberalism.'"[1825]

Mason says that "Charnier set up the Society of Mutual Duty—which he described as a kind of "working class freemasonry," and that it had "worked to a strict plan of organization."[1826] Charnier had been a major influence among the Mutualists, having formed mutual aid societies that eventually led a revolt, discussed later. Taking a deeper look, one easily finds Freemasonry at, or at least very near to, the heart of Mutualism. Masonry's emphasis on the character-development of the individual, on mutual service and civic duty, constitutionalism, participatory governance, the lodge network, and so on can all be found among the Mutualists in Europe and in North and South America, and also in Australia, if not also in Asia and Africa.

Another great Canut worth mentioning is Michel-Marie Darrion, founder of early consumer cooperatives. According to Chantal Guillame, in "The True and Social Trade of Michel Marie Derrion (1835-1838)," "Michel-Marie Derrion was the initiator of the first consumer cooperative or "social sale of groceries." Derrion, open to new ideas, applied the principles of a different organization of commerce on the Lyon hill of La Croix-Rousse." As he mentions, "Lyon is also the city that inspired and was the source of Fourier's thought as well as the rejection and disgust of the man Fourier - he had to work as a shopkeeper in this city. Michelet wrote that it was Lyon that made Fourier." In Lyon, there were "more or less secret societies of reformers, theosophists, of illuminists of all kinds." Regarding his plans, '[i]t is not only a question of consolation, but of moving on to the practice and implementation of an enterprise of 'harmonization of all interests,' in a micro-society of 'free equals.'"

> The target of Derrion's fight: trade, which distorts relations with industry and the working consumer[...] According to Derrion, it was a question of "peacefully conquering commerce and industry" for the benefit of workers of all ranks. All classes must be made to cooperate together, including those who own capital. In the

[1825] Vincent
[1826] Mason

> Derrion project, commerce could be the lever for social reform by establishing new principles for the organization of distribution and production.
>
> The cooperative grocery store that Derrion and Joseph Reynier (Saint-Simonian and Fourierist) created was intended to put an end to the "harmful and oppressive competition" of [capitalist] laissez-faire that was encouraged by the development of an idle and parasitic merchant class. [...] Derrion launched a subscription for the foundation of a social sale of groceries to prefigure the great social reform. Saint-Simonians, Fourierists and Freemasons responded favourably. The principle of this social grocery store [...] aims to limit harmful competition that generates perverse effects: lower wages, lower product quality, consumer misery. Fourier is the imaginative progenitor of this expression "truthful commerce."
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> [...]
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> Its vocation was to democratically control trade operations, to ensure the supply of quality products to the workers and to constitute a social fund whose use was democratically debated. Seven shops are open: grocery store, delicatessen, bakery [...] These companies were profitable (profits redistributed for solidarity: retirement, unemployment and education), but they only lasted three years, undermined by the economic crisis [...] [and then] the United Workers' Society, which included Saint-Simonians, Icarians and Fourierists, tried once again to harmonize production and consumption by means of a controlled system of exchange of goods. On the plateau of La Croix-Rousse, a bakery, a delicatessen and six grocery stores were created. In 1851, the coup d'état put an end to these economic and political experiments.[1827]

Pierre-Joseph Proudhon— the big name in Mutualism these days— seems also to have believed such associations as had been organized by Mutualists like Charnier and Derrion, in a confederal republican relationship to one another, to be capable of self-government. George Woodcock says that "Proudhon became managing clerk—and apparently a very efficient one—to a water-transport firm run by an old schoolfellow," and that "he used his spare time to broaden his knowledge of the rebellious tendencies among the French workers." He says, "[t]he largest group among the textile workers was the secret society of Mutualists, led by veteran insurrectionaries"—Charnier's *canuts*— and that it "was with this group" of "manual workers, with no admixture of middle-class intellectuals," "that Proudhon established his closest ties." The class situation of these comrades "appealed to his own sense of identification with the poorest class, and he seems to have seen their activities in a vindication of his idea that out of the people could arise a movement to reform society." Woodcock says that "the Mutualists—whose very name Proudhon later adopted to describe his own teachings of the reorganization of society by means of free contractual association—appear to have shared his view of the primacy of economic change, in contradiction to the Jacobin emphasis on political revolution, which was later adopted by the authoritarian socialists."[1828] This would put Proudhon squarely in the tradition of Radical Enlightenment. Further, it is quite clear that Proudhon had learned Mutualism, and was not the inventor of it. Proudhon had spent time in Freemasonry as

[1827] Guillame
[1828] Woodcock[1], 116

well as amongst the already existing Mutualists. Proudhon had *become* a Mutualist, *adapted* Mutualism, *not* created it. Woodcock says, in *Proudhon*, that

> Proudhon partly repaid the debt to his old comrades [the Mutualists] by naming his own proposals for social organisation 'Mutualism,' and there seems little doubt that the outlines of this theory of economic co-operation were sketched in those inspiring early days when he first saw the common action of working men on a large scale. It should be remembered that this was the only period when Proudhon became involved— to what extent we can only surmise— in an underground revolutionary organisation. He did so only because the Lyons Mutualists did not share the political romanticism which characterised the neo-Jacobin conspirators, and it is certain that he regarded their society not as an instrument for gaining political power, but as a means of giving the proletariat a consciousness of the economic realities underlying the social situation.[1829]

Through Proudhon, the Mutualists of France—such as Charnier— would make their most public appearance. Proudhon would go on to become the inspiration for the first explicitly anarchist social movements, and was a driving force behind small-*s* socialism more generally. Peter Marshall, in *Demanding the Impossible: a History of Anarchism*, says that "Proudhonism was the first current in anarchism to emerge," and that it had "federalism as the means of organization, mutualism as the economic principle and anarchy as the goal." He says that the fundamental idea underlying "[M]utualism was that society should be organized, without the intervention of a State, by individuals who are able to make free contracts with each other. To replace the existing State and Capital," says Marshall,

> [M]utualists proposed, and tried to create, a co-operative society, comprising individuals who exchange the necessities of life on the basis of labour value and obtain free credit through a people's bank. Individuals and small groups would still possess their instruments of labour, and receive the produce thereof. Associations based on mutualité (reciprocity) would ensure that exchange took place in the proper fashion by employing a system of labour notes valued according to the average working time it took to make a product.

The Mutualists were not limited to small scale or to parliamentarian democracy. Mutualists supported "federalism," though one quite different from that of the Federalists in United States history. Proudhon and the Mutualists would probably be more *con*federalist, in that they supported voluntary association and, by extension, secession. But these distinctions were not always made early on.[1830] An important element in Mutualist philosophy— coming from prior associationalism, such as that of de Tocqueville or Fourier— is the ability to associate or not with whomever one chooses. Nonetheless, Mutualists understood association to have its own rewards granted by Nature, as with *social force*, the benefits accruing to collective action. Marshall says that "[M]utualists suggested that local communities link up in a federalist system," and thereby establish a "federation of workers' associations and communes co-ordinated by councils at the local, regional, national and international level." He says that

> the members of the councils would be delegates, not representatives, without any executive authority and subject to instant recall. The councils themselves would have

[1829] Woodcock[2], 74

[1830] The Anti-Federalists, in favor of confederation as laid out under the *Articles of Confederation*, called themselves the "*True Federalists*," suggesting a time when the *con-federation* they preferred was seen by them as synonymous with *federation* more simply

> no central authority, and consist of co-ordinating bodies with a minimal secretariat.[1831]

Without Proudhon's having spent time among the Mutualists with whom Charnier had some degree of association, it is unlikely that he would have developed Mutualism into the robust "political" and economic philosophy that stands today. Proudhon appears to have derived much of his philosophy of a conservative socialism rooted in industrial democracy directly from the thought of Charnier or Mutualists like him. Proudhon's views are described by an anonymous author, in "Pierre Joseph Proudhon's basic ideas," as "opposition to profit, wage labour, worker exploitation, ownership of land and capital, as well as to state property," saying "Proudhon rejected both capitalism and communism. He adopted the term [*M*]*utualism*," says the author, "for his brand of anarchism, which involved control of the means of production by the workers," as "self-employed artisans, peasants, and cooperatives would trade their products on the market." Mutualism entails that "factories and other large workplaces would be run by 'labor associations' operating on directly democratic principles," and that the "state would be abolished; instead, society would be organized by a federation of 'free communes'"[1832] Proudhon rested on much theory from classical liberal economy to make his case for a free market socialism, in which common interests could be identified through competition, and in their being balanced, could mature into voluntary economic republican federations, a condition of Mutualism, corresponding with Justice.

Proudhon declared that the only legitimate title of stewardship was based upon occupancy-and-use. It is in this notion, this contradiction between property and socialism, that Mutualism sets its foundation. As the Hegelian dialectic would dictate, the thesis— property— was being challenged by its antithesis— communism— and was destined to find a middle ground in a synthesis— Mutualism. Proudhon says,

> Communism—the first expression of the social nature—is the first term of social development,—the THESIS; property, the reverse of communism, is the second term,—the ANTITHESIS. When we have discovered the third term, the SYNTHESIS, we shall have the required solution. Now, this synthesis necessarily results from the correction of the thesis by the antithesis. Therefore it is necessary, by a final examination of their characteristics, to eliminate those features which are hostile to sociability. The union of the two remainders will give us the true form of human association.
>
> [...]
>
> This third form of society, the synthesis of communism and property, we will call *Liberty*.[1833]

Proudhon's views of economic Mutualism and "political" federalism, because they stood directly in contrast to authoritarian models of society based on state and government, would come to be known as *anarchism*. Anarchism was, at the time, considered by many a subset of socialism, but a very liberal variety of it. Proudhon's "politics" had come from sentiments owing to his peasant-artisanal family background, his wide readings of religion, political philosophy, sociology, and economics, and, perhaps more importantly, from his experiences amongst already-existing Mutualists. Proudhon's philosophy served as a justification for the already-existing tradition.

[1831] Marshall[1]
[1832] N/A[8]
[1833] Proudhon[2], 247

Proudhon, despite his being a *sans-culotte* (peasant "without shoes"),[1834] was a Girondist. *Girondists* or *Girondins* were a faction within the Jacobin Club leading up to the French Revolution. Like others in the Jacobin Club, the Girondins opposed monarchy and were, at first, supporters of the French Revolution. Their rival counterpart, however, the Montagnards, were extremists whom the Girondists competed for control of the National Convention against. The Montagnards were the ones who had embarked upon the Reign of Terror— whereby large masses of people were executed by way of the *guillotine*, a blade-dropping device specifically designed for chopping heads off of many people at a time—, beginning with mass executions of Girondins, including also the Marquis de Condorcet and many other radicals. Unlike the Montagnards, who'd taken strongly after the Romanticism, religionism, and ochlocracy of Rousseau, and to the leadership of Robespierre, the Girondins were largely anti-monarchical supporters of liberalism, democratic republicanism, and secularism, though did contain some royalists and supporters of constitutional monarchy among them as well. They distinguished themselves strongly from the Montagnards and their successors, the neo-Babouvists (neo-Jacobins).

The *neo-Babouvists* had been communist apologists for the Montagnards and followers of Grachus Babeuf and Philippe Buonarroti. The Wikipedia article on him suggests that Philippe Buonarroti, an Italian illuminist and participant in the French Revolution, had also been inclined toward Mutualism: "He proposed a mutualist strategy that would revolutionize society by stages, starting from monarchy to liberalism, then to radicalism, and finally to communism."[1835, 1836] However, Buonarroti would have preceded Charnier and Proudhon by some time, and seems to be more related to the communist sentiments of Weishaupt, Babeuf, and Marachel, as would be carried on into "anarcho"-communism by way of people such as Joseph Dejacque, Elisee Reclus, and Peter Kropotkin, and into Blanquism and Marxism by way of Louis Blanqui and Karl Marx. It seems that if there is connection between Buonarroti and Mutualism that it may be a role of infiltration.

Proudhon was certainly not alone in his Mutualism. The pantheist Pierre Leroux's (a sometime rival of Proudhon's) own philosophy— which aims to balance individualism and socialism— can also be considered an associationalist or early Mutualist approach. And Jules Leroux had already stated, before Proudhon, that property was theft. George Woodcock remarks that

> Condorcet [...] already put forward while he was hiding from the Jacobins the idea of *mutualité*, which was to become one of the twin pillars of Proudhon's anarchism; he conceived the plan of a great mutual-aid association among all the workers that would save them from the perils of those economic crises during which they were normally forced to sell their labor at starvation prices.
>
> The other Proudhonian pillar, federalism, was the subject of much discussion and even experiment during the Revolution.[1837]

Other French Mutualists included the Proudhonists, such as founding member of the International Workingmen's Association, Henri Tolain, journalist Charles Longuet, artist Gustave Courbet, Ernest Lesigne, and the syndicalist, Georges Sorel. Others may have included Georges Yvetet and Eugene Varlin. The Romantic but free thinking polyamorist and naturist[1838] anarchist, Emile Armand, would become an especially important thinker among the French Mutualists, becoming an important

[1834] Many of the *sans-culottes* were associated with the Montagnards
[1835] Wikipedia[4]
[1836] This is clearly not the strongest source, so take it with a grain of salt. There were no citations offered in the article.
[1837] Woodcock[1], 52
[1838] Nudist

inspiration for intellectual interest in and practice of intentional community-building and cooperative entrepreneurship. Armand's views might be fairly summed up in "Anarchist Individualism as a Life and Activity," wherein he says that

> The ruling classes, through the intermediary of the state, ensure that only their own views on culture, morality, and economic conditions, are allowed to penetrate to the masses. They set up their own views in the form of civil dogmas, which no man may violate under pain of punishment, just as in former times, during the reign of the Church, there were several penalties for daring to challenge religious dogmas. The state—the laic form of the Church— has replaced the Church, which was the religious form of the state—but the aim of both has always been to form, not free beings, but true believers or perfect citizens. In other words, slaves to dogma or law. The anarchist replies that when solidarity is imposed from without it is worthless; that when a contract is enforced there is no longer any question of rights or duties; that coercion releases him from the bonds which attach him to a so-called *society* whose executives he knows only in the guise of administrators, law-givers, judges, and policemen—that he supports only the solidarity of his everyday relationships. Fictitious and imposed solidarity is worthless solidarity.

Armand's writings are especially indicative of a time when warfare was becoming more cultural in its focus. Proudhon had fairly shaken up the socioeconomic situation, leading to backlash against Mutualism by elites, as will be explored later with synarchy. This backlash against Mutualism was largely cultural, and had its home primarily in France, where Armand was a witness to its goings-on. Faced with rising fascist attitudes and contemporaries engaged in criminal activity, and himself inspired not only by Mutualism but unfortunately also by Radical Counter-Enlightenment thinkers such as Max Stirner, Emile focused his efforts on personal and cultural expression, such as living freely and socially, participating in nudism and polyamory, though he was also a strong proponent of voluntary associations, even if he stressed their desirably impermanent nature. In this, and though not as thoroughly, Armand echoed to some degree the American Come-Outer sentiment of anti-institutionalism.

As can be seen, Mutualism is certainly *not* a tradition that properly begins or ends with Proudhon (though he makes a good placeholder and starting place). I argue—taking after heretical influence— that Mutualism is instead a product of a constantly converging and hybridizing evolution, owing to the validity of a pantheist or emanationist interpretation of metaphysics, and of a vital-organicist view of evolution, the "mechanics" of which necessarily gives rise to the ontological force of *becoming*. Mutualism, as I see it, is the "politic" of *consciously* becoming. Mutualism is an inherent instinct found within humanity, of which some individuals make a more intuitive use. The seeking out of these individuals, one by the other, and mutual synergy and hybridization of ideas and practice, is how Mutualism emerges.

French Rebellions and Communes

The Canuts Rebellions were led by Mutualist workers in the textile industry, the figureheads of which included people like Pierre Charnier, the Catholic Legitimist republican who had nostalgic sentiments toward the guild system of the Ancient Regime. The Canuts Rebellion involved weavers who had been organized into artisans' guilds, but who were nonetheless being effectively reduced to wage workers by way of price-setting by merchants, who acted as middle men in trade. The *canuts*, or silk weavers, had been unduly impoverished by these merchants. The *canuts* had been known for the quality of their work, and were struck with the contrast between the luxuries they were manufacturing and the poverty they were facing. Master guildsmen, such as Pierre Charnier, were fed up, and so went about organizing

a workers' republic, reminiscent of the old guild system, minus the monarchy, and prefiguring the organization style of the anarcho-syndicalists to some extent. If the feelings of Pierre Charnier were shared amongst the *canuts*, they had seen the liberal, *bourgeois* revolutions that had been led by ranking members of liberal Freemasonry, and its weakening and eventual displacement of the guild system (some for good reason). They reminisced about a time before *bourgeois* control, in which the guilds had more power. And they felt empowered to institute a syndicated system of republican governance to maintain the guildly order that the monarchy had failed to preserve. *Wikipédia en Françia*, translated through *Google*, says that "[Pierre Charnier] acquired his first job and [...] he set up a workshop in Saint-Marcel which employed two companions." It says,

> he employed 5 Jacquard looms and 5 workers. Victim of the crisis of overproduction [...] he must dismiss 4 of his workers. He began to meditate on "the reform of abuses" and founded in 1827 the main organization [of] Mutuellism: the Society for Monitoring and Mutual Indication, which soon became a Society of Indication and Mutual Assistance, "The Mutual Duty". Against contribution and irreproachable behavior, workers receive help in case of illness, unemployment or in old age. The association will count more than 2,800 members.[1839]

Various mutual benefit societies were to be found among the *canuts*, including those dealing with old age and sickness, but also with insurance and mutual protection. These *canuts*, or "weavers," were perhaps the first to be formally known as *Mutualists*, although Mutualism as a tradition can be identified before them, particularly in the porter cooperatives and artisans' guilds of the Middle Ages, and among the actuaries and policy-holders of the early mutual insurance companies, such as those that followed the Great Fire of London and fires in Germany, or those taking the form of Friendly Societies, Mutual Benefit Societies, Building Societies, or etc.[1840]

The Society of Mutual Duty had the aim of improving the moral and physical condition of the *canuts*. The Society wanted to practice the principles of equity, order, and fraternity; to work together to obtain reasonable salaries, and get rid of abuses; to lend each other tools relating to their profession; to regulate trading houses in their industry; provide education; and to collectively make purchases. They also produced a newspaper, called *The Echo of the Factory*. The Society of Mutual Duty functioned on a lodge basis, similarly to Freemasonry, and had a governance structure that was composed of nested councils of trustees. Terms of membership were secret, and one's private affairs were a matter for scrutinizing and screening. Such a structure, secrecy, and moral screening was not uncommon for mutual societies. Speaking of the Mutualist secret societies and defense organizations, Rudolf Rocker says that

> The so-called *mutualités*, harmless mutual benefit societies, often served [...] as a cover, spreading the mantle of legality as over the secret organisations for resistance (*sociétés de resistance*). These had, it is true, often to endure harsh prosecutions, and to make many sacrifices, but no law was able to crush their resistance. Under the law of Louis Phillipe the laws against the combination of workers were strengthened still further, but even that could not prevent the steady growth of the *sociétés de*

[1839] Wikipédia[5] (Fr., Trans. Google)

[1840] Fraternities such as Freemasonry, the Oddfellows, the Order of the Foresters, etc. come from this same tradition, as do all manner of mutual self-help organizations: labor unions, cooperatives, credit unions, congregational elements in churches, and etc. These themselves, and the democratic deliberation involved in their governance, come out of, if not give rise to, the development of civil society during the Radical Enlightenment. As the Moderate Enlightenment had been led by *bourgeois* Freemasonry to establish oligarchic republics, Pierre Charnier would style his Radical Enlightenment project of liberal industrial democracy "Freemasonry for workers."

> *resistance*, nor the development of a long series of great strike movements as a result of their underground activities.[1841]

Many of the mutual societies, particularly those created for mutual defense, were kept secret. Secret societies, or secret agendas, have been prominent in many revolutionary movements. For instance, the Sons of Liberty had been a secret society, and it, under the influence of liberal Freemasonry, had been responsible for the American Revolution. Similarly, the meetings of what would become the Jacobin Club, which had been a leading influence in the French Revolution, were held in secret. The Conspiracy of Equals— led by Babeuf and written of by Buonarroti— and the famed Order of the Illuminati had also been active during the same time period. The Carbonari was a predominantly Italian revolutionary secret society, which had an influence in other parts of Europe as well, and included Victor Cousin among its ranks in France (in the Union of Rey amongst the Friends of Truth), as well as some Saint-Simonists. Carbonari ideas were carried among the Memphis-Misraim rites of Freemasonry,[1842] alongside illuminationist doctrine. They would influence and arguably corrupt the major development of radical republicanism and anarchism in Italy and neighboring countries such as France. Liberal and radical Freemasonry was understood to be a major influence behind all of these movements, though there were also elements of the Radical Counter-Enlightenment. Later revolutionary socialists like Blanqui, and anarchists such as Bakunin, stressed the importance of secret societies, and took influence from people such as Buonarotti and groups like the Carbonari. Bob James, in "Secret Societies and the Labour Movement," writes that "the history of manual labour and the history of the dignity, even the sacredness of physical work, is necessarily the history of secret societies."[1843]

The Canuts Rebellions had also been led by Mutualist secret societies. "Fernand Rude," the French *Wikipédia* informs us, "has collected the 'papers' of Charnier, more than 2,540 pages, memoirs, notes, letters, minutes of [M]utualist meetings and demonstrations that describe the condition of the workers and their demands and the role held by Pierre Charnier in the insurrection of 1831, preserved in the municipal library of Lyon,"[1844] and he, according to Andre Allix and Felix Rivet, in a review of his work, Fernand Rude, *Le mouvement ouvrier à Lyon de 1827 à 1832*, calls Mutualism "[w]orkers' freemasonry to neutralize the revolutionary intentions of the *bourgeoisie*."[1845] Ferdnand Rude described the Mutualism of the *canuts*, and the intentions of Charnier, as "Freemasonry for Workers." Paul Mason too reports that "Charnier set up the Society of Mutual Duty—which he described as a kind of 'working class freemasonry.'" He says it had

> fourteen "companies" of twenty, each with a commander known as a syndic and two secretaries. Only workers over twenty-five years old could join. They had to have been a master weaver for at least a year and have a good reputation. But as a secret society there was little it could do except complain about the falling price of silk and bolster the spirit of "[M]utualism" through intense café discussions. Then [...] the silk manufacturers were obliged to stage a revolution of their own.[1846]

This revolution would come to be called the *Canuts Rebellion, canut* meaning "weaver." Rudolf Rocker relays that

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[1841] Rocker[2]
[1842] Cagliostro, who founded Memphis-Misraim, was Jewish and widely regarded as a charlatan. He was the follower of Hayyim Samuel Jacob Falk, a *Baal Shem* and Sabbatean rabbi who knew Swedenborg, the inspirant of certain Martinist ideas. Cagliostro Brought Kabbalah together with Egyptian and Crusader themes.
[1843] James[5]
[1844] Wikipédia[5] (Fr., Trans. Google)
[1845] Allix and Rivet
[1846] Mason, 35

> the fight of the weavers [...] grew into an event of European importance. Bitter need had spurred these workers to a desperate resistance to the rapacity of the employers, and owing to the interference of the militia this had developed into an outright revolt, into which the workers carried their banner inscribed with the significant words: "Live working or die fighting!"[1847]

The Canuts may be the first modern rebellion in which the black flag, which had been used by pirates and would later become the flag of anarchism, was used among organized workers. On at least one of the black flags used by the *canuts* was the square and compass of Freemasonry. The black flags themselves may have come from the Islamic tradition, such as the black flags said to accompany the Madhi, a redeemer figure spoken of by Muhammad. Interestingly, much of the tension during the Canuts Rebellion had also centered around Croix-Rousse, a hill called the *Red Cross*. Red Cross symbology is also used by the Knights' Templar, who had been located in the area, the Rosicrucians— a fraternal society like the Freemasons, whose name comes from "Rose Cross"—, and in Freemasonry itself. Elite humanists have even used the name *Red Cross* for their "humanitarian" efforts.

The Canuts Rebellion— as well as the fear of a restored monarchy, among other concerns— would go on to inspire the future Paris Commune. The Paris Commune was a revolutionary socialist republican government that ruled over the city of Paris for a few months. Paris had long been under the influence of revolutionary socialism and radical republicanism. Proudhon's Mutualism would also come to permeate the views of the French workers, and had more practical influence than it did ideological adherents. The International Workingmen's Association had been of major influence as well, through organizers such as the anarchist, Eugene Varlin, who had taken much influence from the thought of Proudhon. Other revolutionary socialists and radical republicans, such as Louis Auguste Blanqui and Louis Blanc, would also have much influence, some of them, like Blanqui, through secret societies. The authors at Daily History report, in "What was the Impact of the Paris Commune of 1871 on Revolutionaries?" that

> The Communards were totally destroyed, however, their revolt and their ideology were [...] to inspire many revolutionaries from all over Europe. They saw in the Communard's rebellion an example how a society could liberate itself from the forces of oppression, such as the Church and Monarchy. They saw the Communards as providing a model for a future and free society, where equality and justice were guaranteed. Nearly every revolutionary movement in the period drew important lessons from the Parisian Revolutionaries.[1848]

As the old saying goes, "you can kill a man, but not his ideas." The concept of Mutualism would continue, and the stories of the canuts and the communards would inspire rebellion for decades to come, arguably being the rousing force for many of the later syndicalist efforts which would similarly prove the power of a united working class.

In the United States

The *bourgeoisie* of classical liberal and republican thinking developed their revolutions through Freemasonry—in the Green Dragon Tavern, or St. Andrews Lodge—, which itself may have been an early adaptation of Mutualism or proto-Mutualism. That there may also be clearly Mutualist influences in the United States system of governance is apparent when one learns that Lysander Spooner points to the attempts by the forefathers of the nation at elements of a mutual insurance company. He says, in *No Treason*, that

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[1847] Rocker[2]
[1848] N/A[9]

> It is true that the theory of our Constitution is, that all taxes are paid voluntarily; that our government is a mutual insurance company, voluntarily entered into by the people with each other; that each man makes a free and purely voluntary contract with all others who are parties to the Constitution, to pay so much money for so much protection, the same as he does with any other insurance company; and that he is just as free not to be protected, and not to pay any tax, as he is to pay a tax, and be protected.[1849]

Benjamin Franklin— one of the founders of the United States— having faced jail time in defense of middle class interests from those of wealthy landowners, having been involved in radicalism in London, and having also formed mutual insurance against fire, truly had some Mutualistic tendencies about him, and those like him may have done what they could to secure the interests of the American people, while perhaps accepting help from nefarious forces. Franklin had himself always been a Freemason. He used, for instance, Tun Tavern— perhaps the original place from which Freemasonry was emanated in America— to organize a militia to fight off attacks from disgruntled native peoples; however, he spoke out against the Paxton Boys for murdering Susquehannock Indians on the basis of racial prejudice. He had apparently learned of the importance of voluntary associations from the Puritan John Mather. Franklin may be one of the most important proto-Mutualists among the *bourgeoisie* of early American history. And he, and people like him, may be responsible for what democratic elements do exist in this country. Nonetheless, Franklin did interface with what we would today recognize as nefarious interests, including those of international banking, maybe even including the aristocratic socialism of groups later exemplified by the Bavarian Order of the Illuminati, and certainly from Jewish banking interests such as those of Haym Salomon.

Freemasonry remained a very strong mutualist impulse in the new nation. David T. Beito says that, thanks to the "presence of prominent members, such as George Washington, John Hancock, and Paul Revere," who had "greatly widened the fraternity's popular appeal," "[t]he Revolution marked a turning point in American Freemasonry." He says that the "war served to 'Americanize' Freemasonry." Because of this, "American Freemasonry expanded in size and numbers as well as in membership diversity," and "artisans and skilled workers formed important components of the membership, even a majority in some lodges. Although American Freemasonry still catered to an elite after the Revolution," he says, "it had been a less exclusive one."[1850]

American proponent of New Mutualism, and founder of the Freelancer Union, Sara Horowitz, says in "The Dream of the 1890s: Why Old Mutualism is Making a New Comeback," that in "the 1820s, a nascent [M]utualist movement began percolating among working people in America, built on the uplifting power of cooperative businesses and collectivist organizations." She says that in order to "rebuild the trust we need for a more mutualist society, we only need look back 120 or so years for a blueprint of what works."[1851] And she is correct, Mutualism had become a very popular movement among working people in the Americas and throughout Europe, taking the form of mutual societies, craft unions, worker and consumer cooperatives, guilds of independent artisans, and, to some extent, even their own banks and currencies. Mutualism helped to give America its flavor, and contributed to notions of civil society amidst a frontier filled largely with savages living Stone, Copper, and Bronze Age lifestyles, where civility was perhaps needed most. Alexis de Tocqueville would later note the large number of voluntary associations found in the United States, such that one might suggest that the "grassroots" culture of the United States was one, basically, of informal mutualism, and only laid atop

[1849] Spooner[1], 19
[1850] Beito, 5
[1851] Horowitz[2]

that strong foundation could be found government justified by classical notions of republicanism and federalism, ultimately serving as a corruption of the native Mutualism of the American Non-Conformists.

Clifford Harper, like other writers on the topic, writes that the American Mutualists-proper had come from Boston abolitionism and share a relationship too with the first wave of feminism. Of particular importance, he notes the abolitionists in the Come-Outers. He says that

> At the heart of the American anti-slavery movement [...] was a very influential and powerful group of anarchists known as the Come-outers, or No-organisationalists.
>
> The Come-outers were especially strong around Cape Cod, where they numbered around 300, and among the textile workers of Lynn, Massachussetts. Their opposition to slavery in the South quickly developed into a complete denial of church, government and every form of '*social bondage*,' including marriage and sexual inequality. Many of the 'Cape Codders' renounced money and property, went naked in the summer, and pursued a life of '*harmonious self-government*': an anarchist society whose laws were unwritten and based solely on the moral approval of the community.[1852]

The Come-Outers of the Second Great Awakening had formed for the sake of abolishing chattel slavery. Many of the Come-outers were textile workers who were personally affected by the invention and widespread use of the cotton gin, which relied primarily on slave labor from the agrarian South. They were called *Come-Outers* because they refused to participate in any churches or government elections that were not opposed to slavery, and so "came out" from those institutions. Nonconformists led largely by anti-institutionalist William Lloyd Garrison, many of them opposed institutions altogether, while non-Garrisonian Come-outers— such as William Henry Brisbane, James G. Birney, and Gerrit Smith— would split from their current Presbyterian, Methodist, and Baptist congregations to form completely new doctrines that fully opposed slavery. Some of the Come-Outers rejected money and started practicing Christian communism, while the anti-institutional nature of the Come-Outers share in the individualism that is found in American Mutualists such as Josiah Warren. The entire list of American individualist anarchists can be counted among the abolitionists and some trace this to the Come-Outers, though it is likely that a strain of individualism existed beforehand, which was also responsible for transcendentalism. Abolitionism, individualist anarchism, and transcendentalism all had their headquarters in Boston.

The "Lowell Mill girls," not too far from Boston, were among the first unionists in the United States. The factory they worked at specifically looked to hire teenaged girls and young women, who had started to be forced from farmsteads and into the mills by economic circumstances, or were otherwise immigrants. They educated themselves and each other, as well as the public, through reading and writing, and organized a union.

Owenism would be an early socialist influence on American utopians and anarchists, but Fourierism too would also leave its mark through people like Victor Considerant and Albert Brisbane. Some of these early socialist, or associationalist, ideas approximated Mutualism to some degree. Unions, cooperatives, and mutuals of all kinds proliferated throughout the United States, including craft and industrial unions, worker and consumer cooperatives, and mutual and cooperative financial institutions such as credit unions, mutual savings and loan banks, and mutual insurance for various needs.

[1852] Harper, 74

There was also a strong individualist impulse coming out of Boston, home of the American Revolution and the Come-Outers, which had also become home to the American individualist anarchists. This impulse surrounded the Unitarians and Universalists spreading the transcendentalist perspective made famous by Emerson, Thoreau, and Parker. American individualist anarchism has much in common with Mutualism, and overlaps with Mutualism in expressed ways. As mentioned previously, Mutualism may be the *continental version* of what the English called *individualism*—albeit perhaps more interested in association and democracy—and *friendly society*.

American individualist anarchism was especially influenced by early (small-*l*) libertarian thinkers such as Josiah Warren, Henry David Thoreau, Pierre Proudhon, Max Stirner,[1853] and Herbert Spencer, all of whom had made some degree of attack on the State and its concentrated political authority. But it was really Josiah Warren at the lead in American anarchism. Almost all of the individualist anarchists considered the mutual or cooperative banking practice, or something similar, to be of utmost importance, and occupancy and use to be the basis of just claims to the possession of land. In agreement with Josiah Warren, as well as Proudhon, they held interest, profit, and rent to be undue payments that are not the rewards of labor, but that result from the concentrated powers of governments, who enable the existence of monopolies. In many ways, the individualist anarchists, while considered (small-*s*) socialists back in their day, resembled something much more like radical liberalism than utopian socialism.

Josiah Warren, a relative[1854] of American Revolutionary War hero and Freemason, Joseph Warren— sometimes touted as the first American anarchist and even a predecessor of Proudhon in France— had spent some time in Owenist circles, with the followers of Robert Owen, and lived in an Owenist commune called *New Harmony*. During his time in the commune, he had come to decide that the problems with the experiment were due to what he called "*forced combinations*," the assumed sharing of responsibilities and property and living conditions. His solution was to go in the opposite direction of Owen's communism, toward a near-atomistic but polite sort of individualism, which he based on his concept of the *sovereignty of the individual*. A musician and inventor, he justified human differences in the manner of diversity in sounds that come together to produce, their uniqueness intact, a chord or harmony. Josiah Warren had a unique approach to mutualism. Unlike many of the Mutualists, who saw economic mechanics as the sole issue and were concerned with economic profit alone, Warren found that there were also mechanics to accounting that allowed capitalism to persist, disavowing the taking of profit of account along with economic profit. For Warren, prices should follow a rather strict form of cost accounting, where the prices of goods and services are restrained by the actual cost as accounted for. Warren allowed that there were some subjective elements to cost, and allowed the market to be an influence on the matter, but held nonetheless that prices should not go beyond costs of account. His mechanism for ensuring that this ideal was able to be attained was open, community bookkeeping led in a somewhat voluntaryist fashion, with the bookkeeper being self-appointing and more-or-less "in charge" regarding the books and meeting terms. Those who might dislike a particular bookkeeper might find another or start an open book of their own. The hope, and perhaps even the achievement in Warren's communities, was that individuals who asked too high of a price for their costs would be challenged by competitors looking to get some of those high returns for themselves. The open books, in

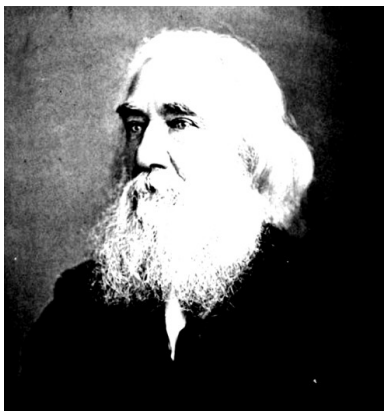
[1853] A Counter-Enlightenment intrusion
[1854] Perhaps his grandson or nephew

this way, would encourage competition that would drive prices to an agreeable level. But, in Warren's opinion, cost accounting was an important part of this project. As with the other Mutualists, he also held land and money reform to be crucial issues. Like other Mutualists of the time, he largely supported occupancy and use standards to land claims, and suggested that his model of individualism would result in what he phrased "*cost the limit of price*," meaning the end to unearned profits in the economy, as described by his *Cost Principle*. His most important tool outside of basic bookkeeping was his labor-backed currency, originally based on time, but later given consideration toward "repugnance." Josiah Warren ended up founding a store, called *the Cincinnati Time Store*,[1855] and a couple of anarchist communities, called *Utopia* and *Modern Times*, based on his ideas of individualist anarchism resting upon the sovereignty of the individual. Of his attempts, William Baillie, in *Josiah Warren, the First American Anarchist: A Sociological Study*, says that

> It should be remembered that all Warren's attempts in this direction were made with those whose only means was their labor force, and his purpose was to demonstrate that such people, with free access to natural resources, could, by exchanging their labor on equitable terms through the use of labor notes, build their own houses, supply their prime necessities, and attain to comfort and prosperity without dependence on capitalists or on any external authority for the means of life. "I would not," said Warren, "urge the capitalist to use his capital in our cause." To do so he regarded as a waste of time, and he preferred to use his efforts to show the victims of capital how they could escape from its tyranny. If he succeeded in this, he declared, capital would be powerless, and "its holders the dependents."[1856]

His experiments largely successful, Josiah Warren would go on to interact with and influence just about all of the American individualist anarchists, possibly Anselme Bellegarrigue in France, and even Herbert Spencer and John Stuart Mill in Britain.

William B. Greene, a colonel and Unitarian minister, was also an important Mutualist. A follower of Proudhon, but perhaps developing his ideas independently of him, his biggest contribution to Mutualism was his plans for mutual banking. Another important thinker to American Mutualism was Joshua K. Ingalls, whose views on "occupancy and use" land tenure the individualist anarchists would come to adopt. Some of the ideas of thinkers such as these would come from the free banking ideas of people such as Charles Duncombe, the Canadian republican and Hunters Lodgeman, as well as from Kellogism and related reform ideologies. But Proudhon's vision was most accepted.



Lysander Spooner was a self-taught lawyer who challenged the postal monopoly of the government by establishing his own letter-carrying company. A Southerner, he was a harsh critic of the *Constitution of the United States*, secret government by way of secret ballot, and slavery as well as the War of Northern Aggression. He wrote in favor of natural law and common law remedies. Unlike many of the Mutualists, but similarly to Josiah Warren and many of the Americans, and though he still saw use in cooperatives and mutual associations, he was one of the strongest advocates of the freedoms of independent contractors to carry on business in the traditional ways of sole proprietorships, believing that

[1855] Bailie suggests that the Time Store was somehow a cooperative
[1856] Baillie

employment relationships under free banking and free land conditions, setting prices to cost, would do away with any significant capacity for corruption between freely contracting individuals.

Perhaps most important among those who were influenced by Josiah Warren, Lysander Spooner, and William B. Greene, or at least the most prominent or significant to American Mutualism, was Benjamin R. Tucker, who mixed the sovereign individualism of Warren (later replaced by Stirnerist egoism) with the mutual banking of William Greene and Pierre Proudhon, the land "politics" of Ingalls, and some Spencerian sociology for good measure. Tucker's most important achievement was his periodical, *Liberty*, which produced many articles about issues in individualist anarchism, Mutualism, and related topics. He famously called individualist anarchism "*unterrified Jeffersonianism*," a reference to the Anti-Federalist. He produced many thoughtful followers, including "the Denver Circle"— which contained folks such as Francis Dashwood Tandy, author of *Voluntary Socialism*— and Clarence Lee Swartz, author of *What is Mutualism?*, both of whose works are excellent introductions to topics in American Mutualism, especially economics.

Benjamin Ricketson Tucker

There are many more worth mention, such as the polymath Stephen Pearl Andrews or the free thinking Dyer Lum, or even the father of "vocational guidance," Frank Parsons. The American Mutualists and individualist anarchists were an eclectic and radical group, many of whom were interesting characters of their own, some with incredible achievements or daring stories. A comprehensive study should go into greater depth on the biographies of a great deal of these amazing thinkers and doers. But as this is just a general overview of history, and due to the numbers of known American Mutualists and individualist anarchists, I must stop here with an encouragement to the reader to look themselves into the biographies and important literature of them and by them. Influential individualist anarchists and Mutualists (or fellow travelers) in North America also included Albert Brisbane, Charles A. Dana, Lewis Masquerier, Charles T. Fowler, Ezra Heywood, Clement Milton Hammond, Joseph and Laurence Labadie, Voltairine de Cleyre, William Holmes, Charles Erskine Scott Wood, Henry Cohen, James L. Walker, William Bailie, James Ferdinand Morton, Jr., Herman Kuehn, Sidney Morse, William

Heighton, Hugo Bilgram, Elbert Hubbard, William Trinkaus, Henry Appleton, Fred Schulder, John Forrest Kelly, Gertrude B. Kelly, Eunice Minette Schuster, George Schumm, E.C. Riegel, Alfred Westrup, John Beverly Robinson, Edward H. Fulton, Steven Byington, Charles Sprading, and James J. Martin.[1857] Not all were equally committed to Mutualism, however. Of the individualist anarchists, William Gary Kline, in his *The Individualist Anarchists*, says

> They all desired a society without a government, based instead upon voluntary association. Indeed, many of these anarchists hoped, like their European cousins, to extirpate authority in all of its forms.
>
> They were libertarians, then, absolutely distrustful of all authority and institutions and of hierarchy in general. Instead, they proposed to substitute such mechanisms as self-discipline, federalism, [M]utualism, and mutual aid. In the case of these Individualist Anarchists, the market would play a special part in bringing about justice and social harmony.[1858]

This describes the Anglo tradition of Mutualism within the United States, but there is much more to it than that. The Mutualista tradition, which has long focused on the establishment of mutual aid societies, cooperatives, credit unions, rotating credit circles, labor unions, and much more, has a long history of its own. As pointed out by Roberto R. Calderón, in "Unión, Paz y Trabajo: *Laredo's Mexican Mutual Aid Societies,* 1890s" from *Mexican Americans in Texas History*, "[M]utualista organizations, or mutual aid societies, [were] the most common organizational form that appeared at the turn of the century in Mexican communities of the Southwest."[1859] Surely the research on this topic has been underconsidered. I have found it incredibly difficult to trace the tradition, perhaps because of my own cultural limitations. But it should go without saying that Anglo-American anarchists are not the full story on American Mutualism, and that Mexican American Mutualistas were perhaps more productive if less philosophical and outspoken in the English world, at least so far as their presence in Mexico and Texas goes.

Elsewhere

Mutualism— especially that of Proudhon— would find followers across the globe, upon all of the occupied continents. In Spain and Latin America, for instance, Spanish and Portuguese speakers, such as Ramon de la Sagra, Francesc Pi I Margall (short-time Spanish President), Antero de Quental, Plotino Rhodakanaty, Francisco Bilbao, Victor Laynez, Juana Roldan, and Mario Ferreira dos Santos carried on the tradition, with many organized Mutualista movements found across South and Central America.

The independent anarchist publisher, Larry Gambone, tells us in "The Libertarian Movement in Chile" that the "first form that libertarianism took in Chile was [M]utualism." He says, "Chilean artisans" had been "organized into gremios or guilds," and that "workers' organizations were an important force in the independence struggle and were the most radical sector of the revolutionary movement." Further,

> The Mutuals created a kind of alternate culture or society. […] The thinking behind this micro-world was the idea that society could be transformed peacefully through a civilizing process which involved the application of principles of liberty, mutuality, solidarity, education and self-help.[1860]

[1857] ChatGPT also lists some others, though I have been unable to confirm their involvement in Mutualism. Among them are Caleb Sweetland, Ella Wheeler Wilcox, J. Warren Andrews, and Thomas J. Shahan.
[1858] Kline, 1
[1859] Calderón, 63
[1860] Gambone[2]

Mutualism would also find a minority of supporters during the Spanish Civil War. In revolutionary Spain, different models of economy were practiced. Ronald Fraser, in *Blood of Spain*, tells of at least three models on which the Spanish anarchists based their economy. These are "[c]ollectivization, socialization, cooperativization." He says, "one thing dominated the libertarian revolution: the practice of self-management – the workers' administration of their factories and industries." Frasier says that "the CNT supported different solutions, both locally and nationally." Some had wanted "the 'classic' anarcho-syndicalist line of *socialization* of large industry, business and transport (by which it meant that the unions should run, but not own, them), workers' control in other private enterprises and the planning of large industry." Others wanted "*collectivization* of all enterprises without distinction, with profits handed over to a common fund administered by the Economics Council of Catalonia, which had been created in mid-August (under the auspices of the militia committee), to bring order to the Catalan economy." He says that "there was a heated discussion between advocates of *socialization* and *cooperativization*," and that this occurred along lines of scale:

> The bigger, more powerful unions, like the woodworkers, the transport workers, the public entertainers union, all of which had already socialized their industries, wanted to extend their solution to the rest of industry. The smaller, weaker unions wanted to form cooperatives, arguing that the latter would retain the identity of each firm.[1861]

There was no one-size-fits-all solution in revolutionary Spain, though collectivization was a strong tendency. However, in contrast to Frasier, Nicholas Evans, in "Libertarian Mutualism in Libertarian Spain" suggests that different models of economy were not so separate from one another, but even overlapped on a very local level. He says that "there were usually combinations of [M]utualist and collectivist practices within and outside the same workplaces and areas," but that most were "[c]ollectivist leaning." Nonetheless, "there were individual areas and federated areas that were distinctly Mutualist," and the "largest industry in Catalonia, the textile industry, was organized into a Mutualist federation of sorts (CNT textile union) with competition between collectives in the same industry."[1862]

Mutualism would also find supporters in Cuba. Frank Fernandez, in *Cuban Anarchism*, says that "Proudhon's economic theories and social ideas—often lumped together under the title of '[*M*]*utualism*'—had a great impact in Europe, and decisively influenced the origins of Cuban anarchism." He says that Proudhon "had disciples among the progressive workers and artisans on the island, and especially among those in the tobacco industry—the first in which some sort of class consciousness developed among Cuban workers." Among these disciples were Jose de Jesus Marquez and Saturnino Martinez. Fernandez says, "the first Proudhonian [M]utualist society" in Cuba had "the intention of creating a workers' organization free of state and dominator-class influence." He relays that this "was the first step toward the creation of a civil society within the Cuban proletariat," and "laid the foundation from which Cuban organized labor would grow and evolve in the future."[1863]

Mexican anarchism found its first major exponent in Plotino Rhoadakanatay, who understood Mutualism in terms of "*neo-pantheism*," as he called it. John M. Hart tells us, in *Anarchism and the Mexican Working Class*, that Rhodakanatay had been influenced by pantheism, Christian Universalism, Proudhonian Mutualism, and Mikhail Bakunin's collectivistic anarchism. He says that "Plotino Rhodakanatay, immigrant, scholar, crusader, and political activist, the first advocate of anarchist doctrine and founder of the first anarchist working-class organizing group in Mexico, wielded

[1861] Fraser, 210
[1862] Evans
[1863] Fernandez, 17

a profound influence on the emerging urban working-class and agrarian movements."[1864] It seems that his impact on the Mexican anarchists would leave a lasting interest in pantheism and the works of Proudhon among the peasantry and workers, who would go on to form mutual aid societies, cooperatives, and secret resistance organizations. The first general strike in Mexico had been undertaken by textile workers of similar views. Hart says that

> Much of the agrarian movement came to rationalize the needs of Mexico's *campesinos* in terms formulated by that staunch defender of the mores of the French peasantry, Proudhon. The urban labor movement, although originally conceived along Proudhonist-[M]utualist lines, from the very beginning adopted Bakunin's secret society as a tactic of organization.[1865]

During the Mexican Revolution, as well as among modern Zapatistas, there would also be advocates of Mutualism, often combining the ideas of Proudhon, Bakunin, and Kropotkin.

Mutualism also found supporters in the Free Territory of Ukraine and in the Kronstadt Rebellion (Kronstadt was a Saxon stronghold).[1866] Mykhailo Drahomanov was a Ukrainian Mutualist. Lev Chernyi was a Russian individualist anarchist who expressed Mutualistic ideas. Lazar Brodsky, a Jewish philanthropist, and Mykola Mikhnovsky, a Jewish socialist, participated in a mutual credit bank called the Kiev Mutual Credit Society. Scandinavian Mutualist Arthur-Travers Bergstroem wrote a short book on Mutualism.

One author, in "Social streets and the mutual aid economy" suggests that "Mutualism was [...] undoubtedly the most important Italian mass movement in the 19th and early 20th centuries."[1867] Another, Alfonso Gianni, says, in "Mutualism Between Tradition and Modernity," that "the 1878 strikes of the textile workers in the historic production zone of Biella [...] disconcerted the ruling classes to the point that they demanded a parliamentary inquest on labour unrest."[1868] In Italy, Woodcock tells us, the "first anarchist militants in the country were former Mazzinians or Garibaldians," and that

> anarchism continued for long periods the same kind of clandestine life as the republican movements of the earlier nineteenth century, and the traditions of conspiracy, insurrection, and dramatic deeds developed by the Carbonari helped to determine anarchist ways of action. Even the loose organization of the movement resembled that which the Carbonari assumed under persecution, and the typical libertarian heroes, such as Errico Malatesta and Carlo Cafiero, lived in the flamboyant manner of Garibaldi and Pisacane.

Woodcock suggests further that Pisacane, himself, would come to adopt Proudhon's basic ideas, and that Proudhon's thought

> also permeated Italy in the more direct form of [M]utualism; the first socialist journal founded in Italy, *Il Proletario*, edited by the Florentine Nicolo lo Savio, was Proudhonian in inspiration. However, as in France, the [M]utualists in Italy tended toward moderation and conservatism, and their part in the development of anarchism there is negligible. The Italian anarchist movement virtually begins with Bakunin's arrival.[1869]

[1864] Hart, 17
[1865] Hart, 29
[1866] The Kiel Sailor's Uprising was a similar situation
[1867] Struggles in Italy
[1868] Gianni
[1869] Woodcock[1], 328

On the Asian continent Mutualism would also gain a foothold. Mutualism was practiced alongside other approaches in anarchist Manchuria, where mutual banks were established in the Shinmin Prefecture. More recently, elements of Mutualism— such as limited degrees of direct-democracy and cooperativism— have been put to practice among Middle Eastern revolutionaries in Rojava, though they were more informed by the communitarianism of Murray Bookchin. Of the Shinmin Prefecture, Michael Schmidt, in "Cartography of Revolutionary Anarchism," says that

> The Shinmin Prefecture [...] embraced a liberated territory of some two million people. This self-managed structure was comprised of delegates from each area and district, and organised around departments dealing with warfare, agriculture, education, finance, propaganda, youth, social health, and general affairs, the latter including public relations. Delegates at all levels were ordinary workers and peasants who earned a minimum wage, had no special privileges, and were subject to decisions taken by the organs that mandated them, including the co-operatives. Notwithstanding its bizarre origins from a meeting between the Kims, Yu, and the Army command, the HCH was based on free peasant collectives, mutual aid banks, an extensive primary and secondary schooling system, and a peasant army.[1870]

Meanwhile, Australia and New Zealand have had much of their own history with organized labor, and have much to offer in the way of cooperatives and economic Mutualism, unfortunately including a modern push toward what some of them— including the Mutualist-distributist Race Mathews— are calling, along with others in the U.S. and U.K., *New Mutualism*. New Mutualism is a somewhat liberal, progressive, or social democratic, watered-down approach to Mutualism that tends to be soft on government action, dismissive of the labor theory of value and approving of neo-classical economics, while still maintaining some criticism of nanny- or welfare-statism and private capitalism (it's basically the Democratic Socialism among Mutualist tendencies). One of the original exponents of classical Mutualism in Australia, however, was David Andrade, also Melbourne's first bookseller and a prolific organizer. P.D. Gardner says, in "David Andrade 1859-1928," that Mr. "Andrade has been variously described as a 'Proudhonist' and a '[M]utualist' and was at this time and afterwards vehemently opposed to any form of violence."[1871]

Near Misses

There are many figures and ideologies in history that were influenced by Mutualism in some way, or otherwise had something in common with it, but differed in a significant enough way to make them distinct from Mutualism itself.

Henry George was an American economic philosopher and social reformer who supported a completely tax-free economy, excepting the Single Tax on land. Henry George believed that it was monopoly on land that was to blame for the impoverishment of working people, and that the remedy was taxing the value of land at its full rental price. George believed that such an act would make marginal land available for people to live on for free, while land of high value would fund public infrastructure or a citizen's dividend, something like Thomas Paine had suggested. Henry George wanted to put an end to the monopoly of land, and he wanted to do this by taxing it at its full rental value. His followers were known as *Georgists*, or *Single Taxers*. While the Single Taxers had many arguments with individualist anarchists, such as Benjamin Tucker, in the "Preface" to his famed book, *Progress and Poverty*, George suggests a Mutualist influence, when he says that "[w]hat I have done in this book is to unite the truth perceived by Smith and Ricardo with the truth perceived by Proudhon and Lassalle. I have shown that

[1870] Schmidt
[1871] Gardner

laissez faire—in its full, true meaning—opens the way for us to realize the noble dreams of socialism."[1872] George had considered himself a student of Proudhon, but did not stick much to his methods, outside of some acknowledgements by Proudhon that the payment for the use of better land may be in order. George also had an interest in mutual credit however, and even participated in mutual credit circles. In the wider sense, Georgism may be considered Mutualistic in some respects, particularly in its seeking out a reciprocal basis for property. But to claim Georgism as a variety of Mutualism, as with Mill, would likely receive much pushback from both Georgists and Mutualists. It may be, in fact, that this man whose name has similarities with a certain King of England, may have had some connections with the Counter-Enlightenment, and was using economic rent, similarly to Marxism, as a means to direct efforts toward reform instead of revolution. His ideas are nonetheless interesting, and shine light on important questions.

Christian anarchists favoring something similar to Mutualism would include the Tolstoyans, or followers of Leo Tolstoy, and the Catholic Workers, such as Ammon Hennacy and Dorothy Day, whose "houses of hospitality," or relief-centers for the poor, made them something of modern Beguines and Beghards. Many Unitarians, Univeralists, and Quakers were also inclined to Mutualistic outlooks, as were other Nonconformists. Catholic Workers would tend toward a distributist view of economy that is very similar to what has been essentially codified into modern day Mutualism. Distributism developed from the modernized Catholic social teachings of Pope Leo XIII—opposed by Catholic postmodernists—, which had promoted widespread property ownership as a means of addressing the problems facing the working poor. Distributists wish for as many people as possible to be the owners of the property they use, and place a strong emphasis on the importance of the family, idealizing the family farm and family business.

Guild socialism is a variety of socialism that sees the guild as the proper means of arranging the economy. It has much in common with anarcho-syndicalism and even council communism in some respects, but also with Mutualism. Its founding thinker was G.D.H. Cole. Distributism and Guild Socialism both prefer a return to a guild-based society, and could be considered largely, but not purely, Mutualistic philosophies.

Having some strong similarities to both Mutualism and distributism is also the social credit movement of C.H. Douglas. Douglas, an engineer, thought of money largely as a ticket to receive the "cultural inheritance of society," a concept related to Proudhon's "collective force." Douglas's idea of social credit supported the free allocation of money so that everyone could have access to the cultural inheritance of society.

Ralph Borsodi was one of the original "back-to-the-landers." He had been influenced by his father's friend, Bolton Hall, who introduced him to the work of the American individualist anarchists and the Georgist tradition. Borsodi would go on to create the Community Land Trust movement, an alternative currency inspired in part by mutual credit, and his School of Living. Like Gesell, Borsodi was essentially a Mutualist, but he called his vision of society "*decentralism*."

Artisan movements also have a lot in common with Mutualism, which tends to favor the small, artisanal producer and cooperative production. William Morris had been a strong advocate of the arts and crafts movement, and, though he was a communist, his movement shared much in common with Mutualism.

[1872] George

Communitarian anarchism, such as that of Gustav Landauer and later Colin Ward, with its associated community "dual power" emphasis, has much in common and overlaps with Mutualism as well, focusing itself on social power and collective force instead of state power and control.

There is a tendency within anarchism to look beyond the differences, and to stress what is common between anarchists. This tendency has taken many forms, from "anarchism without adjectives" or "hyphens" to synthesist anarchism. Fernando Tarrida del Mármol and Ricardo Mella were the originators of anarchism without adjectives, with many adherents, including Voltarine de Cleyre and Max Nettlau. Later on, Karl Hess would put forward his own rendition called *anarchism without hyphens*. His version saw even "anarcho"-capitalism as a legitimate variety of anarchism. Mutualism, however, coming out of a synthesis of socialist and classical liberal thinking, already contained in it the balance of these views. "Anarcho"-capitalism and communism are themselves deviations from this anarchism, the balance of liberalism and socialism.

The early thermoeconomist, Frederick Soddy, would formulate monetary theories very similar to Mutualism. *Thermoeconomics*, his field of inquiry, is concerned with the interrelationship between human systems of resource allocation and studying them as physical systems of energy. Similarly to Silvio Gesell in some respects, Soddy pointed out that goods and services, or *real wealth*, is governed by thermodynamics, and so faces entropy, whereas money, or *virtual wealth*, is instead governed merely by mathematics, and so does not. Thus, virtual wealth will continue to accumulate, whereas real wealth staggers off. Virtual wealth continues to consume, and so depletes natural resources. Soddy proposed, like the Mutualists, to abandon the gold standard, and to let international exchange rates float, to counter cyclical trends in the economy with deficits and surpluses, and to create consumer price-index bureaus. Many of his ideas have been put into practice today.

The Golden Age of Realism

The *Golden Age of Realism* is my name for a complex of golden ages and other features of society that overlapped one another, including the Golden Age of Free Thought, The Golden Age of Fraternity, and the proliferation of civil society, organized labor, science, pantheism, and rational "politics" such as Mutualism and relatives such as individualism, distributism, and Georgism. The early phase of the Golden Age of Realism was kicked off by Realism itself, a reaction to the Age of Sensibility, while the latter phases would be in reaction to Romanticism in the Great Awakenings.

Around the end of the Second Great Awakening, but contemporary with the Third, there had been a revival in free thought, called the *Golden Age of Free Thought*, perhaps explored most fully by Susan Jacoby. The *Golden Age of Free Thought* was a time when free thinking had become more popular. This was a time of increasing skepticism, agnosticism, and atheism, with a core of pantheism in it. With the boom in free thinking during the Golden Age of Realism had come a boom in science. The modern era, particularly during this time, had been filled with scientific discovery oriented around the evolutionary development of the cosmos, Earth within it, and life on that. *Secularism*, which had involved the separation of civic and political affairs from religion, and had become the cultural corollary to the political doctrine of the separation of church from state, was gaining in influence. Fields such as sociology, psychology, thermodynamics, geology, and evolutionary biology had also continued, and scientific publications were happy to promote the new discoveries to the public. In a way, the Golden Age of Free Thought was like a revival of Radical Enlightenment, in reaction to Romanticism, and might be considered a main expression of philosophical modernism. Many involved in the Golden Age of Free Thought had come from families who had participated in the Radical Reformation elements of the

Great Awakenings, such as from Unitarian, Universalist, Seeker, Quaker, and Shaker families, though some were from other backgrounds as well, as diverse as Baptist, Jewish, Catholic, and even atheist.

As part of the Golden Age of Free Thought, Mutualism would have a particularly strong role in the evolutionary and social scientific debates surrounding populations and their uses of resources. The Mutualists stand as the main historical opponents of Malthusian doctrine. Herbert Spencer, for instance, stars in Piers J. Hale's *Political Descent: Malthus, Mutualism, and the Politics of Evolution in Victorian England* as the Mutualist whose social Darwinism and Godwinian-Ricardian Socialism provides an answer to overpopulation that is self-regulating and does not resort to depopulation by authority, but instead promotes a sort of Darwinian-Lamarckian evolution toward a more moral society. Mutualism *a la* Herbert Spencer is posed by Hale as the direct opposition to Malthusianism. Hale says that "Darwin ultimately rejected Godwin in favor of the Malthusian dynamic," but that "Spencer remained true to the Godwinian radicalism of his upbringing, to which Malthus was anathema."[1873]

Hale refers to Herbert Spencer (who grew up around the textile industry) as "a very social Darwinist," suggesting his softer side in the social Darwinist position. By this "very social" Darwinism, Hale paints a picture of Spencer's view wherein evolution involved

> an ever greater sociability. Love, fellow-feeling, and [M]utualism everywhere ousted the egotism and individualism that has persisted among man's forebears and which continued to hang over contemporary nineteenth-century society. Spencer was adamant that all that was required for the fulfillment of human history and the realization of his utopian-socialist ideal was that nature be left to run its course.[1874]

The Malthusians, in contrast, supported population control through various measures, including war, sterilization, genocide, and etc. Malthus had written in opposition to Condorcet's and Godwin's more Mutualist positions, so the debate may formally begin with him and Godwin and Condorcet, rather than with Spencer and Darwin. Like Godwin, Spencer held that people were perfectable, and Spencer held that this was so by way of evolution. Perfection had been a theme in radicalism for a very long time, such as among the Cathar *perfecti*.

Despite there having been great consideration toward pantheism as well, but due perhaps to the Romantic religious fervor of the Great Awakenings and German Idealism, and in reaction to that, the Golden Age of Free Thought would be characterized by an increasing attitude of agnosticism toward religion and mythology and an embrace of materialistic and atheistic or even antitheistic beliefs. Focus was put onto secular education, separating religion from politics, and approaching the world with common sense and an earnest and open skepticism. Moses Harman and others such as Ezra Heywood had promoted free thought with anarchism in his *Lucifer the Lightbearer*. John Shertzer Hittell was a prominent free thinker who wrote on a wide variety of topics, among them pantheism, having written *A Plea for Pantheism* and *The Evidences Against Christianity*. The one-time Catholic priest Joseph McCabe would write "How Christianity Grew Out of Paganism," demonstrating some of the pagan anticipants of Christianity, among them Mithraism. Perhaps the best known example of the Golden Age of Free Thought is the famed agnostic Robert G. Ingersoll. Ingersoll, apparently otherwise a pantheist,[1875] stressed the inability to untie the knot of religious mythology and to know whether it was true or not. For Ingersoll, suspended judgement should largely be the rule, but he was also a harsh critic of religion, bordering on anti-theism. "Only through man does Nature take cognizance of the Good, the

[1873] Hale, 69
[1874] Hale, 102
[1875] Wikipedia, "List of Pantheists," cites Ingersoll saying "I am a pantheist."

True, and the Beautiful; and, so far as we know, man is the highest intelligence," he says.[1876] Ingersoll asks how humanity, who had "created gods, and [...] became the trembling slave of his own creation," started to "outgrow his ignorant, abject terror, and throw off the yoke of superstition." He tell us,

> Probably, the first thing that tended to disabuse his mind was the discovery of order, of regularity, of periodicity in the universe. From this he began to suspect that everything did not happen purely with reference to him. He noticed, that whatever he might do, the motions of the planets were always the same; that eclipses were periodical, and that even comets came at certain intervals. This convinced him that eclipses and comets had nothing to do with him, and that his conduct had nothing to do with them. He perceived that they were not caused for his benefit or injury. He thus learned to regard them with admiration instead of fear. He began to suspect that famine was not sent by some enraged and revengeful deity, but resulted often from the neglect and ignorance of man. He learned that diseases were not produced by evil spirits. He found that sickness was occasioned by natural causes, and could be cured by natural means. He demonstrated, to his own satisfaction at least, that prayer is not a medicine. He found by sad experience that his gods were of no practical use, as they never assisted him, except when he was perfectly able to help himself. At last, he began to discover that his individual action had nothing whatever to do with strange appearances in the heavens; that it was impossible for him to be bad enough to cause a whirlwind, or good enough to stop one. After many centuries of thought, he about half concluded that making mouths at a priest would not necessarily cause an earthquake. He noticed, and no doubt with considerable astonishment, that very good men were occasionally struck by lightning, while very bad ones escaped. He was frequently forced to the painful conclusion (and it is the most painful to which any human being ever was forced) that the right did not always prevail. He noticed that the gods did not interfere in behalf of the weak and innocent. He was now and then astonished by seeing an unbeliever in the enjoyment of most excellent health. He finally ascertained that, there could be no possible connection between an unusually severe winter and his failure to give a sheep to a priest. He began to suspect that the order of the universe was not constantly being changed to assist him because he repeated a creed. He observed that some children would steal after having been regularly baptized. He noticed a vast difference between religion and justice, and that the worshipers of the same God, took delight in cutting each other's throats. He saw that these religious disputes filled the world with hatred and slavery. At last he had the courage to suspect, that no God at any time interferes with the order of events. He learned a few facts, and these facts positively refused to harmonize with the ignorant superstitions of his fathers. Finding his sacred books incorrect and false in some particulars, his faith in their authenticity began to be shaken; finding his priests ignorant upon some points, he began to lose respect for the cloth. This was the commencement of intellectual freedom.
>
> The civilization of man has increased just to the same extent that religious power has decreased. The intellectual advancement of man depends upon how often he can exchange an old superstition for a new truth.[1877]

Robert G. Ingersoll would promote an open agnosticism that went beyond tolerance, saying, in *Reason, Tolerance, and Christianity*,

> There is another phrase to which I object— "toleration." "The limits of toleration." Why say "toleration"? [...] When the thinkers were in the minority— when the philosophers were vegabonds, when the men with brains furnished fuel for bonfires,

[1876] Ingersoll[1]
[1877] Ingersoll[1]

> when the majority were ignorantly orthodox, when they hated the heretic as a last year's leaf hates [...] this year's possessive bud— in that delightful tie these poor people in the minority had to say to ignorant power, to conscious rascality, to cruelty born of universal love: "Don't kill us: don't be so arrogantly meek as to burn us; tolerate us." At that time the minority was too small to talk about rights, and the great big ignorant majority when tired of shedding blood, said: "Well, we will tolerate you; we can afford to wait; you will not live long, and when the Being of infinite compassion gets hold of you we will glut our revenge through an eternity of joy; we will ask you every now and then, 'What is your opinion now?'"
>
> Both feeling absolutely sure that infinite goodness would have his revenge, they "tolerated" these thinkers, and that word finally took the place almost of liberty. But I do not like it. When you say "I tolerate," you do not say you have no right to punish, no right to persecute. It is only a disclaimer for a few moments and for a few years, but you retain the right. I deny it.[1878]

Ingersoll says, "[a]ll that I object to is setting up a standard of authority in the world of art, the world of beauty, the world of poetry, the world of worship, the world of religion, and the world of metaphysics."[1879] Instead, Ingersoll was an advocate of absolute freedom of thought and freedom of conscience, as well as the freedom of speech, much as his Radical Enlightenment forebears "[t]he moment you introduce a despotism in the world of thought," he says, "you succeed in making hypocrites—and you get in such a position that you never know what your neighbor thinks."[1880]

Another important figure in the Golden Age of Free Thought is Francisco Ferrer, a free thinker, anarchist, and founder of *Modern Schools*, schools that were founded on radical liberal ideas involving great amounts of individual liberty and democratic participation for children, allowing them to direct their own education. Ferrer, however, would be shot in front of the firing squad. The Modern Schools would nonetheless go on to influence not only the democratic free schools—such as the Summerhill School, Somerset School, and "free schools" all over— but also the alternative education movement at large. Involved in the Modern School movement were free thinkers, anarchists, Georgists, and others. Paul Robin and Sebastien Faure were also free thinking anarchist educators.

D.M. Bennett had been an important free thinker from a Shaker family, who would go on to make the distinction between Christianity and *Jesuism*, which he defined as the teachings of Jesus in contrast to Christianity. This concept would influence not only free thought, but also Great Awakening elements such as Sevent-Day Adventism. Emma Goldman, William Stewart Ross, Charles Knowlton, Charles Watts, Charles Lee Smith, Woolsey Teller, John G. Jackson, and James Hervey Johnson would also be important free thinkers of the time. Bennet put out the monumental free thinking publication *The Truth Seeker*. This paper would become increasingly politically incorrect after the Golden Age, and upon the editorship of Charles Lee Smith and his successors, being characterized by scientific outlooks on race during the sensitivities of the Civil Rights era.

Dora Marsden had been an important thinker and the editor of *The Freewoman*, a radical, egoist, and feminist magazine.

While free thought was largely characterized by the atheistic, anti-theistic, and materialistic tendencies, other natural philosophies certainly flourished as well, including pantheism, agnosticism, and organicism. Due to the association of later conceptions of freethought with atheism and anti-theism, it

[1878] Ingersoll[2], 137 (I have edited interjections out for commas in this passage, for sake of readability)
[1879] Ingersoll[2], 138
[1880] Ingersoll[2], 135

is not common to consider zetetics such as Charles Fort, famous for his interest in anomalous phenomena, in the camp of free thinking, but I will do so here. I would take more issue placing him among the truth-seekers, as his worldview was dedicatedly skeptical. Alongside these sorts of zetetic ideas, and stoked also by antiquarian mystique also common to theosophy, but mostly from a sort of decisive rationalism that would make Fort uncomfortable, pantheism had gained enough ground that it had influenced nonconforming religionists, leading to the *pantheism controversy* in Europe and another amongst the Seventh-Day Adventists; Romantics, such as the German Idealists and transcendentalists; as well as secular philosophers, such as the early sociologists and socialists and early evolutionary biologists. Even Albert Einstein would declare that he was a believer in the God of Spinoza. It's good and clear that pantheism was at the foundation of what would become Mutualism, too.

From Thales to Eriugena to Amalric to Bruno to Spinoza to Winstanley the chain of influence, around which convergence or hybridization of thought would occur, is plain to see. But what happened to pantheism and the pantheists after Mutualism had made its appearance? For some, Mutualism was not distinct from pantheism in any important ways. In fact, and as reported already, Mutualism would be more-or-less referred to as *neo-pantheism* by thinkers such as Plotino Rhodakanaty,[1881] called by Hart "the first organizer of anarchist doctrine and founder of the first anarchist working-class organizing group in Mexico."[1882] For thinkers such as Rhodakanaty, pantheism was a crucial foundation upon which anarchism could be expressed. Other anarchists, such as Leo Tolstoy, have been listed as pantheists as well. And fellow travelers of Mutualism, such as J. William Lloyd, had also been strong proponents, explicitly, of pantheism. Nonetheless, many Mutualists still preferred to think in terms of atheism, agnosticism, primitive Christianity, Protestantism, deism, or even mysticism.

Pantheism would also continue on its own, distinct in some respects from the socio-economic movements it had spawned. Of course, the transcendentalists Ralph Waldo Emerson, Henry David Thoreau, and Theodore Parker would be associated with pantheism, but this would continue also with the poet Walt Whitman. Nietzsche may be considered a pantheist, as well as William James and Carl Jung. Paul Carus, a follower of Spinoza, had described himself as an atheist who loves God, and as a theologian, holding to a concept he called "*panbiotism*," the idea that everything has an element of life to it, and considering himself to be a monist, commonly considered to be a pantheist and a positivist as a result. Ernst Haeckel likewise considered himself a monist. The dialectical materialist, Joseph Dietzgen was a pantheist and monist as well. Lord Tennyson was a pantheist. J. Alanson Picton was a popularizer of pantheism. Vydunas, the Unitarian poet, was a pantheist. The Jesuit priest, Pierre Teilhard de Chardin, would also be a famous pantheist,[1883] as was the Indian revolutionary, Sri Aurobindo.[1884] The famous scientists Albert Einstein, Carl Sagan, and, by some accounts, Nikola Tesla were too.[1885] Pantheism is also passed along, of course, in secret societies and fraternal organizations: Remember, pantheism is "The Great Secret," one the Radical Enlightenment tried to make widely known. While maintaining elements of mysticism or an air of mystery about the Universe, pantheism would tend to maintain a rational basis throughout its existence, but would become increasingly secularized, concerning itself less with subjective matters related to mythology and turning instead to problems of science and philosophy. This is easily seen in the secularized pantheism of thinkers such as

[1881] See Hart, 21
[1882] Hart, 19
[1883] Teilhard, however, was a Jesuit, and David Livingstone claims he was a member of a synarchist organization, CSHP
[1884] Sri Aurobindo, however, had synarchist connections by way of "the Mother"
[1885] Now moving out of the Golden Age, the folk protest singer, Pete Seeger, was a pantheist, as was the popularizer of Zen Buddhism in the United States, Alan Watts. The contemporary String Theorist, Michio Kaku, is apparently also a pantheist. For whatever it's worth.

Robert Ingersoll and the scientists named above. Nonetheless, remnants of Gnostic and other mythical approaches remain popular to this day. In recent decades, it has become increasingly popular to engage in neo-pagan festivities and associations. Many of these, such as Wicca, Assianism, and Rodnovery, claim pantheism as a traditional approach, an increasingly popular stance among neo-pagans.

Coinciding with the Golden Age of Free Thought was the *Golden Age of Fraternity*, a time when membership in fraternal organizations had become more popular, with organizations such as the Freemasons; Free Gardenders; Order of the Friendly Brothers of Saint Patrick; Friendly Society of Iron Founders of England, Ireland, and Wales (Friendly Iron Moulder's Society); Steam Engine Makers Society; Journeyman Steam Engine, Machine Makers, and Millwrights Friendly Society (Friendly Union of Mechanics; Society of United Irishmen; Royal Antedeluvian Order of Buffaloes; Independent Order of Good Templars; Knights of Pythias; Patrons of Husbandry; Independent Order of Foresters; Benevolent and Protective Order of Elks; Knights of Columbus; Knights of Maccabees; Loyal Order of Moose; Woodmen of the World; Ancient Order of United Workmen; Odd Fellows; Independent Order of Rechabites; Royal Liver Assurance; Shepherd's Friendly Society; and many many others, some of them still in existence. Fraternities played important roles in providing social support, as by offering relief funds and insurance, hosting convivial activities such as feasts and gatherings, providing institutional infrastructure such as orphanages and retirement homes, offering opportunities for moral and character development, providing role models in thrift and frugality, supplying a sense of belonging and social acceptance, and so on. For the rich, especially, fraternities also served as charitable organizations and front organizations for crime.

The Golden Age of Fraternity might fit within a larger phenomenon we might refer to as a *Golden Age of Civil Society*, though the first of such golden ages would have occurred amongst the fraternities, clubs, parlors, and tea and coffee houses of the Enlightenment. Nonetheless, this kind of associationalism would continue well into the American experience. The Golden Age of Civil Society— if I may— would include also a large prevalence of *third places*—places between home and the workplace—wherein conversations between members of the community may occur, most importantly matters of secular and civic importance, on a level basis, meaning that class places no formal limit on the conversation. Important examples of "third places" include fraternal lodges, bookstores, news stands, ice cream parlors, coffee shops, tea houses, pubs (short for "public house"), tobacco shops, barber shops and hair parlors and salons, general stores, soda shops, social clubs, bowling leagues, hobbyist associations, naturalist societies, assembly halls, congregational and liberal churches and fellowships (wherein conversation was not restricted by dogma), the YMCA and other recreational federations, and etc. These are the kinds of places where casual civil relationships can be established, where important matters can be discussed courteously and without pressure to conform to a given dogma. Third places were an original vessel for Enlightenment conversation and would continue to be important to realism and modernism, being a means by which the revolution in the social sciences, as well as the natural sciences,[1886] could make a significant cultural impact.

Fraternalism In Practice

Mutualists associated together for the sake of tending to their moral and economic interests, by building and extending credit to one another. They ritualized character-development, promoted reciprocity in social relations, and practiced voluntary, democratic association, coming to see agreement and co-operation as a good indicator of mutuality, their core value. Mutual aid groups were direct reflections of the needs of the populations that started them. Emilio Zamora points out that,

[1886] I use this distinction while biting my tongue, because I believe social phenomena to also be natural

amongst the Mutualistas of South and Central America who had emigrated to Texas, mutual aid societies provided "their members with emergency loans and other forms of financial assistance, job-seeking services, and death and illness insurance," and with "leadership experience in civic affairs." These were very valuable services and skills. He says that they had also "sponsored other institutions" including such things as "newspapers and private schools," and they "organized popular community events for entertainment, socializing, and public discourse." "Mutualista organizations," he says,

> thus provided their members and communities a sense of belonging and refuge from an often alien and inhospitable environment. The community, in turn, accorded their members and especially the officers the highly respected status of responsible, civic-minded individuals. Mutualistas also served as a major point of organizational unity that spawned local and regional political struggle.[1887]

These were all measures taken by an organized working class that otherwise could not have been accomplished. Mutualism provided a means by which workers, small-businessmen, and farmers, as well as ethnic groups, men, or women, if they so chose, could band together. This often entailed ritualistic character-development and socialization, pledges, oath-taking, degree work, dues, democratic governance, and cooperation, among other things. And it was not exclusive to Mexicans, though they exemplify well what was more-or-less the ideal of Mutualism in practice.[1888]

Zamora continues, saying members "adopted [...] objectives to promote [M]utualism within and outside the organization," as by establishing an insurance fund, job-seeking services, charity funds, and "savings funds which extended emergency loans to members." They also, he says, "established libraries, newspapers and private schools for children and adults in the community," and "sponsored celebrations during Mexico's national holidays and the organization's anniversaries." Naturally, Mutualism would become an essential ingredient in the survival of workers, who would come to depend on their associations with one another for decent employment, through the unions or cooperatives, educational services, medical and burial services. They also relied on [M]utualism for other necessities of life, as well as for comradery, socialization, and the exchange of ideas that their churches and public officials were not willing to provide, and that would be better had outside of the *cantina*.

Zamora finishes his statement, suggesting that there were obvious "material benefits that the insurance coverage, emergency loans, and job placement assistance brought to the members," and that the majority were hard up on finding work. He says that "schools, libraries, and newspapers were important contributions to the educational advancement of the membership," and they "also contributed to the moral regeneration of the members and the community they served," while "regular and timely payment of the required monthly fees and contributions also fostered frugality and a sense of responsibility."[1889] Mutualists, such as the Mutualistas, basically established an entire society of their own, running in tandem with the state economy, providing their own civic services and social structures long before the welfare state had stepped in to do these things.

Frugality and responsibility were crucial to the Mutualists, whose own self-interest was bound in the wellbeing of their fellows. Members depended on one another to make their dues and premium payments, to attend meetings, to serve as officials, and to do the work of the community. Character-development was at the very foundation of the Mutualist structure, which rested on a pad of trust, or, as the Mutualistas called it, *confianza*. Carlos G. Velez-Ibañez, an expert on RCAs, or Rotating Credit

[1887] Zamora, 85
[1888] Not to suggest that Mutualistas did not have their own problems or inner-corruptions, but, rather, that their movement as a whole stands as a good representation of what Mutualism was all about
[1889] Zamora, 92

Associations—a Mutualist means of finance—, in his *Bonds of Mutual Trust*, points out that, among urban Mexicans and Chicanos, it was the concept of *confianza* that was the key to their Mutualistic practices. Even more, they held to *confianza en confianza*, or "trust in mutual trust." He considers this to be of the most important constructs in the form of Mutualism that he specializes in.[1890] Like Zamora, Velez-Ibañez speaks of *mutualistas*, but in the context of finanacial institutions such as rotating savings and loan associations. Instead of a group of people, the *mutualista* referred to "both informal and formal associations," otherwise known as *tandas*.[1891] Velez-Ibañez suggests that some of these RCAs have become very commercialized, however. This is, perhaps, a step away from the original goal. Similar to what Velez- Ibañez suggests, Zamora says that "insurance and savings funds reinforced a measure of trust among the members."[1892]

Emilio Zamora says that "strict internal rules that mutual aid societies adopted to define the responsibilities and proper 'moral comportment' of their members contributed the most to the practice of the ethic of mutuality," that "persons who applied for admissions had to be of sound moral character," and that the "organization confirmed this by requiring recommendations from at least one member who acted as a sponsor and a committee that reviewed his local reputation as a responsible family person and law-abiding citizen." Clearly, Mutualism among Mexican Americans, as with Mutualism everywhere, was not just about getting more stuff for oneself, but also required one to make attempts at being a better person and at remaining a reliable member of the community. In order to be sure of the requirements, says Zamora, the members had to "vote unanimously in favor of positive recommendations by the sponsor and the committee," or otherwise "the applicant was rejected." This sort of pressure served to give mutual societies a civic character, and to encourage their good reputation for being home to good men and women, strong of character and moral development. To keep up with this, Zamora says, Mutualistas also had rules that "prohibited behavior" that "was 'unbecoming to honest men,'" such as "[v]agrancy, giving oneself to vices, irresponsible family behavior, slander, and defamation against the organization and their brethren." These "were cause for depriving members of their rights, and in some cases for suspending them from the organization."[1893] Even while often influenced by anarchism and while often holding anarchist views, Mutualists such as the Mutualistas would find such positions possible because of the working democratic republics that were taking place within their lodge networks and mutual associations of various kinds, as well as in their unions and cooperatives, which enforced civic standards outside of the state that made the state obsolete, similar to the way the Law Merchant had done. Indeed, Zamora says that the "internal discipline of the [M]utualistas and their attendant reputation as responsible and civic-minded institutions gave importance and ideal meaning to the ethic of mutuality as a source of unity, identity, and civic pride."[1894]

The image that Emilio Zamora paints for us of the Mexican Mutualists of Texas history greatly exemplifies the sorts of goings-on within Mutualism more widely. Character-development and discipline were not practices distinct to the Spanish-speaking Mutualistas, but would be found among the more radical (and often more successful) mutual assemblies just about everywhere. It had also been common among the guilds. For instance, Harold J. Berman says that "merchant guilds, social guilds, craft guilds, and other guilds of a secular nature" would take "it upon themselves to provide for the spiritual, and not only the material, aspects of their members' lives," and that this meant that "the guild

[1890] Velez-Ibañez, 3
[1891] Velez-Ibañez, 23
[1892] Zamora, 92
[1893] Zamora, 93
[1894] Zamora, 95

would typically seek to maintain high moral standards, punishing its members for blasphemy, gambling, usury, and the like." He says that the guild "would hold religious ceremonies for its own patron saint as well as that of the town," and that "celebration of feast days was an important part of the life of the guild."[1895]

Distant from the Mexican Mutualistas in Texas, a French writer, Rene-Georges Aubrun, writes from a comparable perspective in his own country in *Mutual Aid Societies in France (1915)*. He says, "[i]nspired by the precept, 'prevention is better than cure' [...] Mutual Aid no longer desires to wait until the evil becomes evident before applying the remedy." He states that "the individual interest and the collective interest, the [M]utualist interest and the national interest, were merged into one," giving rise to the goal of educating "the people, in order that they may discern the reasons of social ills, and to combat the evil information by exactly appropriate measures." He relays that

> All of our organizations have inscribed on their programme: War against alcoholism, war against tuberculosis, war against all social conditions which engender alcoholism and tuberculosis. And war against the scourge which contains all the causes and all the germs, intitial cell of the collective ill—the unhealthy home, the hovel. This theme, largely developed at [M]utualist meetings, has given rise to revolts of conscience which have been translated almost everywhere into the constitution of new societies, equipped for undertaking the operations which Mutual Aid organizations were not legally authorized to undertake.[1896]

Mutualists quite often opposed gambling, fornication, alcohol, and other vices as infringing on the principles of reciprocity and civic responsibility. Mutualists all over would promote values such as free and critical thought, reciprocity and cooperation, generosity and charity, thrift and frugality, solidarity and egalitarianism, constitutionalism, democratic republican organization, market economics, and so on. These values and many others would often be shared in meetings or lectures, adopted in bylaws or other official documents, as terms of membership, and so on. As such, pressures were placed on individuals, without the need for coercion, as an incentive to living a moral life. In this way, the mutual organization played many civic functions, including those generally left to the state or religion. They provided a moral compass, a source of fellowship, a forum for discussion and group decision-making, and infrastructure to care for the membership. They were also interconnected. Zamora, for instance, says that Mutualists had "friendly relations with sister organizations," and that members "in good standing [...] were always welcomed and sometimes seated in a position of honor with the executive committee" of the sister organizations. He says that they "encouraged members who moved to other areas to join sister organizations," and that they "usually gave departing members letters of recommendation and other documents to facilitate their admission."[1897] Aubrun says much the same when he says that

> We have here, in fact, another aspect of [M]utualist evolution which we have not yet examined. From being strictly local at the beginning, the association becomes little by little regional, provincial, extra-provincial, and at last collective in a national sense.[1898]

Much like Zamora, Roderick T. Long, in his "How Government Solved the Healthcare Crisis: Medical Insurance that Worked Until Government 'Fixed' It," points out the importance of mutual associations

[1895] Berman, 391
[1896] Aubrun, 52
[1897] Zamora, 94
[1898] Aubrun, 59

to the working class. Pointing to the change in the healthcare system, from one in which healthcare had been socialized and basically universalized through the free working of mutual associations in the free market, to one in which private interests were allowed to gouge and the nanny-state was needed to step in, Roderick T. Long says that "health care and health insurance for the working poor [...] was the fraternal society," and that these "were voluntary mutual-aid associations," whose "descendants survive among us today in the form of the Shriners, Elks, Masons, and similar organizations." Perhaps more importantly than these organizations, however, were the less sensational but more grassroots friendly societies, the likes of which are much more difficult to find histories on because they were not franchised in the same way. Unfortunately, Long says that the fraternities "no longer play the central role in American life they formerly did," though, at one time, he says, "over one-quarter of all adult Americans were members of fraternal societies." The operation of the fraternal societies is easy to understand, too. Long says that

> A group of working-class people would form an association (or join a local branch, or "lodge," of an existing association) and pay monthly fees into the association's treasury; individual members would then be able to draw on the pooled resources in time of need. The fraternal societies thus operated as a form of self-help insurance company.

Roderick also points to the low expense of medical care for the Mutualists. He says that "the average cost of 'lodge practice' to an individual member was between one and two dollars a year." In this, he seems to be drawing from David T. Beito. He says also that a "day's wage would pay for a year's worth of medical care," in comparison to "one and two dollars per visit," on the "regular market." This seems absolutely outrageous today in the neoliberal era, where healthcare for Americans is often completely out of reach and where Poor Whites and others can regularly be found toothless in the South. Nonetheless, as Roderick T. Long tells us, in ""How Government 'Solved' the Healthcare Crisis," "licensed physicians, particularly those who did not come from 'big name' medical schools, competed vigorously for lodge contracts, perhaps because of the security they offered; and this competition continued to keep costs low."[1899] Long concludes by telling us how such an efficient system was stopped by way of lobbying on behalf of medical professions for stricter regulations (the fraternities already existed for the purpose of internal regulation) and licensing demands,[1900] which put a bigger burden on these working class institutions. This is, as many Mutualists and even *laissez-faire* capitalists have pointed out, a fairly common practice of "crony capitalism" (likely the only capitalism that is possible).

Needless to say, mutual aid and mutual association have been found to be practical and gratifying means for the working class to meet its own needs. Oftentimes, such benefits run contrary to the interests of the ruling class, and are stamped down upon by governments that are ultimately instituted to protect the interests of the ruling class. Nonetheless, mutual association persists still today, and can be found in many industries in the economy. However, for a truly mutual association to work out, it would have to establish itself contrary to the present system. This likely entails clandestine activity.

Unfortunately, the workers were not alone in their mutualism. Their Mutualism was in competition always with the agonism of the ruling class elites, be they Anglo-Saxon, Jewish, or even, eventually, and at times, Asian or African in origin. The proto- or pre-proto-Mutualism of the ruling class, containing all of its agonistic elements, would continue also among the elites of the professional classes.

[1899] Long[2]

[1900] John Milton's *Areopagitica*, tells the history of licensing as beginning with the Inquisition

The collegiate fraternities of North America had formed for the purpose of meeting secretly to discuss topics that were not approved of by the college or university. They had their American origins at Yale and the College of William and Mary, but have since become a staple of Ivy League and lesser institutions ever since. Among the first of the mainstream college fraternities was Phi Beta Kappa of the College of William and Mary, which established a trend of using Greek letters for one's fraternity, and was possibly connected to Freemasonry. This had apparently displaced an earlier tradition of the college that was based on the Latins. It would be followed by Chi Delta Theta at Yale, the Kappa Alpha Society in New York at Union College, the "Mother of Fraternities," and many more. Eventually, there would be a split from the Greek Letter Societies when groups such as the Mystical 7, Skull and Bones, Scroll and Key, and Wolf's Head were established in opposition to the Greek fraternities and as especially secretive organizations often associated with meetings in underground halls called *crypts* or *tombs*. These sorts of secret societies, along with the Greek Letter organizations, helped to found many political dynasties, such as those of the Taft and Bush families, who, among many others, both rose in rank thanks to Skull and Bones. Elite interests in college fraternities were also important in introducing conceptions of expertise and authoritarian bureaucratic organization to American society, an import from France.[1901]

Mutualism and the Anglo-Saxons

The Anglo-Saxons had long been known as slavers, even among some of their descendents, including Mutualists, though their inspiration for this was from French sources. As Samuel Smiles tells us, in *Thrift*, following in the thought of Agustin Thierry, a Frenchman,

> The Saxons were notorious slave-dealers, and the Irish were their best customers. The principal mart was at Bristol, from whence the Saxons exported large numbers of slaves into Ireland so that, according to Irish historians, there was scarcely a house in Ireland without a British slave in it.
>
> When the Normans took possession of England, they continued slavery. They made slaves of the Saxons themselves whom they decreed villeins and bondsmen.[1902]

Clif High, however, holds that the Saxons had opposed slavery, based on his reading of the *Oera Linda* book (which has been variously accepted and rejected as a legitimate copy of a medieval text). The Saxon opposition toward slavery apparently led to conflict with the Roman Empire. Anna Von Reitz, in "Get Your Visigoth On," a treatment of Clif's video, writes that

> The Saxons and their Allied Peoples hated slavery and the way it degraded Mankind and they would not suffer its presence, so they warred against it then and they continue to war against it now, while the progeny of the Holy Roman Empire who make their money from slavery and the sin of name-stealing, continue to promote these evils in our midst.[1903]

While the apparently liberty-loving, truth-telling Anglo-Saxons— including here the Frisians and others— may have opposed slavery for a very long time, at least some among them seem quite

[1901] *Bureau* refers to a type of desk that was used by officials who presided over particular functions in French society. However, this was arguably adopted from Mutualists, such as those in the Netherlands. *Expert* would become a term associated with specialists who would be granted privilege of testimony in the courts over those of the common person. This would be a first step in establishing a class apart from the average American.
[1902] Smiles3
[1903] Von Reitz

hypocritically to have kept slaves anyway.[1904] And despite the *Oera Linda* book's record, the piracy of the Anglo-Saxon and Jutish Vikings would be seen as the source of the ruling class by many Mutualists, including William B. Greene, a one-time colonel, who, in "Foreign Correspondence (1854-1855)," would say

> The origin of the English aristocracy is not lost in the night of ages. The modern English lord is the mere legal transformation of the Scandinavian pirate, and the Norman political adventurer. The liberties of Englishmen, be they lords or peasants, are all of them privileges, that is to say, legalized facts; none of them rest on principle. The privilege of the lords is the fact of piratical supremacy, regulated, and rendered permanent, by law; the privilege of the peasant, is the fact, also regulated by law, of so much political power as the peasant has been able to conquer for himself.[1905]

Lysander Spooner, himself an Anglo-Saxon or Anglo-Dutch American, similarly, in "Revolution: The Only Remedy for the Oppressed Classes of Ireland, England, and Other Parts of the British Empire," cranks out a criticism of the Anglo-Saxons, saying

> The Anglo-Saxons were robbers and pirates in their own country, two thousand years ago; robbers on land, pirates at sea. Such was their sole business. The men performed no useful labor. Their useful labor was all performed by their women and their slaves. They themselves, as history tells us, scorned to labor for anything they could take by force. They came into England on their usual errand. They seized the country by military power, and reduced the native Britons to slavery. And they have maintained this character ever since. The Normans were equally robbers. The real government of England, the actual ruling power, for more than a thousand years, has been a mere band of robbers; a mere confederacy of villains. And it is nothing else to-day.[1906]

Mutualists, especially in Europe, the United States, and Australia tended themselves to come from a Nordic or Alpine racial background and a Germanic and Celtic cultural background, tying them together largely as Aryans. But more specifically, and in particular, the Mutualists themselves tended to be Anglo-Saxons. At least, this was their leading element. As such, their criticisms of the Anglo-Saxons was being raised from within the ethnic group itself.

Josiah Warren's last name, for instance, is Anglo-Norman, and his lineage is tied with at least one of the original American revolutionaries. Similarly, the self-taught common law lawyer, Lysander Spooner, has a name that is Anglo-Dutch. William B. Greene's is Anglo-Saxon. Stephen Pearl Andrews's is English (Anglish), and he edited *The Anglo-Saxon* newspaper. Ezra Heywood, who, in "The War Method of Peace," spoke of an "Anglo-Saxon"[1907] and, in "Uncivil Liberty," a "Saxon common sense,"[1908] is Anglo-Saxon by name. Benjamin Tucker (*Tucker* being an Anglo name for a textiles worker) had said,[1909] as quoted by Carl Watner in "Benjamin Tucker and His Periodical Liberty," that he "was the first American—I may say the first Anglo-Saxon— to start (in 1881) an avowedly Anarchistic newspaper

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[1904] For whatever hypocrisy of the Anglo-Saxons, however, the Normans had brought with them the *Norman Yoke*, whereby serfdom increased far beyond that anticipated by the Anglo-Saxons. Under the conquest of the Normans, many Anglo-Saxons lost their status as nobles and became commoners. Others joined in on the pillaging, becoming loyal to the Norman crown.
[1905] Greene[4]
[1906] Spooner[2]
[1907] Heywood[1]
[1908] Heywood[2]
[1909] Perhaps mistakenly, as Josiah Warren arguably preceded him in this endeavor

printed in the English language."[1910] Peter Kropotkin, in *Mutual Aid*, while a Russian, mentions that the concept of *frith,* related to *friend*, is an early source of Mutualist sentiment, and that it is Saxon in origin. Interestingly, I have traced the earliest expression of organized Mutualism to the Stedinger, who were of Frisian and Saxon heritage. Mutualism appears to have had its most early expression among Anglo-Saxons.

Of course, Mutualists in non-Anglo countries, such as in Spain and South America, for instance, would include Alpine, Mediterranoid, Berber, and Mestizo (Caucasoid or Mediterranoid and Americanoid). Still, thinkers such as Francisco Bilbao, who popularized Mutualism in Chile, display clear Anglo-Saxon features; and Plotino Rhodakanatay, the popularizer of anarchism in Mexico, was born in Greece, raised by a mother with Austrian citizenry, making for another Aryan.[1911] The Anglo-Saxons had long spread from Southward from their home in Northwestern Europe into Iberia and Northern Italy, and also Eastward back toward the Balkans. In France, where Pierres Charnier and Proudhon were the major thinkers, they expectedly bear French names. In the case of Proudhon,[1912] who was the son of a journeyman worker and a peasant, there could be expected to have been a good portion of Celtic substrate, perhaps contributing to his reddish hair and what appears to be a fairly round, Alpinized head. Still, he does seem to have some Germanic-Nordid characteristics imposed upon his Celtic-Alpine skull, which may be derived from long-imparted Anglo-Saxon influence in France. Whatever the case may be, Proudhon, author of *The Federative Principle*, favorably calls Anglo-Saxons the "*federalist race*."

In a certain respect then, in its antagonism to the Anglo-Saxon ruling classes, Mutualism presents itself as the internal critique of Isaac's sons, the turning of Anglo-Saxons against their own power structures.[1913] If the *Oera Linda* book has any merit in its claims that the Anglo-Saxons were freedom-loving opponents to slavery and usury, this expresses itself most truly in the thoughts of the Mutualists, and not so much in the actions of the ruling class Anglo-Saxons. These Mutualists, offering an internal criticism of Anglo-Saxon and Norman statism, are the true adherents of the Golden Rule, to Jesus's will, and to the will of Jehovah as expressed in the research of Gene D. Matlock, who had commanded the Cains of the Khyber Pass to share the land.

Aside from these thinkers and doers—the Mutualists—, Isaac's sons have simply lost their way, shamelessly becoming landlords, bosses, speculators, and usurers and forfeiting their individual will by following (not influencing) stock markets they have no control over. But, for men like Spooner and Greene, the way is quite illuminated. Presenting such a strong internal criticism of Anglo-Saxon domination, these men became some of the most feared by the elites and ruling class more generally. They had to be stopped.

Lysander Spooner and other Mutualists would draw heavily from the Saxon common law tradition, and especially its foundations in natural law.

Today's so-called *Sovereign Citizens* and *Freemen on the Land*— coming out of conceptions of Christian Identity and British Israelism, for instance— are also heavily influenced by the Saxon common law tradition, which they tend to consider to be the tradition of the Israelites. British Israelism and Christian Identity have some— perhaps uncomfortable— overlap with the Anglo-American

[1910] Watner
[1911] In Africa and Asia, where Mutualism is less common, the tendency is likely to include Turkic, Mongoloid, and Congoid phenotypes with related cultural backgrounds among Mutualists
[1912] Whom we know more about
[1913] In a way not entirely dissimilar from the efforts of Jews such as Jesus and Spinoza to do the same

Mutualist lineage that needs to be explored. Many advocates of Christian Identity in the United States share some aspects of religious background with Mutualists, also, perhaps being able to be described, even, as religious *radicals* or *fundamentalists*. There are, for instance, many among the movement who adhere to a Biblical unitarian Christology, have associations with Millenarianism by way of Millerism or Adventism, Sabbatarian ideas, and etc. Perhaps the source of British Israelist and Christian Identity ideas can be found in the work of M. le Loyer's *The Ten Lost Tribes*, which had suggested that the Germanic and Celtic peoples are all relatives, descending from Israel.

It is interesting that the true history of the Nordid superstrate has led, by way of ideologies like British Israelism and Christian Identity—which hold that the Germanic and sometimes Celtic people are the Ten Lost Tribes of Israel—, to radical republican, federalist movements such as the so-called *Sovereign Citizens* and the *Freemen on the Land*, among others, perhaps having inspired the Berber variants such as radicals involved in *Moorish science* or having been influenced by a common source. These sorts of groups often maintain their own common law court systems, sometimes establishing provisional governments in opposition to established states, not entirely unlike the methods of the American Revolution. While not themselves Mutualist, Sovereign Citizens, Freemen on the Land, and other common law resistance movements growing from out of these other ideas certainly have much in common with the kind of classical radical republicanism and federalism that Mutualism would give form to and develop from. In the federalist outlook of these groups, for instance, it is often understood that the federal government has no jurisdiction over the states, counties, or individuals, often going as far as making arguments from personal law and holding that the individual may unsubscribe from the services provided by government. Such an outlook, favoring nullification sometimes down to the individual level, while they would almost certainly deny it, is pretty much anarchist, even if by accident, and at least so far as state and government are concerned (not addressing economic views). And these sentiments, like those of Lysander Spooner, develop from the Saxon common law system.

Nonetheless, there is a strong possibility that the Sovereign Citizen and the Freeman on the Land movements are covert operations to undermine the legitimacy of popular British Israelist and common law sentiments, such as by directing them to racist attitudes that easily cause division, unrealistic real-world applications, dogmatism, close-mindedness, and much else that radical religious populists are associated with. And, of course, there is much that is not to be lauded about British Israelism and its derivatives. Many of them, as might be expected from the religious, are incredibly ignorant and indeed hateful toward people of other races. This is especially so of those movements surrounding Aryan Nations, a neo-fascist offbranch of Christian Identity. This runs counter to the general Mutualist attitude, as especially found among Anglo-American Mutualists such as those associated with the Come-Outers, which is that individuals must be evaluated according to their own actions and behaviors, and not according to their race, gender, etc. Mutualists have generally treated prejudice as a vice.

Racial Separatism and Intraracial Mutualism

Voluntary association allows for dissociation, even for arbitrary and vicious reasons. Racial discrimination and self-interest, including even racial or ethnic concepts of self-interest and solidarity, uncomfortably figure into the history of Mutualism. But these are not sourced in Mutualism itself, nor are they examples of mutualism or mutuality. Rather, these sorts of nationalistic statements are sourced in religion and in Romantic and Radical Counter-Enlightenment ideas that the radicals largely strayed away from. Further, and importantly, there is a difference between separatism and segregationism. Richard Henry Pratt was the first to use the word *racism*, in regard to segregation (not separation). Whereas separation entails voluntary boundaries within civil society, segregation regards the legal treatment of races in regard to their legal rights to use state institutions. *Racism*, in its original context,

referred to the inequal treatment of races as it related to rights, and not in reference to equality in the form of separation. Many of those who are today called *racist* do not meet the original definition, instead being separatists. Mutualism includes *freedom of composition*, the freedom to compose one's associations voluntarily from whatever sources one decides is fit, and excluding those seen as unfit.

The radicals had been deeply opposed to slavery and bigotry on both moral and socioeconomic grounds. Still, following observations in physical anthropology and evolutionary sociology, they were not strict racial egalitarians. While they supported the the equality of freedom between all individuals including those of every race, and under the protection of the law, and were opposed to prejudice on grounds of opportunity, they might expect different outcomes of the races, though they would do nothing to enforce those outcomes. Rather, radicals wanted to allow for Nature to take her course and for the races to develop at their own pace, to develop unhindered by human constraints. Many of them were separatists.

Some readings into *The Bible* may suggest that only the descendents of Adam are *men*, in the sense of being deserving of certain regard distinct from animals, and that there are descendents from a prior creation who are confused for men but are not so. As far as the free thinking Mutualists were concerned, however, a *man* (or *human being*, as they would generally include women) was anyone with the capacity for Reason and civil interaction with others, and who was thereby deserving of recognized individual rights to acts of self-preservation, such as the right of contract. In this category they would generally include the various races, each member having their own individual, natural rights. That the societies belonging to each of all of the races, including those of the white man, did not fully recognize the individual rights of their participants suggested that all of the races still had some evolving to do. This being so, all of them were deserving of the freedom to develop themselves without interference by others.[1914] For the radicals, then, it was a necessary and natural process that all of the races would develop more and more toward civility, as described by Herbert Spencer's social Darwinism. Benjamin Tucker, echoing the evolutionary sociologies of Herbert Spencer and, to a much lesser extent, Elisee Reclus and Peter Kropotkin, stated his view of race thusly, in his journal *Liberty*:

> We have a condition of society which is bad and altogether wrong and which makes men bad. The unruly passions of man, his worst traits and vices, are stimulated, fostered, and exaggerated by the rule of authority and property, and the breeding of a better race under such conditions is an impossibility. Liberty shows us how to adjust the social balance and establish a condition of society which shall discourage avarice, remove the vicious stimulus, and make the breeding of a better race not only possible but inevitable; but because Liberty does not prove that in the absence of authority all men shall be Christ-like in disposition and utterly devoid of temper and other weaknesses of human nature, the mole-hill mountaineers ruefully shake their heads, declare Liberty a chimera, and refuse to accept any improvement that falls short of absolute perfection.[1915]

The Mutualists did not demand momentary or absolute perfection from human individuals of any race, or even from their societies. What concerned the Mutualists was whether or not a given individual can live a just life. Insofar as they are suited for living justly they are suited for living. Some individuals, due to their own personal vices or natural shortcomings, may be held back economically or socially in comparison to others, and forced to learn from their mistakes or to adapt evolutionarily. Some races may flourish more than others. But this was no cause to punish them. So long as an individual, no

[1914] Only the invasive individual is deserving of any harm. And, even then, only to that degree necessary to settle matters through compensation, or, if absolutely justifiable, to curtail threats of future harm
[1915] Tucker[2]

matter their race, could exist at their own expense, could get by in society by honestly producing and making exchanges, the Mutualists saw the individual as being fit for society, a potential partner in mutual exchange. This included fitness for American society, multiracial society.

Still, and even while not all of the fraternities were organized along the lines of ethnicity, the vast majority of them were divided at least by color. While all races might be fit for society at-large, this did not mean that they were necessarily fit for every *society* in the other sense, of "a voluntary association" (as in a "mutual society"). Those that allowed people of other races, such as the Knights of Labor, were often racially separated, and would disallow certain people, such as Catholics, Jews, and Chinese. This was less a reflection of intrinsically Mutualist beliefs, but had more to do with the religious and nationalistic culture from which fraternal organizations drew by way of their membership. Being democratic associations, mutual societies tended to reflect the values of their members rather than impose values upon them. However, the mutual associations *did* establish traditions that *would* be expected to be upheld, often as established by a well-respected founder.[1916] Of course, the founders themselves could also bring their own prejudices to the table, and oftentimes did. Just as the races still have some evolving to do, so too do their individual members. Many of these members included also individuals from well-to-do backgrounds, oftentimes clinging to at least one aspect of Counter-Enlightenment ideology at the expense of the free thought and enlightenment required of a greater degree of mutualism. In this way, Mutualism was hardly ever expressed in any perfect or near-perfect form, but always reflected the human errors of its members, even if it is always itself in a process of perfecting. Often, as a reflection of mundane existence, Mutualism in worldly practice included in itself elements that were themselves contradictory to Mutualism. This is to be expected, and is even momentarily allowed, though it may be discouraged by the wise.

While not the most palatable example, nor a good one to represent the vast majority of fraternities (even those that discriminated against blacks), and even while not personally advocating the organization considering what has been taught about them and their recorded use of authoritarian positions in government, the *Knights of the Ku Klux Klan* (*KKK*), a documented racist or racialist Anglo-Saxon fraternity, was nonetheless a mutual association. They will here be used not as a model for emulation—do not copy them—, but instead in honest illustration of the extremes contained within Mutualism, a reflection of those of humanity, and for historical context.[1917] David T. Beito says that the "vast majority of fraternal organizations" in the United States "kept careful guard against the admission of non-Caucasians," but that they "were hardly alone in drawing the color line" and that "fraternal societies during this period were not unusually extreme on this issue. The theme of race," he says, "rarely appeared in the rituals, with the notable exceptions of organizations such as the Ku Klux Klan." Further, relatively few fraternities

[1916] It is in the balance between principled founding influences and democratic impulses, after all, that Mutualism makes its home. Often the founding influences are responsible for the original flourishing of the association, while the popular influences bring it downward. And founders are not themselves perfect, but often themselves influenced by popular sentiments and misgivings. But Mutualists have typically embraced this as a natural and necessary phenomenon, a part of the mundanity of existence, for without popular forces at all, founding influences are not kept true, are not made accountable, and from here states and governments may develop. This being the case, Mutualists have always maintained a somewhat anti-institutional vision, wherein associations come and go as they are found beneficial or not. This organic view of the association would give life to Mutualism, and allows its component parts, like the races, to try their expiriments and to respond to what is learned from them. In this way, Mutualism sets the stage for self-directed human evolution to take place. Of course, evolution is always away from ignorance and toward comprehension.

[1917] The same is true of the Jewish fraternities used as examples later in this section

> tried to link fraternalism explicitly to the doctrine of Anglo-Saxon superiority. Instead, most skirted race issues. The idea that racism was endemic to fraternalism is also at odds with the readiness of so many black societies to adopt the name, ritual, and themes of "white societies" such as the Odd Fellows, the Knights of Pythias, and the Elks.[1918]

But even the KKK, if we are to believe Kenneth Jackson's *The Ku Klux Klan in the City*, or John Zerzan who cites it in "Rank-and-File Radicalism within the Ku Klux Klan of the 1920s," was not "predominantly Southern, nor rural, nor white supremacist, nor violent." Instead, suggests Zerzan, the "activities of the Klan have very commonly been referred to as 'moral reform,' and certainly this kind of effort was common." Zerzan even cites the KKK as having voted strongly in favor of federal laws against lynchings. So why might the KKK have been so demonized that it is, like Hitler, the very namesake of violence and lynching? Aside from the documentation of this having had occurred on a number of occasions, the details of which certainly deserve some investigation, might it also have had something to do with Zerzan's area of research on the topic, of "rank-and-file radicalism"? While the well-to-do leaders of the Klan may have been white, racist, landlords connected to post-Civil War aristocratic interests, this is not necessarily the story of the Poor Whites of the South, who generally always maintained some degree of amicability with other poor people, even if at times aligning themselves—mistakenly— with aristocrats. Zerzan tells us that

> not only did some Klansmen hold relatively radical opinions while members of the Invisible Order, but in fact used the Klan, on occasion, as a vehicle for radical social change. The record in this area, though not inaccessible, has remained completely undeveloped.[1919]

I would certainly say so. Defenses of the Klan, to any degree whatsoever, are certainly few and far between in academic circles. But, according to John Zerzan, the demonization of the Klan is taken too far. Relaying the origins to us, Zerzan says that

> The rise of the Klan began with the sharp economic depression that struck in the fall of 1920. In the South, desperate farmers organized under the Klan banner in an effort to force up the price of cotton by restricting its sale.[1920]

It appears that the Klan had originated among Anglo-Saxon farmers supplying cotton to the textiles industry. The Klan would apparently also make alliances with organized labor, including local branches of the *Industrial Workers of the World* (IWW, "the Wobblies"), the particularly radical and egalitarian labor union, claiming to be the first to have racially non-separatist unions, which included even Chinese workers, who were particularly discriminated against by unions of the time. Zerzan says that "[d]uring the Wobbly-led strike of 1927, in fact, the Canon City Klan formed an alliance with the IWW against their common enemy, the ruling elite," and that, in the United Mine Workers, "Ku Kluxers" had "formed a coalition with Leftists [...] in a fight for union democracy." Zerzan says, "Klan officials never spoke in favor of such uses of the Klan, but it was the economic and social needs that often drew people to the Klan, rather than religious, patriotic, or strictly fraternal ones," and that "more often than not there was tension or opposition between officials and members," many of whom were textiles workers. Perhaps the most fascinating statement in Zerzan's research, however, is not anything said by Zerzan himself, but what he relays to us from Aaron Barkham about the KKK. Barkham, a miner and Klansman, said that

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[1918] Beito, 48
[1919] Zerzan
[1920] Zerzan

> The Ku Klux was formed on behalf of people that wanted a decent living, both black and white. Half the coal camp was colored. It wasn't anti-colored. The black people had the same responsibilities as the white. Their lawn was just as green as the white man's. They got the same rate of pay. There was two colored who belonged to it. I remember those two niggers comin' around my father and askin' questions about it. They joined. The pastor of our community church was a colored man. He was Ku Klux. It was the only protection the workin' man had.
>
> Sure, the company tried to play one agin' the other. But it didn't work. The colored and the whites lived side by side. It was somethin' like a checkerboard. There'd be a white family and a colored family. No sir, there was no racial problem. Yeah, they had a certain feelin' about the colored. They sure did. And they had a certain feelin' about the white, too. Anyone come into the community had unsatisfactory dealin's, if it was colored or white, he didn't stay. [1921]

Today, even Barkham's use of the "*N*-word" is enough to sound alarms, but, back in the day, and historically-speaking, this was not necessarily a statement of hatred. The word, originally derived from the Spanish for *black—negro*—had acquired a Southern twang or "slur," leading the word today to be called a *racial slur*, reminding us of its origins as a means of persecuting Poor Whites as a scapegoat for well-to-do whites (many of them the leadership of the KKK in positions of police and governmental power) and wealthy Jews. Even today, as Zerzan reminds us, the "nativist" ideas of the Klan are often associated with "irrationality, racism, and backwardness supposedly endemic to the poorer and less-educated classes, and tending to break out in episodic bouts of violently-expressed prejudice," or in other words with such Poor Whites as go by *rednecks*, *hicks*, *bumpkins*, *hillbillies*, *crackers*, *white trailer trash*, or etc., and who get stuck with the stereotype. The stereotype of the white racist is rarely one of the businessman, landlord, or financier, but has been "anchored" institutionally instead to the Poor White despite their having no power of discrimination. Is it hateful to drop the *R* in the slurring of one's speech? We are led by popular culture to believe so. Similarly, the term *colored people* has been retired in favor of *people of color*, the word order apparently mattering to people's dignity.

Anglo-Saxonism outside of the Ku Klux Klan would be especially prominent in the Scottish Rite of Freemasonry, of which Stuart Christie says, in "A wink, a nod, or a shake of the hand: on the Masons," that

> Freemasonry is not [...] attractive to fascists of the old or new variety, who view it with the greatest antagonism, seeing in it the hidden hand of Bolshevik subversion and a tool of international finance capital a coded reference to the Jewish world conspiracy which they profess to see all around them. Politically speaking, Freemasonry is a vehicle for the extremists of the centre.[1922]

Nonetheless, when these centrists belonged to the Scottish Rite, they were expected to be of Anglo-Saxon heritage. But much within Freemasonry is Hebrew, Jewish, or Kabbalistic. And while the Anglo-Saxons had been organizing racially into the Scottish Rite and the Knights of the Ku Klux Klan, Jews also organized into fraternities and organizations of their own, such as the Lovers of Zion, the Arbeiter Ring, and B'nai B'rith.

Zionism refers to an ethnocentric Jewish belief, growing from out of an organization called the *Lovers of Zion*, that a Jewish ethnostate was necessary, particularly as would be established in Palestine, considered the home of the Ancient Israelites. Palestine was inhabited at the time by Mediterranoids of

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[1921] Zerzan
[1922] Christie

various sorts, ranging mostly from Samaritan, Jewish, Christian, Muslim, Gnostic, and Hellenistic in their beliefs, and was under Ottoman control. Zionism developed primarily among the Ashkenazi Jews of Central and Eastern Europe, in response to growing distaste for their presence there and in relation to the Haskalah. In particular, Russians had started to undertake *pogroms*, or anti-Jewish riots. Strategically, however, Palestine has long represented a geopolitical vantage point, as it has long been a crossroads of both the terrestrial and maritime Silk Road, checking in cargo from Asia into Europe and from out of Europe into Asia. For an apparently oppressed people to demand such a home for themselves in the name of persecution is quite the reach! Nonetheless, the Jewish people claim that God promised them Israel as their holy land, and that they are owed it due to their self-claimed victim status.

The Workmen's Circle, or Arbeiter Ring, suggests Beito, was a Jewish fraternity, and one that Beito counts as part of the Mutualist project, though I might dispute this. The name *Arbeiter Ring*, meaning "workman's ring," is of phonetic relation to *arbiter*, and itself, when its actions are considered, seems to recall the profession of *ombudsman*, traditionally the independent and official arbiter of the rulership, tasked with putting forward alternatives or suggestions needed for keeping the peace and stability of the people. The Arbeiter Ring included the anarcho-communists Alexander Berkman and Emma Goldman in its ranks.[1923] From my own research, Jews seem to favor communism for purposes of *tzedeka*, or "charity," considered to be the key to Jewish wealth.[1924] As ombudsmen to "the gods" tasked with hearing out the woes of the people— whether in fact or just in aspiration— the original Arbeiter Ring punished the practice of usurious interest rates (whether against anyone or just against Jews, it does not say), opposed capitalist politics, and supported socialism instead.[1925] In this, they gained support they would otherwise not have.

Mutual aid, as practiced by the Arbeiter Ring, was apparently different from *tzedeka* because mutual aid was, as Beito tells us, "not gratuitous charity."[1926] This represented, perhaps, an escape from religious Judaism and devotion to the system of charity, though it probably represents nefarious goals too, and certainly communistic ones. Interestingly, *Arbeiter Ring* would later be used as the namesake for a publishing house that associates itself with the "participatory economics" of Michael Albert and Robin Hahnel, as well as with the projects of the Old Market Autonomous Zone, G7 Welcoming Committee Records, and the Mondragon Bookstore and Coffee House. Participatory economics is understood to have taken some influence from Mutualism, and is a non-communist system of post-capitalism. But its implied mission of arbitration appears ingenuine, accounting thereby for Albert and Hahnel's preferred distortions upon the market, such as by way of their plan of "remuneration according to effort," seemingly also a means of behavioral constraint.[1927] Could remuneration according to (perceived or acknowledged) effort be the proposal of the ombudsmen to "the gods" for a competitor to Mutualism, or as a novel new "means of expansion" distinct from slavery, serfdom, *and* wage slavery, such as is needed as an appeal to the populace? It appears that this is the case.

[1923] These Russian Jewish anarcho-communists, Emma Goldman and Alexander Berkman, would plot and attempt to kill the industrialist Henry Clay Frick—an attempt to exemplify "propaganda of the deed"— but failed

[1924] Gerrard Winstanley and many other Christians had also been in favor of communism. However, their efforts were not centralized like those of the Arbeiter Ring, whose decisions could be turned over by a central body to which it was connected.

[1925] See Beito, 56

[1926] See Beito, 58

[1927] If you aren't going by the dictates, someone might suggest you are "not trying hard enough" to be paid the same as others producing the same amount

Another important Jewish fraternity was *B'nai B'rith*, or "Children of the Covenant." It is most famous for being a Zionist organization that is committed to the State of Israel as well as to combating perceived or real "anti-Semitism." *Semitism* is, of course, belief in the supremacy of Semitic peoples, such as Jews, much as *Nordicism* is the belief in the supremacy of Nordid people, such as Anglo-Saxons.[1928] Importantly, B'nai B'rith formed the Anti-Defamation League of B'nai B'rith, now known simply as the *Anti-Defamation League* or *ADL*, which later split from the fraternity to become an official apparatus of the non-profit industrial sector. Its purpose was to stop all perceived defamations of Jewish people, using the law if necessary. Early on, it pushed against efforts of Henry Ford, a known associate of the Nazis, but it was originally formed in response to the murder conviction and then lynching of Leo Frank, a Jewish American factory superintendent. He had been convicted of murdering Mary Phagan, a thirteen-year-old girl working in the factory. A black worker, Jim Conley, had written a suicide note in Ebonics, and the murder was being blamed on him, but he said that Frank had told him to write it. After his conviction of the crime, he would be lynched by a mob. The Anti-Defamation League would use this as a launching point as well as a position of leverage for their efforts against anti-Semitism.

Just about all of today's elites are members in fraternal organizations, often those that they joined up with in Ivy League universities. People such as Facebook owner Mark Zuckerberg and Wolf Blitzer of CNN, fot instance, belong to fraternities like Alpha Epsilon Pi, along with Michael Albert.

Blacks have long organized themselves into fraternities. As with other races, this practice can be considered quite ancient among Africans. Negroid peoples of West Africa, for instance, have formed secret societies to establish classes of nobility, such as the Ogboni of the Yoruba people. Igbo rivals have similar projects, such as the Nze na Ozo, and the Dogon and other surrounding peoples are not short on cults of their own, as do Congoid imports such as the Bantus of Congo and Cameroon. When West Africans and others were brought into the Carribean and the rest of the Americas as slaves, they brought with them many of their languages, customs, and, indeed, fraternal relations with them. In the Americas, they would reconverge, at times along ethnic and fraternal lines, though sometimes between them as well, creating secret societies such as the Abakua. These would be instrumental in the Haitian Revolution and were becoming instrumental in the Southeastern United States among Negroes as well, such as in Florida and Louisiana, in the cause of abolitionism.

At the same time that there were blacks organizing secretly against whites, others had become interested in being fully assimilated into white culture, or emigrating peacefully back to Africa. The Free African Union Society, later the Colored Union Church and Society, was the first mutual aid society for blacks in the United States. They aimed to demonstrate to whites that blacks could become responsible citizens. They kept a registry of births, marriages, and deaths, cared for widows and orphans, coordinated education, and promoted abolition. They would be followed by many other similar associations. Prince Hall Freemasonry formed as a Masonic fraternity for blacks. The Free African Society was a mutual aid society founded by Richard Allen and Absalom Jones, preachers during the Second Great Awakening, among others, for African Americans who had been freed from slavery, which also provided support toward abolitionism. They provided support to orphans and widows, including by provision of schooling, economic guidance, and medical care, and enforced morality by provisions against adultery and drunkenness, and the approval of marriages, which it started to record along with births, funded by payments of dues. Members of the Free African Society were also involved in projects such as the Improved Benevolent and Protective Order of the Elks of the World, a black fraternity modeled on the white fraternity, the Benevolent and Protective Order of the Elks. Many of the black

[1928] Nordicism was famously opposed by Giuseppe Sergi, who was instead a Mediterraneanist

mutualists supported a return to Africa, and Prince Hall Freemasonry had been involved in the establishment of the Republic of Liberia for this reason.

Not only were blacks active in other fraternities, such as the United Order of True Reformers, Order of Saint Luke, and the Knights and Daughters of Tabor, they also led movements for economic cooperation, including the formation of agricultural cooperatives for black farmers. Blacks had also organized their own cooperative groceries, along with other things. Among these was People's Grocery, described as a semi-corporate black cooperative.[1929] It had famously broke a private white capitalist's, William Barrett's, grocery monopoly in the town when it opened up shop across the street, for which it was deemed a conspiracy, angering Barrett as well as local racists, leading to tensions between stores. A fight between a white and black boy playing marbles in front of People's Grocery escalated racial tensions, leading to a fight, and eventually escalating to a shootout and a lynching of People's Grocery men, and then state repression of the blacks and the sale of People's Grocery to Barrett at a discount. But this was not before inspiring one Ida B. Wells, who would become famous, in part, for her taking part, with the support of Jewish and white affiliates, in establishing the National Organization for the Advancement of Colored People (NAACP). Frederick Douglass, perhaps the most famous of the freed black slaves, had previously formed the National Council of Colored People, and the Niagara Movement directly preceded the development of the NAACP. Black fraternities coming from out of America were also instrumental in the formation of the Republic of Liberia in Western Africa, among other places. Today, there are black fraternities such as the Nations of Gods and Earths, which has been associated with many hip-hop artists.

Of course, Hispanic and Latino ethnomutualism has already been covered elsewhere, being a shining light of Mutualism in many instances.

What is important to learn from this mess of racial tensions, however, and the outcome of them, which was to develop, is that while intraracial mutualism or cooperation is certainly admissible by the principle of voluntary association, and especially while differences are being sorted out, if attempts are not made to ameliorate interracial tensions, the power vacuum that is left over will tend to operate according to principles of agonism, or, perhaps worse, and due to polygenic influences, complete asocial or anti-social responses such as annihilation. This will come into play later on, as you will see. Each of these groups would take grabs at state power, each wishing to dominate the other, to the detriment of the larger project of Mutualism, which they had lost sight of in their thirst for control. As a result, their practices of exclusive intraracial Mutualism cannot be considered a successful attempt at anarchy. Instead, and unfortunately so, they tended more and more to their own particularist varieties of statism, putting their ethnic demands over those of their class.

Bakuninism, Marxism, and Austrian Economics

By the time Marxism had come around, Mutualists had already organized the International Workingmen's Association and were becoming an increasingly influential force among the working classes. Mutualism had been the first mass-organized workers' movement, especially strong among the weavers, and had largely been responsible for such events as the Radical War in Scotland, the Canuts Rebellion and Paris Commune in France, the Lowell Textile Strikes in the United States, etc. Mutualists had also organized the International Workingmen's Association. This all occurred before Marx's time and without much input from him at all. Mutualism had successfully balanced the new social sciences

[1929] I have not been able to discover the corporate nature of the store, though it is likely financial in nature, perhaps having been supported by outside investors

of economics and sociology and had become the organized, fighting wing among radicals and socialists of the day. Mutualism had become a major thorn in the sides of the elites. Something absolutely had to be done to stop it.

In order to redirect the Mutualists and socialists more generally, the Rothschilds employed a third cousin to wrestle the name of *socialism* from its figurehead of the time, Pierre Proudhon.[1930] This third cousin was Karl Marx, whose name is now familiar to us from having learned it, likely, in educational institutions. Karl, possibly having had a genuine interest in Proudhon's work at some time, would come to write a polemic against him, called *The Poverty of Philosophy*, the reverse of Proudhon's *The Philosophy of Poverty*. His *Communist Manifesto* would be published during the Revolutions of 1848, a time of widespread republican and populist revolt all across Europe. Using Marxism, elite capitalist interests had infiltrated socialism to such a point that, when one now hears the word, Karl Marx automatically comes to mind. The use of Karl Marx's philosophy was in redirecting the efforts of revolutionary workers toward the ends of capturing the state.[1931] Karl Marx had theorized that before an ideal condition of communism could be established, absent the state, a period his followers referred to as "*socialism*"[1932] had to take place, wherein the state would be administered by the working class. This would require a "vanguard" of elite intellectuals and leaders.

Classical Marxism represented an infiltration into the socialist movement aimed at wrestling influence from the anarchists and directing efforts toward reform through the state, which took its most mature form, most likely, among the social democrats or democratic socialists who had given up on revolution and class warfare completely. Early Marxism, in order to keep an appeal to the working class, did keep up a revolutionary and class antagonistic rhetoric, perhaps amping up the conflictarian rhetoric beyond its reasonable bounds in order to bestow a vice among the working class. It also maintained a democratic rhetoric, and, to some extent, had to put up with true democratic efforts among its followers, coming in from true socialism. This early Marxism is sometimes classified as *Left Marxism*, *council communism*, or *libertarian Marxism*.[1933]

Name stealing was a serious problem, and it was addressed constantly by radicals. A contributor to Benjamin Tucker's *Liberty*, perhaps Tucker himself, discussed the name stealing of *socialism*, saying of it that

> it is a glorious word, much abused, violently distorted, stupidly misunderstood, but expressing better than any other the purpose of political and economic progress, the aim of the Revolution in this century, the recognition of the great truth that Liberty and Equality, through the law of Solidarity, will cause the welfare of each to contribute to the welfare of all. So good a word cannot be spared, must not be sacrificed, shall not be stolen.[1934]

There appears also to have been written, in the same issue, mention of name stealing from "the other side"— one might say—, of libertarianism as opposed to socialism. The author writes that

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[1930] At this time, *socialism* was any number of resolutions to "the labor problem," that capital receives the lion's share of labor's production

[1931] The elites are generally okay with any kind of criticism of them so long as one favors using the state (them) as the solution

[1932] But that he personally had considered to be an early stage of communism

[1933] In distinction from *Right Marxism*, *Bolshevism,* and *authoritarian Marxism*, as with ideologies such as Trotskyism, Marxism-Leninism, Stalinism, Maoism, and etc. that are here associated with the Left-wing of fascism, an extension of synarchism or co-optation of communism by the synarchy

[1934] N/A[10]

> John Swinton tells me that his "Paper" is doing famously in the West. Good! I'm glad of it. Our beliefs regarding many things are diametrically opposite, but his manly sympathy with the oppressed and denunciation of the oppressor command my hearty admiration. "You see we've stolen your name," said he to me the other day in New York, referring to the new Liberty League. Why didn't he take the idea with it? Then I would not complain. But I find myself distinctly disagreeing to almost every plank of his platform because it is in violation of Liberty. [1935]

The co-optation of socialism and the labor movement by Rothschild-sponsored Marx (Rothschild was a third cousin of Marx) and Marxism, and later by Eduard Berstein who watered Marxism down to make it even more reformist with Democratic Socialism, put an end to the dominance of anarchists such as Proudhon in the socialist movement and represents an organized attack on Mutualism and anarchism more generally. I can't stress enough that, before the rise of Marxism, Mutualism was the main variety of socialism, and had established itself as a very viable alternative to both capitalism and the state. This did not serve the interests of the ruling elite. So they had to re-brand socialism. This would not be the final clash between Marxists and anarchists.[1936] But it would cause the distinction to be made between *libertarian* and *authoritarian* socialists, anarchists and state "socialists."

Mikhail Bakunin was a Russian, born of a noble family before becoming a revolutionary anarchist and apparently rejecting his noble privilege. Mikhail Bakunin had been influenced by a number of revolutionaries of his time, including Proudhon and the nihilist Alexander Herzen, but also Max Stirner, as well as revolutionary neo-Babouvists such as Louis Blanqui, who supported secret revolution by way of coups, not entirely unlike Mazzini, Garibaldi, and the Carbonari. Bakunin, too, was a proponent of revolutions undertaken by secret societies. He believed that workers, were they to have any potential to better their conditions, must organize into secret societies and revolutionary confederations of collectives and revolt against the ruling class elites. It may be that Mikhail Bakunin, despite his powerful rhetoric, was a name stealer of *anarchism*.

Bakunin was greatly influenced by Proudhon, but didn't always share his ideas about the mutual bank. Rather than supporting a people's mutual bank, as Proudhon and the other Mutualists tended to support, Mikhail Bakunin had supported the organization of directly-democratic collectives which, through confederation, would issue the labor vouchers, which would be redeemed for produce from the collectives. He called this *collectivism*, in opposition to Proudhon's Mutualism.[1937] With Bakunin's

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[1935] N/A[10]

[1936] During the Spanish and Russian Revolutions, for instance, anarchists and the authoritarian Marxists participated in armed conflict with one another. In Spain, the authoritarian Marxists would ultimately be unsuccessful, but in Russia they would take over all of what would become the Soviet Union. This was not finished before crushing the anarchists and council communists in Kronstadt. The IWW also went through much quarreling between Marxists and anarchists, with Marxists eventually—as in the International Workingmen's Association— taking control of the union. It seems that at every turn, anarchists are dealt with unjustly by Marxists, though they continue to try to make strategic alliances with them in the name of "Left unity." Today, this is possibly even more concerning.

[1937] Some might suggest that the distinction wasn't necessary, but that, so long as contractual, collectivist anarchism is merely a flavor of the wide range of possible mutual activities. Collectivism, while still true to Proudhon in many respects, differed in its approach to markets and exchange. Nonetheless, if we are trying to pin Mutualism down to a more specific tradition, we can look at collectivism as a close relative of Mutualism-proper, and one that may be compatible with it to a certain degree. Because Bakunin's collectivist anarchism would be voluntary, resting on free contract, it might still be considered Mutualistic in the wider sense of the term. Mutuality isn't restricted to the operations of a mutual bank, but can, indeed, express itself in other ways.

influence, suggests Marshall, "delegates within the federalist wing of the IWMA developed Proudhon's [M]utualist economic doctrine towards collectivism."[1938]

The Mutualist and collectivist anarchists could collaborate at times, and often made up a strong majority within the International. This would come to change with the influence of Karl Marx and the Marxists, who, along with Bakunin, would cause a split. Of Bakunin, Woodcock says that the "heretical disciple" of Proudhon had administered his "ideas to the main stream of [...] radicalism, for the struggle between him and Marx split the International into the irreconcilable factions of authoritarian and libertarian socialists and thus completed the breach that began in the exchange of letters between Marx and Proudhon." He stresses that "the anarchists in this conflict should not be minimised, for, though the First International has often been remembered as a Marxist organisation, there was in fact no time when the combined forces of the [M]utualists and the Bakuninists was not as powerful as that of the Marxists; often it was more powerful."[1939] Woodcock remarks that "[f]or the first four years of its life, the International was dominated by the French [M]utualists, who consistently defeated Marx and his policy of collectivism and political action."[1940] He says that "the central conflict" between Marxists and anarchists "had been between the Proudhonian [M]utualists on the one hand and the heterogenous body of their opponents—communists, Blanquists, English trade unionists— over whom Marx had consolidated his influence through the General Council."

Bakunin's role in the International is certainly questionable. On one hand, he seems to have held sincere anti-authoritarian sentiments and to have been a sincere rational mystic. On the other hand, he was a noble who associated with secret societies, and whose name has been used to wrestle anarchism away from Proudhon, with many anarcho-communists and other Left anarchists claiming that anarchism really began with Bakunin, because it was Bakunin's formation of the Jura Federation that marks the beginning of an explicitly anarchist movement. To an extent, this seems correct, except for the fact that before Marx's neo-Babouvist oligarchical communist takeover, socialism was largely libertarian in the first place, as it was Marxism that would historically demand the distinction between authoritarian and libertarian socialism, not pre-Marxist tendencies. Bakunin was made into a figurehead against Marx, and indeed wrote tirades against him that do appear to be earnest. Yet, Erica Lagalisse, in *Occult Features of Anarchism*, tends to allude to the idea that post-Mutualist anarchism, as led by Bakunin, is associated with unknown superiors. She compares anarchism to a "pyramid scheme for leveling,"[1941] and defends Bakunin's concepts of a "secret collective force" that will "direct people as invisible pilots,"[1942] and seems to see this technocratic leisure class that concerns itself with the actions of others (on collectivist grounds) as somehow compatible with anarchism, writing that the "'dictatorial power' of this secret organization only represents a paradox if we do not recognize the long tradition and larger cosmology within which Bakunin is working."[1943] This, of course, followed after her section on the Illuminati and Babouvism. Lagalisse acknowledges that, "Bakunin [...] founded his own secret 'International Brotherhood' [...] which mirrored Weishaupt's vision almost exactly one hundred years later," and that the "main difference was that Bakunin's [...] was meant to infiltrate the First International,"[1944]she says, from the Marxists, leaving out what happened to the Mutualists. She reminds us that occultism includes "both pyramid and leveling schemes, as well as pyramid schemes for

[1938] Marshall[1]
[1939] Woodcock[2], 276
[1940] Woodcock[2], 275
[1941] Lagalisse, 114
[1942] Lagalisse, 56
[1943] Lagalisse, 56
[1944] Lagalisse, 151

leveling."[1945] Bakunin himself argues against technocracy, while seemingly participating in it. This may be an act of black magic, the art of illusion. "Watch my right hand," Bakunin might say, "don't worry about what the left hand is doing." Nonetheless, there is much of value in the writings of Bakunin, whether they represent merely an exoteric or a truly earnest portrayal of his views.

In debates with Marx, Bakunin had managed to wrestle anarchism away from the Mutualists, who had organized the International Workingmen's Association, while Marx wrestled socialism out of their hands, as well as the International itself. After a conflict between Marxist and anarchist participants of the International, Marxists would expel anarchists from the International that Mutualists had created, and the Bakuninist faction of the anarchists would dedicate to the Jura Federation, the anti-authoritarian wing of the International. From then on, anarchism (then libertarian socialism) was increasingly associated with Bakuninism and socialism (then authoritarian socialism) with Marxism. Marx himself has been popularly associated with connections to the Rothschild banking family, and was certainly a communist, which affiliates him with the thought of the Illuminati and Babouvism by extension, similar to Bakunin. Bakunin, however, who shared in Proudhon's views regarding Jews, and to his credit, would point out that Karl Marx and the Rothschilds ultimately shared interests. This family of Court Jews was financing Marx, a relative of theirs. Bakunin said, as popularly quoted (typically for criticism of his anti-Semitism) in "Bakunin on Marx and Rothschild,"

> Himself a Jew, Marx has around him, in London and France, but especially in Germany, a multitude of more or less clever, intriguing, mobile, speculating Jews, such as Jews are everywhere: commercial or banking agents, writers, politicians, correspondents for newspapers of all shades, with one foot in the bank, the other in the socialist movement, and with their behinds sitting on the German daily press — they have taken possession of all the newspapers — and you can imagine what kind of sickening literature they produce. Now, this entire Jewish world, which forms a single profiteering sect, a people of blooksuckers, a single gluttonnous parasite, closely and intimately united not only across national borders but across all differences of political opinion — this Jewish world today stands for the most part at the disposal of Marx and at the same time at the disposal of Rothschild. I am certain that Rothschild for his part greatly values the merits of Marx, and that Marx for his part feels instinctive attraction and great respect for Rothschild.
>
> This may seem strange. What can there be in common between Communism and the large banks? Oh! The Communism of Marx seeks enormous centralization in the state, and where such exists, there must inevitably be a central state bank, and where such a bank exists, the parasitic Jewish nation, which speculates on the work of the people, will always find a way to prevail.[1946]

In many respects, the conflict between Marx and Bakunin was not just about Bakunin's "anti-Semitism" or his rejection of the Rothschilds, but one between Marx's Germanic or Nordicist ideology and Bakunin's Slavic one, Bakunin having been a participant in the anti-Germanic "pan-Slavist" movement. Contemporary conspiracy literature, such as "The Occult Technology of Power," "The Protocols of the Elders of Zion," and "The Memoirs of Mr. Hempher, British Spy to the Middle East," nonetheless has much to say that coincides with what Bakunin is telling us here. These documents are almost certainly not what they claim to be, but nonetheless illustrate well the logical abductions of—paranoid, yes, but also—intelligent people. Even if not real, the fact that they can be dreamt of leaves one to wonder the possibilities of such ideas in the hands of people with immense means. In the Middle East these

[1945] Lagalisse, 114
[1946] Bakunin[2]

documents have currency. The Russian Revolution would also be financed by Jewish interests, in the form of Jacob Schiff, who provided backing to Lenin and Trotsky.[1947] Nonetheless, the other side, Libertarianism, would also be financed by elite Jewish bankers, like William Volker.[1948] Nonetheless, we must not forget the other side of the antinomy, WASP conservatism, which certainly has conspiracies equally damning, perhaps coming from its relationship to Freemasonry and Scottish, English, or Swiss banking, and so on.

Before Karl Marx (son of a Rabbi) and Marxism and Mikhail Bakunin and collectivist anarchism became the standards of socialism and anarchism, Pierre Proudhon and Mutualism were its figureheads and practices. Until Karl Marx (who had sponsorships from nefarious sources) monopolized socialism—such that when one hears *socialism* one sees his face in their mind's eye[1949]— it was also a broad movement. And Proudhon's Mutualism was the driving force behind it. Bakunin had posed a bit of a challenge to Proudhon's Mutualism, but while remaining theoretically true to an anarchist vision of society. Postmodern anarchists agree that Bakuninism was a progression from Mutualism. Nicholas Walter, in "About Anarchism," for instance, says that the "type of anarchism which goes further than individualism or mutualism [...] is what used to be called *collectivism*," and the "first modern anarchists—the Bakuninists in the First International—were collectivists."[1950] This follows in the new tradition of negating Mutualism from the founding of the anarchist "movement." He acknowledges, also, that this was a "reaction against the"—apparently— "reformist Mutualists and federalists."[1951] It doesn't matter to him that Proudhon's book was called *The General Theory of the Revolution* and not *The General Theory of Reform*.

Much as was the case with the IWA, which was splintered along the lines of anarchists and Marxists, the IWW would similarly face schisms. This would originally be between Eastern Marxist Wobblies and anarchic Wobblies from the West. The IWW of the East would come to be known for its interracial unity, while that of the West would come to be known for their free speech fights. The Westerners, in the form of the "overalls brigade," successfully drove out Daniel DeLeon, who had pushed for reformism within the union, true to Marxist snakery. For some time, there were two IWWs, the Marxist Detroit IWW and the anarchistic Chicago IWW which remains today. However, another division was already brewing within the Chicago IWW: centralizers and vanguardists, who wanted to passively lead others toward revolution through propaganda and agitation, and essentially establish a democratic centralist state: and those who wanted to implement the revolution directly and for themselves, preferring not to have a state. Conflicts between the centralists and decentralists, including physical violence in the streets for control of the IWW General Headquarters, were devastating to the IWW, and led to a loss of those holding to any kind of middle position. It's not impossible that a manufactured situation, perhaps similar in respects to collectivist anarchism and Marxism, had been established in order to divide the IWW into two unworkable alternatives to the golden mean to which it was adhering (to much distress of the ruling class). Whatever the case, the IWW went from a majorly influential labor organization to nearly ceasing to exist.

The CNT would make strategic alliances with Marxists, including Trotskyists such as the POUM, under which George Orwell had served, as well as the Communists, or Leninists. However, the Communists would be opposed by both the POUM and the CNT. Melchor Rodriguez of the CNT would write that Jose Cazorla of the Communist Party was capturing republicans—including anarchists and socialists—

[1947] See Griffin
[1948] See Migchels
[1949] This is called *anchoring*
[1950] Walter
[1951] Walter

and holding them in secret prisons where they were tortured or executed as traitors to the revolution. Elsewhere, Communists in government had demanded that republicans, including anarchist militiamen, hand over their weapons to the state. Communists made other power moves as well, such as efforts to remove anarchists from their posts. There was significant gunfire exchange between the CNT and the Communists, such as at the CNT-controlled telephone exchange.

In many periods of anarchist history, rivalries as well as attempted alliances have occurred between anarchists and Marxists. Alliance seems to never have ended well. From the International, in which Marxists expelled the anarchists, to the Spanish, Russian, and German Revolutions, in which the Marxists turned on the anarchists, through to squabbles in the Industrial Workers of the World, Marxists have always stabbed the anarchists in the back. That's the entire purpose of Marxism, after all!

The Historical School, opposed to classical economics, were a continuation of Radical Counter-Enlightenment worldviews, as were associated with people such as Giambattista Vico, surrounding the cyclical rise and fall of civilizations. The Historical School had emphasized the historical and technological development of society. The Historical School were basically conservative *armchair socialists*, a name invented specifically for them. Historical School economists included people such as Friedrich List, Wilhelm Roscher, Karl Knies, Georg Knapp, and Max Weber. Marxism was loosely associated with it by way of his concept of *historical materialism*. Marx is not properly considered a part of the Historical School, but shares origins in German Historicism. Carroll Quigley would continue with historicism into contemporary times.

Marxism, the idea that workers needed to seize control of the state rather than establish a new society free from it directly and immediately, worked to infiltrate the associative elements within Mutualism, but there was still something to be done about the liberal elements in Mutualism. This would be taken care of by such efforts as the Austrian school, or Marginalism. The occultic eclipse of Marxism over socialism had already dealt with that problem (socialism), and had also involved a muddling of the labor theory of value; Austrian economics would come to eclipse the classical liberal economics that Mutualism had established such a strong foundation within, in part by attacking the muddled Marxist use of the labor theory.

Classical liberalism had taken its fair share of influences from its offspring— anarchism and Mutualism—, particularly from William Godwin and Josiah Warren, whose works, along with others, had influenced classical liberals such as Herbert Spencer and John Stuart Mill.[1952] The Ricardian socialists, American individualist anarchists, and French Proudhonists had all derived a sense of their Mutualism from the labor theory of value expressed by Adam Smith and David Ricardo. In America, though, it would be Benjamin Tucker, in his *Liberty*, and even as anti-capitalist as he was, who would sponsor discussions of the Libertarian or voluntaryist variety. Such discussions involved thinkers such as Auberon Herbert, the philosopher of voluntaryism, a follower of Herbert Spencer.

The Marginal Revolution, or so it was called, was an attempt to debase the labor theory of value and to replace it with marginal utility theory. The Austrian school would set its sights primarily against the labor theory of value, though this would especially be in the form of "strawman" arguments, or otherwise wielded against the theory as dubiously exhibited in Karl Marx's and his followers' work. Marxists had suggested that, like Mutualists, they too were followers of the labor theory (while also contradictorily holding that labor value is incalculable). However, theirs was nothing like that adopted

[1952] However, classical liberalism may, itself, be an expression of the proto-Mutualism that existed in the Dutch Republic

by the Mutualists from thinkers like Adam Smith. The Austrians, or "marginalists," seemed to desire to dismantle the whole concept of the labor-value theory, and to thereby derail the discussion points of Mutualists as well as some of the historicists, such as Friedrich List,[1953] by a simple rejection of Marxism, which is demonstrably false as it is.

The Austrian school had inherited its tradition from French liberalism, such as by way of Friederich Bastiat, Jean-Baptiste Say, Antoinne Destutt de Tracy, and Gustave de Molinari. The French liberal school had surely produced its fair share of thinkers who could rival the radicalism of English and American Libertarianism's passion for private freedom. Austrian founding thinkers include people such as Carl Menger, Eugen Bohm von Bawerk, and Friedrich von Wieser. Other marginalists included Hermann Heinrich Gossen, William Jevons (grandson of a banker and politician), Leon Walrus, and Vilfredo Pareto. The marginalists were subjectivists who opposed classical economics. The Austrians, who were at times called the *Psychological School*, had oriented economic activity largely in the private mental spaces of individuals, coming to situate economic agency in what von Mises would call "*human action*." The Austrian School thinkers were cutthroat capitalists who would take issue with Enlightenment economics, pushing instead toward "neo-classical" economics, which would eventually lead toward neoliberalism and the rejection of the labor theory of value. Austrians had opposed the Historical School, too, in the *Methodenstreit*, or "Method Dispute."

Even after having started to decline, Mutualism would influence the American Libertarian movement, which at times considers itself a Center position (other times a Right, and rarely a Left position), reflecting the moderate values of classical liberalism or the corporatist values of neo-liberalism. Eventually, through the effort of con artists like Ayn Rand and Murray Rothbard, American Libertarianism, "Objectivism," and "anarcho"-capitalism would come about. American Libertarianism would develop as an expression not of Tucker's Mutualism, but of Austrian and Objectivist capitalist economics. Mutualists are now met by fellow American libertarians and liberals with ready dismissal by those who are wed to the Austrian school's premise that the marginal utility theory demonstrates the labor theory to be wrong. However, this ignores countless reconciliations of the labor theory with marginal utility, such as the "Marshallian synthesis." Thorstein Veblen, for instance, in "Preconceptions of Economic Science," suggests that "the so-called Austrian school is scarcely distinguishable from [the Marshallian synthesis] unless it be in the different distribution of emphasis."[1954] This emphasis was itself noted by Marshall, who said, in *Principles of Economics*, that "[w]e might as reasonably dispute whether it is the upper or the under blade of a pair of scissors that cuts a piece of paper, as whether value is governed by utility or cost of production."[1955] John Fetter, schooled in France, is credited with having popularized Austrian economics in the United States, as well as with putting forward the idea that land, as a factor of production, is capital, contrary to classical economics and especially Henry George, in his debates with Alfred Marshall. In the end, while polarizing and creating division, Austrian economics merely gave the labor theory of value more context, or complemented it. Older and modern Mutualists (like Francis Tandy and early Kevin Carson) alike have pointed to the compatibility of marginal utility with a subjective labor theory of value, as was originally intended, and as was made clear in the Marshallian synthesis. The classical view is also defended by the neo-Ricardian school of economics.

The Marginal Revolution and the rise of Austrian economics had been associated with the onset, also, of the Gilded Age. The *Gilded Age* had, of course, been a time of rapid expansion and technological growth

[1953] Or Otto von Gierke, another important German federalist, like List
[1954] Veblen
[1955] Marshall[2]

associated with a "second industrial revolution." It was associated with the rise of robber barons, massive concentrations of wealth, and violent labor struggles. It experienced a number of economic crises, including the Panic of 1873, the Long Depression, and the Panic of 1893. Austrian economics would be popularized in the mainstream largely by way of the Volker Fund of William Volker, an associate of the Rockefeller family of tycoons. This Volker Fund would be one of the major sources of finance for the Austrian school of economics (and later influence the Chicago school). Rockefeller himself had been tutored by the Austrian economist Friedrich Hayek.[1956] Ludwig von Mises, a figurehead of the Austrian school, after having been funded by Rockefeller directly, would take funding by the Volker Fund.

"Modernism" and the *Fin de Siècle*

It is important to get a grasp on the intracacies of the differences between the Radical and Moderate forms of the Enlightenment and the Counter-Enlightenment, so as to understand the major changes that have occurred in Western culture more recently. Remember, the Enlightenment and Counter-Enlightenment each have a Moderate form and a Radical form, there being then a Moderate Enlightenment and Moderate Counter-Enlightenment as well as a Radical Enlightenment and a Radical Counter-Enlightenment. The Radical Enlightenment, remember, had kicked the efforts toward modernity off, but this was corrupted in the form of the Moderate Enlightenment, which had won out overall, bringing about *bourgeois* and genteel republican revolutions. The Moderate *Counter-Enlightenment*, on the other hand, had simply wanted to preserve the old ways, and had lost, badly. But the *Radical* Counter-Enlightenment, which had corrupted the Radical Enlightenment into the Moderate Enlightenment, would remain occulted in the shadows, tending to its work. It's from here that another so-called variety of modernism comes, Modernism.

The first form that art in modernity had taken was Romanticism. It was associated, along with neo-Classicism, mostly with the Counter-Enlightenment. The Radical Enlightenment, on the other hand, would express itself largely through the medium of Realism, the first modern*ist* approach to art (note the small *m*), an effort to move beyond Romanticism. Realism was modernist in that it continued the *values* of the Radical Enlightenment, or of modernity and the modernizing forces—the power of Reason to change society for the better— onward, advocating them along the way. *Modern* had originally meant "of the present moment," and might be considered to have reference to the mundane affairs of daily life and with natural philosophy, *modernism* often being understood to have begun with thinkers such as Nicholas of Cusa, considered widely to have been an early modernizing figure. Modernism had a progressive element as a result of its mundanity: It was through a comprehensive grasp of the mundane, wielded by Reason, that the Sacred or the Good could be approached. In this way the mundane was dynamic, developmental, and evolutionary rather than being stagnant.

Although Moderate Enlightenment ideas were also expressed through Romanticism, they would not really come to the fore in modern art until the rise of *Modernist* art variants (note the big *M*) such as Impressionism and neo-Impressionism, which formally adopted the name, or, rather, stole it.[1957] Impressionism had its home in the efforts of the Romantic Pre-Raphaelite Brotherhood, continuing on especially into Manet, considered widely to be the first Modernist painter, with the big *M*. Another source of Modernism was in people such as Charles Baudelaire, the Satanic poet.[1958,1959]

[1956] See Migchels

[1957] Remember, the Moderate Enlightenment is the Radical Enlightenment tinged with the Radical Counter-Enlightenment

[1958] However, there are many contestants for this seat, stretching as far back as Arthur Schopenhauer

The difference between modernist and Modernist art is that *modernist* art extols the values of the Radical Enlightenment, is associated with Realism, and also with modernism in philosophy, which might be traced through to Nicholas of Cusa; while *Modernist* art is skeptical of Enlightenment certainty, is opposed to Realism, and is in fact a prototype for postmodern art, which we will be getting to. The Modernists saw Modernism as an effort running largely counter to elements of modernity and to the modernists, particularly its more Realist elements, though while preserving its tendency to idealism.[1960]

The *fin de siècle*, or "End of the Century," was largely a cultural and arts *milieu*, considered to be Modernist, that was associated with sociocultural degeneracy and aristocratic sentiments, such as those of the *Dandies*, flamboyant, oftentimes homo- or bisexual, men who would dress in aristocratic clothes and mimic aristocratic demeanors, despite being from the middle class, considered important in the development of the modern phenomena of subcultures. Art movements within the *milieu* include Decadence, Symbolism, Spiritualism, and Aestheticism. These are completely different from the Realism that had originally been associated with modernism by way of people such as Gustave Courbet after the *Salon de Refuses*. The "modernism" of the *fin de siècle— Modernism*, with the big *M*— was actually the beginnings of *postmodernism*, a view that we will go over later in more detail, but which is set upon "critiquing" modernity and setting it upon a pessimistic path.[1961]

Philosophically, the *fin de siècle* was largely interested in the curious religiosity and apparent exoteric "ochlocratism"[1962] of Jean-Jacques Rousseau, the anti-Spinozism of Friedrich Heinrich Jacobi, the pessimistic outlooks of Schopenhauer the egotism of Max Stirner, the inverted and twisted entropic pantheism of Phillip Mainlander and Eduard von Hartmann, the Traditionalism of Rene Guenon and Julius Evola, the Theosophy of Helena Blavatsky, Joris-Karl Huysmans's hatred for Nature, Charles Baudelaire's Satanism, and the Nihilism of Nietzsche. They were also interested in occult outlooks, black magic, and *Orientalism*— the fetishization of or fascination with Eastern culture— more generally, among various other sources of influence.[1963] In other words, the *fin de siècle* was not really interested in philosophy at all, but instead what would, under their influence, begin to widely pass as philosophy, despite its actually being sophistry. The *fin de siècle* loved the sophistic elements of their favorite "philosophers," such as the ideas that many of the things humans desire to have in life are ultimately unattainable to them, often including truth and happiness. As Edward Herbert, Thomas Reid, Baruch Spinoza, and the myriad of other direct-realists had already well shown, however, these sophistries have nothing to do with real philosophy, which instead requires common sense and rational thinking, and leads to certainty. What the *fin de siècle* pet "philosophers" were doing was not philosophy, but the name stealing of it.

[1959] Oddly enough, considered a friend by Courbet, the first Realist and modernist painter. Courbet seems to have been unaware that Baudelaire, like Manet, was name-stealing the term *modern* when Baudelaire coined the term *modern era* before embarking on his project of *Modernism*, a header under which he would fall with Manet

[1960] This tendency would later be lost, distinguishing the Modernists from those among them who would later consider themselves to be *post-* or "after" modernism (who would largely drop, deconstruct, or absurdify the idealism as well)

[1961] Postmodernists dislike the confidence of modernist certainty, which the modernists claim by virtue of deduction. As modernist certainty would be built upon methods of deduction from categories and definitions, the Romantic philologists and postmodern linguists set about shifting the meanings of definitions, such that the deductions, with the new, popularly-accepted definitions, would no longer be valid or sound. Part of this involved the age-old method of name stealing.

[1962] Advocation of ochlocracy

[1963] Some were philo-Semites, though this is not absolutely the case

It being the case that the *fin de siècle* was not really into philosophy and rationalism, or at least not in an exoteric fashion, but instead sophistry and irrationalism tinged with philosophy, it has not generally been traced through popularized philosophy so much as through the popular arts, under the suggestion that it actually begins with the arts, or at least its widespread influence does. This makes sense considering the irrational, subjectivist foundations of its postmodernism, which has more to do with *art*—to be distinguished from *artisanry* or *engineering* by its not having a productive use— than it does with philosophy.[1964]

Perhaps accounting for some of the pessimism of the *fin de siècle*, and in particular the Decadents—outside of the fact that many of the participants had been disheartened *petit bourgeois* hardened by failures of revolutionary efforts—, may be the fact that thermodynamics had taken off not too long before, through the insights of people such as Nicolas Carnot of the famed Carnot cycle, Rudolf Clausius, who conceived of the concept of *entropy*, to be followed by thinkers such as Lord Kelvin and Ludwig Boltzmann.[1965] The new thermodynamic outlook, especially as formulated by the Second Law of Thermodynamics, suggested a bleak cosmology, wherein the Universe and everything in it tended more and more to heat death. Technology, which would make use of the new thermodynamic knowledge, was understood to be feeding off of the entropy generated in combustive processes, thereby moving forward the march of the heat death for momentary gains. While Lord Kelvin was persistent in his Christianity, holding that a God outside of the Universe was responsible for the original order it had started with, those among the *fin de siècle* had a tendency toward atheism, and, for them, this probably only heightened their exhuberance for Nihilism, which became a driving force in their Decadence. According to Michael Moir, in "World Lit II Baudelaire," the Decadents had come to understand decay as the source from which goodness is extracted through human action. He says,

> Decadence does refer to a kind of decaying, but for a Decadent artist that decay is productive. If you think about flowers, or fruits, when do flowers smell the sweetest? When do fruits taste the sweetest? When they are very ripe. And the process of ripening is itself a process of decay. Right? Have you ever eaten a banana that is just slightly too ripe, and it's almost like sickly sweet? What a Decadent artist is trying to do is queeze the last few bits of sweetness out of that overripe banana, or out of that overripe plum. So, just before society finally rots, just before society finally falls apart, we're going to squeeze the last little bits of juice that we can out of it, and try to make something beautiful out of it.[1966]

He tells us further that "things that are artificial are better than things that are natural" in the view of the Decadents. As such, he suggests, the Decadents are interested in changing nature in various ways, such as through the use of intoxicants of various kinds, deviant sexuality, cosmetics, "cultivated flowers,"[1967] and rituals. The Decadents had sought out not only the profane, but the absurd, and glorified any act of defiling nature, corrupting it, and attempting to improve upon it.

Some among the *fin de siècle* focused their style on boredom and pessimism, while other themes might include moral degeneracy or libertine antinomianism, cynicism, and idiosyncracy. Perhaps the most

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[1964] In a certain respect, philosophers play the role of *ombudsman* for the people, coordinating and mediating between their individual and collective capacities, their needs as individuals and as a society. The anti-philosophers of the postmodernists seem to have the role of interfering with these Western "ombudsmen."

[1965] The Decadents had come from the *Radical* Counter-Enlightenment, and so they did not have the apprehension toward scientific discovery that the more traditional *Moderate* Counter-Enlightenment had had before it. The Radical Counter-Enlightenment was more than happy to engage with the discoveries surrounding thermodynamics, gravity, light, and other aspects of electromagnetism.

[1966] Moir, 19:00

[1967] A connection with the Brokpa? Perhaps pointing to a longstanding death cult of some sort?

creative and original element of *fin de siècle*-associated art is that of *artistic synesthesia*, the description of sensory experiences in terms of the other senses, such as speaking of colors in terms of textures, or sounds with sensations related to touch, or etc. Arthur Rimbaud, for instance, became well known for his synesthetic style, resulting from actual *synthesthesia*, the mixing up of the senses, as with hearing and sight, which at times allows the synesthete to do things like "see" sounds or etc. Synthesia results from crossed wires in the brain, which then mix signals between the senses, such that when one hears a sound, for instance, one might see shapes and colors, the result of sound signals being relayed by way of the means of sight. Baudelaire had also been known for his use of synesthesia in his work.

Max Nordau suggested that the participants in the *fin de siècle*[1968] had *neurasthenia,* or neurological disorders. Sigmund Freud had described neurasthenia of the sort pointed to by Nordau as resulting from *coitus interruptus*, the failure to ejaculate after sexual stimulation. This considered, some of the elites' mental disorders are probably self-induced through practices like withholding ejaculation when masturbating, a practice that causes nerve problems and which is common among certain occult *milieus*, simulating *coitus interruptus*.

Occult sex magic comes from the Natufians, and then India and Tibet, from mad gurus, Tantrism, and *kundalini* yoga, which would develop into Kabbalah and esoteric Christianity.[1969] There may be other sources, as well. Popular among the *fin de siècle* of the time, who were drawn to Orientalist and antiquarian philosophies such as Theosophy and Traditionalism, were practices involving the attempt to transfer "*kundalini* energy" from the base of the spine, the "lower *chakra*," to the "upper *chakra*," by way of refraint from ejaculation. This practice, derived from Tantric sources, became popular in esoteric Christianity, interpretations of which understand the crucifiction of Christ to be an allegory or metaphor for the practice.

Part of the participants' reasons for doing this nerve damage to themselves on purpose is for creative reasons, as twisted nerves connect ideas often unconsidered together, sometimes even producing a *savant*. For instance, the phonetic alphabet is most likely the creation of a synesthete, a person experiencing *synesthesia*. Such a synesthete seems to have gone about matching vocalizations with images they saw, writing them down for others to use. So you get themes such as synesthesia running through this *milieu*, and there are some advantages to being a "mutant" of sorts, including advantages to society, advantages that society may not even commonly recognize to its best capacity. For this reason, synesthete Druids such as Pythagoras went about organizing secret societies, for the sake of self-protection and to protect the efforts of people who are different.[1970]

[1968] *The Jewish Encyclopedia* of 1869 also states that Jews tend to have a high rate of "nervous diseases," likely resulting from inbreeding. Max Nordau had also been highly concerned with the *neurasthenia* of the Jews, seeing it as the manifestation of some form of degeneration.

[1969] The Anglo-Saxons, by the way, come from the Saka, who the Saka sage, Buddha, Shakya Muni, takes his name from. The elites are into all kinds of strange ideas including esoteric Christianity, which involves *coitus interruptus* in efforts to manipulate one's chakras. It's part of how these "mad yogi" wannabes actually become insane. They call it, after Plato, "*divine madness*." The idea is that the Jesus crucifixion myth is interpretable astrotheologically/astrophysiologically as a tantric practice in which vital energy that would otherwise be expelled in ejaculation is sent up the spine as cerebral-spinal fluid and into the pineal gland, providing gnosis or enlightenment. So masturbating and then keeping from ejaculating during orgasm is a common practice.

[1970] That's all great and good, and I fully understand it and support it. What I don't support is aggression, and all too often these secret societies of mutants are willing to aggress, especially passively through the use of "name stealing," black magic, religion, and theatrics. When it comes down to it, religion developed from out of mystery cults as theater that began to be believed, and this enabled the formation of governments, so this stuff is just a continuation of statecraft.

Among the *fin de siécle* were also the so-called *uranians*, from which just about the entirety of the modern sex-deviancy movement has come, including the "LGBTQ" (lesbian, gay, bisexual, "trans," "queer") crowd as well as the "BDSM" (bondage, domination, sadism, masochism[1971]) one. Much of the "queer" stuff comes from these "uranians" involved with the proto-fascist *fin de siécle* and such movements. These literally "twisted" people— neurologically, because their brains are miswired, relative to the norm, from inbreeding and sex magic[1972]— go about their sexual perversities, such as homosexuality, sado-masochism, pedophilia, etc. and then try to convince the world that everything is subjective and up to interpretation, through degenerate philosophies and movements like Romanticism, Aestheticism, Symbolism, Decadence, the Beats, existentialists, absurdists, postmodernists, etc. They, with their miswired brains, think they have a right to impose their twisted ways on everyone else.[1973] Remember, also, that homosexuality results, at least in part, from hypergyny, and, in that way, is connected to the ruling class, even if not by income or property. Another cause of strangeness, outside of hypergyny and neurasthenia, is inbreeding, which can also be a cause of crossed wires and other brain deformities, as well as those elsewhere in the body.

It helps to get a sense of who the participants of the *fin de siècle* were. The Marquis de Sade had been a major anticipant of the *fin de siècle* and was looked up to as such. Known for his raunchy novels and his cruel sexual fetishes, which he had put to practice on unwilling victims, *sadism*, meaning (often sexual) excitement from inflicting pain onto others, is named after him. *Masochism*, on the other hand, gets it name from Leopold von Sacher-Masoch, a "philo-Semite" who loved dominant and abusive women, especially in furs.[1974] Rachilde was a neurotic, anti-feminist, "man" of letters. She was a cross-dresser and is considered to be an early transvestite. It was Max Stirner who most infiltrated the ranks of anarchism. Similarly influential as a predecessor, Julien Offray de La Mettrie, author of *Man a Machine*, was a hedonistic atheist who used materialism to explain his mental and bodily illnesses, which would go on to influence the development of cybernetics and artificial intelligence. His works appalled Enlightenment thinkers such as Diderot and d'Holbach for their support of unethical hedonism. Pierre Jean Georges Cabanis was a predecessor of both Lamarck and Darwin who was influenced by La Mettrie. He held that life was spontantenously generated and evolved by way of both chance mutations and "planned mutations," or expiriments, which either succeeded or failed. Notably,

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[1971] These acronyms change over time

[1972] This is further exacerbated by their involvement in religious ideas related to the occult and Buddhism, perhaps especially Tibetan Buddhism, home of the mad gurus. I see no ultimate distinction between movements like existentialism and postmodernism and mad gurus such as Drukpa Kunley, Adi Da, GG Allin, or Charles Manson, mad guruism having been relayed through the occult to continental philosophy. A mad scientist, like Fauci, is only a step away, as a more advanced version.

[1973] In contrast to this perversity, consider that *sophrosyne*, as advocated by Aristotle, is temperance in regard to pleasures, being neither indulgence nor abstinence. It is the alignment of one's desires with one's rational self-interest, a freedom from disturbing passions and self-indulgence (self-forgiveness). Note also that Aristotle held that the mean inherent in temperance cannot be established by reasoning, but only by way of direct perception.

[1974] Richard von Krafft-Ebing first used the terms *sadism* and *masochism* in a medical sense, in his work *New Research in the Area of Psychopathology of Sex*, essentially placing them into the category for sexual psychopaths. He said that mashochists were obsessed with the idea of belonging completely to someone else. He suggested that most homosexuals are mentally ill and degenerate by inheritance and due to neural disease. He advocated for the decriminalization of homosexuality on the grounds that it was not contagious but a personal ailment that the homosexual had no control over. Freud considered masochism to be relate to cuckoldry. Freud put sadism and masochism together into sadomasochism, and noted the existence of "switches" who went from one to the other. Havelock Ellis, an apologist for homosexuality, argued that sadists and masochists required that the pains involved in their sadomasochism were accompanied by an atmosphere of love, and were not drivers of cruelty. Gilles Deleuze describes masochism as satisfaction in a contract that gives one the control to make another cold and unfeeling, and described the need for a contract as placing limits on pain similar to law enforcement, while he saw sadism as somehow related to his eschewed conception of anarchy.

Mettrie also wrote of medicine in regard to Machiavellianism, and has been added to lists alongside libertines such as the Marquis de Sade, Max Stirner, and Friedrich Nietzsche. Like Edgar Allen Poe, also a part of the *fin de siècle*, Charles Baudelaire was a poet who favored dark themes, Baudelaire's being described as openly *Satanic themes*, something he shared with Elphias Levi, another participant in the *fin de siècle*. Like Oscar Wilde, another Decadent, Baudelaire was a *Dandy*, a middle class man, often "self-made,"[1975] and probably homosexual or homo-curious, who dressed in the flamboyant fashions of the aristocracy. Adolf Brand was a Stirnerite egoist who was a pioneer in making homosexuality and bisexuality acceptable, suggesting that uranians were souls born into the wrong sexes, and making his arguments on the grounds of a Stirnerite[1976] uniqueness. He was especially fond of pedophilia, particularly in the form of *pederasty*— that between a grown man and a young boy[1977]—, as had apparently been found acceptable in Ancient Greece, and saw it as the epitome of masculinity, a value he held high. Some of these individuals were associated with the Left, others with the Right. Charles Baudelaire would, unfortunately, even be painted favorably with other characters approved of by Gustave Courbet, the friend of Proudhon![1978]

It is from the *fin de siècle*, and perhaps especially its Decadent and Symbolist movements, that most of the dark imagery that might be associated with various music subcultures of today, such as punk, metal, goth, industrial, and so on, had come. It is also with the *fin de siècle* that the various dark occult philosophies would be associated, especially those such as Satanism, derived in part through Charles Baudelaire and Eliphas Levi and his cohorts by way of Anton LaVey. When Christians point out that there is a Satanic element among the elites, they may often be wrong about the specifics, but they are right about the general fact. This is true. Whether this is a true religious belief grounded in Spiritualism or just an artistic aesthetic or *motif* from Symbolism, Decadence, and Aestheticism, an expression of Modernism and atheism's triumph over belief in the supernatural, is commonly debated.

The Great Game and Synarchy

In the field of political realism, *anarchy* is understood to exist in the relations between nation-states. This is because, in-between nation-states, there *is* anarchy, a lack of government. Sovereign governments hold allodial title, title by fact of occupation. There has never been, and there is not currently a world government or *government of governments*, though some might suggest this is in the works. There are, however, plenty of associations or intergovernmental organizations between governments that are not themselves governments.

With the coming of a close to the Age of Discovery, there was little more conquest open to Nordid elites of the Anglo-Saxon West or the Russian East. Upheavals by socialists and anarchists, coming from the backgrounds of Alpinid, Mediterranoid, and even some *déclassé* Nordids, in some places (like the Southern United States) united with Congoid ex-slaves, were becoming problematic for the powers with political authority, as well. Noticing the anarchy that exists between nation-states, elites have gone about establishing associations of nations and international laws between them, the *nation-state system*. With the shift to the nation-state system, especially after the Treaty of Westphalia, followed the

[1975] More than likely sponsored by elite interests
[1976] Follower of Max Stirner, the German egotist
[1977] Richard Francis Burton suggested that there was a *Sotadic zone*, a geographic area in which pederasty was a popular practice among the indigenous residents, roughly corresponding to the Berber and Arab World of North Africa and the Middle East, but also in Mediterranean Europe. He held that this was so because of the difference in climate, which had resulted in a pathologic sexuality. This loosely corresponds, also, to Neanderthal strongholds.
[1978] While Gustave Courbet might be considered the first *modernist*, the first to extol the values of the Enlightenment, either Manet or Baudealire might be the first *Modernist*, with the big *M*

establishment of republican and parliamentary revolutions and systems of government, capitalistic economies, and the various crises, wars, and depressions that followed them.[1979]

Over time, more and more agreements had to be established relating to the ethics of warfare. During the time of the American Civil War, the Geneva Convention was instituted, but it was the Hague Conventions that were the first multilateral treaties to lay out conduct of warfare. This sort of warfare humanism came largely from out of the ideas of Henry Dunant, who would become the founder of the Red Cross and first to receive a Nobel Peace Prize. The nation-state system is a collaborative effort of the ruling classes of nations, whereby they agree to terms and conditions of interrelation, including rules relating to how to kill one another's militarized citizens humanely and what to do with captured officers. Officers— basically the upper class of the military— who are captured by enemy forces will oftentimes have agreements in place that secure them special privileges as prisoners of war, which have included conjugal visits, access to courtyards and libraries, quality food, or etc. And rules against torture and mutilation and malnourishment have extended to even the lowliest of soldiers. But make no mistake about it, the nation-state system is not established for the sake of the solider, but for the sake of those who send the soldier to their death. Despite the nation-state system, international law, and the law of war, warfare had continued on in updated forms.

Elites of the Nordic East and West united behind the scenes, resistant to the Westphalian changes toward the nation-state, leading up to the Holy Alliance. Catholic Austria, Protestant Prussia, and Eastern Orthodox Russia composed the Holy Alliance, which had been established by the monarchist nations to hold back the onslaught of liberalism and republicanism. Later renditions, such as the Quadruple and Quintuple Alliance did also include liberal parliamentary nations such as France and England. Of the Holy Alliance, David Livingstone tells us that "[i]n 1820, Alexander [of Russia] and the Hapsburg emperor [of the West] employed the Holy Alliance to prevent a revolution in Italy, which they rightly suspected was being instigated by the Carbonari." The Holy Alliance represented a reactionary monarchist force that went beyond the conflict of Catholic, Protestant, and Eastern Orthodox to preserve the conservative institution of the monarchy as legitimized by the "divine right" of kings. They opposed republicanism, liberalism, and secularism, and basically the nation-state system at large. They had generally agreed to uphold the *Concert of Europe* idea, that there was a balance of power to be preserved, with each sovereign nation involved having its own sphere of influence. Infighting between Britain and France led to some fracturing of this bunch. It was reunited by Otto von Bismark after the unification of Germany, but fell apart after internal conflict about the takings of the leavings from the remains of the Ottoman Empire and over Afghanistan especially.

The new world of modernity was full of new ideologies, many of which were Romantic, nationalist ideologies, often led by semi-enlightened gentrymen and aristocrats desiring to combat the excesses of the Moderate Enlightenment through agrarianism, civic or national identity, and so on. The first organized attempt by working people to solve the problems of the Moderate Enlightenment—and particularly the new conditions of capitalism— themselves was by the Mutualists, who'd later come to be associated with the anarchism of Pierre-Joseph Proudhon—a reader of Grotius and his law of nations— and his followers. Mutualism would grow into a mass movement, even before Proudhon, its early versions contributing to uprisings such as the Radical War and Canuts Rebellion, and it would grow into an international movement with the establishment of the International Workingmen's Association.

[1979] Including the French and American Revolutions, the War of 1812 (the Banker's War), the Panic of 1837, and the Civil War. The problems inherent in capitalism and representative government would spawn ideologies that oppose them.

The anarchists had begun organizing internationally, and this was worrying the elites. It was just some years after the radical takeover of the Paris Commune, and at the beginning of the Marginal Revolution and the Gilded Age, that the esoteric, Radical Counter-Enlightenment philosopher, Alexandre Saint-Yves d'Alveydre— working in part from the philosophy of the son of an international silk businessman, and astrologer to Napolean, Fabret d'Olivet—, finalized his solution against widespread anarchism. His newly revived Concert of Europe would be an effort called *synarchy*, and was an apparent resolution between the forces of republicanism and monarchism that did not pick sides.[1980] David Livingstone says, in "Synarchy," that "Alexander Saint-Yves d'Alveydre was able to promote the idea of synarchism thanks to his excellent social connections among the ruling dynasties of Western Europe, Scandinavia, and Russia [...]"[1981] This Concert would include Austria and Italy as well. As the Mutualists had been organizing internationally, Saint-Yves had decided that the ruling class needed to do the same, that they needed to rule together so as not to lose their national power. Synarchism explicitly states its existence as a reaction to the anarchist project. Invictus, in "Synarchism," writes,

> Alarmed by the emergence of anarchist movements, Saint-Yves, an occultist, elaborated a political-theological formula which he believed would lead to a harmonious society by viewing it as an organic unity. He advocated overcoming social differentiation and hierarchy through co-operation between social classes which would transcend conflict: Synarchy, as opposed to anarchy.[1982]

Likewise, Lilian T Mowrer described synarchy as "the opposite of 'an-archy.'"

Marxism had not been the last attempt by banksters to combat Mutualism, nor would fascism be the only defense of the aristocrats against capitalism and Marxism. Synarchism was conceived as an antithesis to the anarchism that Saint-Yves and others feared was the most viable alternative being promoted in the working class.[1983]

Synarchism comes directly from the influences of Martinism and Strict Observance, which is also where the Illuminati developed from. Some important influences on, or thinkers in, synarchy, of which the public is aware, have been Thomas Stackhouse, Alexandre Saint-Yves d'Alveydre, Gerard Vincent Encausse "Papus," Francis Parker Yockey, Charles Ciroan, Dupont d'Ivry, José Antonio Urquiza, and Slvador Abascal, among others. These individuals had much influence. Papus, for instance, would become a very influential occultist. Invictus says,

> In his 1894 book Anarchie, Indolence and Synarchie, Papus spelled out an ambitious scheme to recruit all of the leaders of industry, commerce, finance, the military, and academia, to a single force, aimed at destroying the anarchist movement. Both Saint-Yves and Papus envisioned a global Synarchist empire, divided into five geographic areas: 1. the British Empire; 2. Euro-Africa; 3. Eurasia; 4. Pan-America; 5. Asia.[1984]

The concerns about synarchism mirror concerns about the Illuminati straight from the beginning. *Synarchy* means "ruler together," but explicitly refers to a government run behind-the-scenes by a totalitarian, secret, occult technocracy. Synarchy is the project of an internationalism of elites—bankers, technocrats, industrialists, aristocrats—, who "rule together" with minimal use of force, who believe

[1980] And in a way is like the combining of Cain and Seth
[1981] Livingstone
[1982] Invictus[1]
[1983] Whether the Bavarian Order of Illuminati and synarchists are affiliated in any way is yet to be determined. The synarchists were explicitly Christian, while the Bavarian Order was atheist. The synarchists are traditionalists, while Rothschild funded the demise of tradition. There is likely some rivalry in the upper eschelons, of which I am too far from the source to intelligently comment upon.
[1984] Invictus[1]

their project to be a return to the original form of utopian government— which was also practiced by the Knights Templar— found in the underground world of Agartha, and who are largely esotericists.[1985] *Synarchy* also refers more generally to a government run by secret societies, or a government run by collegiates or by *éminence grise* (behind-the-curtain decision-makers). Saint-Yves essentially envisioned a federal Europe governed by an alliance of the top scientists, financial and industrial powers, and elite mystics, who ruled in secret through a Judaeo-Christian deep state corporatocracy, a shadow government with three councils, one for academia, one for a judiciary, and another for commerce. The synarchist project involved an internationalism of elite interests, such as bankers, industrialists, technical and religious specialists, and etc. governing the world in secret.

Practical beliefs of the synarchists centered on conceptions of technocracy. *Technocracy* refers to a state administered by a government of technical experts or by technology itself (by way of algorithms, etc.). It can also mean control through *scientism*, demanding scientific criteria where inappropriate, or *credentalism*, the disregard for the opinions of those without pre-approval to form them. This may be a government composed of collegiates or others demonstrating merit in some other fashion, among other possibilities. However, it is often used to refer to the establishment of an aristocracy of technology, a class or even a potential caste of people who are empowered by technology to maintain a monopoly over the economy. This sort of thought was given life by thinkers such as Howard Scott and Thorstein Veblen.[1986] Another element of synarchism is corporatism. In "Charles Ciroan, father of Synarchism," for instance, Invictus writes that synarchism "can best be described as a pragmatic form of corporatism that relied on many market-driven strategies as well as a management approach known as Telesis, defined as an intelligent planning of the means to achieve a desired end."[1987]

The ideology of synarchism, with its home base in Tibet, was a leading influence in the Great Game. *The Great Game* was coined by Arthur Connolly, referring to both the tensions and the agreements between elites of the United Kingdom and Russia. As much as the Great Game was an alliance of forces, it also described a great risk to be taken, in helping one's opponent to gain influence as part of a general alliance. It was a game of *coopetition*, that is, of "cooperative competition," competition within the context of an overarching cooperation. Livingstone points to Halford Mackinder as having a major influence on the Great Game as well, as by detailing the importance of the powers of the sea and the powers of the land, saying "the battle between powers came increasingly to be seen as a confrontation between Britain as a sea power against Russia as a land power." He says "Mahan sought to show how maritime power determined the growth and prosperity of nations," and "insisted on the need for a coalition of maritime powers to contain any attempts on the part of Russia towards the open sea," and so "proposed a vast alliance of the maritime powers, which would include the United States, Great Britain, Germany, and Japan, with the Americans serving as the leaders of this new 'Holy Alliance.'" The split between maritime and land powers might be likened to a split between Germanic sea-fairers and Slavic horse-raiders. "Whereas the Romano-Germans conquered the oceans, the Slavs," who instead of Rome took after Greece, "seized the steppes on horseback," suggests Livingstone. Roman Catholic and Greek Orthodox disagreements seem to also be at play then. Livingstone says, "[a]lso known as the Tournament of Shadows in Russia, the Great Game refers to the strategic rivalry and conflict for supremacy in Central Asia [...]"[1988]Synarchy and the Great Game ultimately led to the development of globalization, the concerted efforts of international elites to maintain ruling class power

[1985] Though, some who promote synarchy are also secular atheists
[1986] Prior, technocracy included industrial democracy or Saint-Simonism, and even Platonic republicanism has been described as a form of technocracy
[1987] Invictus[2]
[1988] Livingstone

at home and to conquer the rest of the world, with China, perhaps, being the main force standing in the way of all-out Euro-Russian or Indo-European domination.

Elements of synarchism seem to have taken hold. Elite internationalism has evolved into globalism, and bodies such as the United Nations and the European Union have come to dominate world politics. The banking system and media have changed drastically. It appears also that the synarchists or related forces have been responsible for the decline of Mutualism (as well as science). It is apparently from synarchist and related outlooks that the movement for the European Union gained major sway, and was a major influence, also, on the United Nations and globalism at large.

Interestingly enough, the so-called *Sovereign Citizens* and *Freemen on the Land* also point to a struggle between powers of the land and those of the sea, suggesting that the law of the land is the common law, and that the law of the sea is corporate law.[1989] Whatever the case, perhaps coming from out of the Hanseatic League, in recent times, and in regard to contemporary struggles, these concepts do seem to provide some orientation. After all, Western corporations developed out of the factory system, wherein court factors would act as merchants in trading posts that served as markets, warehouses, and sometimes even *de facto* governments. The Great Game would involve much conflict between Russian and Western forces and areas of Central and Western Asia, including the Anglo-Afghan, Anglo-Persian, Anglo-Sikh, and Soviet-Afghan wars, the Tibetan wars, and Conflict with the Qing in China.[1990]

The Great Game used the Hegelian dialectic, which was itself arguably a progression of the Kabbalah, as with the Tree of Life, and Hermeticism, as with the *Caduceus*. By the outlook of elites, "good" and "evil" are false dichotomies that are resolved in a higher synthesis, often understood to be a union of the synthesizer with the Godhead. But they use this outlook as justification to go about their business of causing trouble. Their worldview might be summed up as *ordo ad chao*, or "order out of chaos." The idea behind the Great Game involves conflict for the sake of progress, with the understanding that tensions move the world society forward through resolutions. David Livingstone tells us that "[t]he Hegelian Dialectic is a false dilemma, a logical fallacy which presents two opposing choices, in such a way that they are made to appear to be the only available possibilities: such that, if one is true, the other must be false." He says further that "the most important political dialectic is the enduring contest between the "East" and the "West," which has played out since the late eighteenth century as the Great Game between Britain and Russia. This then evolved into the Cold War and the modern Clash of Civilizations, involving continued confrontation between the US and NATO against Russia and its aspiration for a Eurasian Empire." The ruling classes are united behind the scenes, and their "Great Game" is just that, a game between them. They send people to fight and die in real conflicts, and they work together to put on political theater to rile up the masses and to cause tensions in order to divide and conquer them. Wars are "war games," planned conflicts that work according to agreed upon rules,

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[1989] It does appear that corporate law originates from maritime sources. The origins of common law are a little less certain, but are generally traced through the Saxons, which may suggest a false dichotomy, as the Saxons were a sea-fairing people, though also had their origins in the Saka Scythians horse-raiders, who nonetheless were derived from the ancient Israelites, part of the larger Canaanite society that included the Phoenicians. However, the Hittites may have been a source for common law as well, themselves known as inland inhabitants of Anatolia. It would appear that the laws of land and sea are fairly common, as in to the effect of all people. Similarly, the Russians are not just Slavic people of the steppes, but are Slavs whose ruling class and culture was sourced from Vikings, the Rus. So the concept of the laws of the land and sea, on an international level, playing into national politics, may be unworkable when the nuts and bolts of things are worked out. People are so intertwined as to have been influenced by both the land and the sea.

[1990] Some of these conflicts in Central and Western Asia involved Turkic and Jat forces, often of a Muslim or Sikh persuasion, and much of the beginning operations involving reconnaissance took place in areas such as Balochistan and Kazakhstan

just as when a player sits down with a fellow across the table at the chess set, both set upon winning or, at the very least, learning something in the process of losing.

Did the *Anglo-Russian Convention* over Persia, Afghanistan, and Tibet end or continue the Great Game? At the Convention, the English and Russians agreed to focus on opposing the German Empire, which was potentially going to be getting involved in the Great Game conflicts. Tibet was understood to be neutral territory between the English and Russians, while England took Afghanistan and Russia took Central Asia as their agreed upon spheres of influence. More than likely the Great Game was an agreement by especially the English and Russians to collude over the control of Asia. Overall, Edward Ingram says that the English lost the Great Game, suggesting it was an attempt by them to have their way on the world. This is probably, at least partially, true. The Concert of Europe would be disrupted by the World Wars, arguably reconvened as the League of Nations and then the United Nations, while the Great Game would continue, being revived especially in the form of the New Great Game conflicts in Afghanistan and the Persian Gulf. Interestingly enough, international organizations of this sort would develop an idealist conception of the state, known as the *Declarative Theory*, established at the Montevideo Convention, which says that "the political existence of the state is independent of recognition by other states." This definition differs greatly from that employed in sociology and political realism, such as in Max Weber's definition of the state as a territorial monopoly on the legitimate use of force.

Synarchy vs. Anarchy

When words cannot sort things out, actions are left to do so. But unregulated violence has been found socially to be a public nuisance. As such, conflicts between people in many societies have been regulated, such that one must follow agonistic rules.[1991] Agonism is Nature's way of settling disputes among members of the same species regarding the use of scarce resources, such as territory and mates, and it may even be an appeal made to God for righteous judgement. Humans are not freed from this dynamic. However, humans have learned to direct their agonism differently, at least since the time of the Stone Age. Most people, for instance, do not regularly engage in threatening, violent, or submissive behavior outright, but instead in a more cloaked fashion, such as by making an offer, haggling, and selling in the market or by making a proposal, debating or amending the proposal, and accepting it in an assembly.

These two forms of cooperation, markets and democratic assemblies, while cooperative, nonetheless contain elements of agonism in them. To make an offer or a proposal is certainly a signal that one wishes to wield one's power, and may be seen, *albeit* by way of contortion, as a threatening act. To haggle over a price or to debate a proposal is certainly conflictarian to some extent, and so might likewise be interpretable as a stand-in for violence. And making a sale or accepting a proposal might be understood to be submitting one's property or initiative to another. In this way, cooperation is not different from agonism. However, it certainly has its own qualities that set it apart as, if not something distinct on its own, a distinctly more evolved, better-developed level of agonism. If agonism's goal is to provide an impartial court, within which cleromancy may take place, and wherein mortal violence might be reduced, and eugenics or social Darwinism encouraged, markets and democracy are the highest form of agonism yet devised. Market exchanges and deliberative assemblies have replaced brute

[1991] This being the case, judges are required, but all human judges are biased and play favorites. As such, the ultimate judge has been considered to be none other than God or Nature, that which is a Higher Power than any individual, and which is the reason for the existence of all individuals. Regulated violence, then, becomes, like some sentimental acts of gambling, an act of *cleromancy*, of summoning the judgement of the Higher Power upon the conflicting parties to decide upon the outcome, of accessing the Will of God or Nature.

violence, but they have not replace agonism, merely having given it new form. Mutualism is the most advanced and thorough use of markets and deliberation.

Mutualism, firmly rooted in mutuality, could not be co-opted by the ruling class. This was a problem, and one which the rulers agreed upon. Thus, the synarchy was established as a means to combat what could not be co-opted. The war between co-option and co-operation had officially begun. Synarchism was a reaction against the rise of mutualism in specific, the cooperativism of which posed a challenge to the co-optivism of the synarchists. The mutualists could not be co-opted, as their entire ideology revolved around direct governance and shared control, so, in the opinion of the synarchists, these anarchists had to go.

Synarchy is a united force of international finance, aristocrats, technologists, industrialists, and international corporations against anarchism, which itself finds its home in Mutualism, a united force of internationally-assembled industrial workers, tradesmen, and farmers. Mutualism and its influence had become a major threat to the power of the elites. In many respects, the war between synarchists and Mutualists has a longer history than would be expected. It was the cultural ancestors of the Mutualists— the Free Spirit, Stedinger, Waldensians, Lollards, Hussites, etc.— whom the Crusades were waged against by the Holy Orders, such as the Knights Templar (whom the synarchists explicitly identify with); and it was the Mutualists and their fellow travelers in the Knights of Labor and other unions who struck out against the tycoons and robber barons of the Gilded Age (whom would involve themselves in synarchism and related goals).[1992]

Despite being ultimately at odds, however, the synarchists had some commonalities with the anarchists. Speaking of them in terms of *Decadence*— the artistic *milieu* associated with synarchists along with Symbolism, Aestheticism, and etc.— David Weir, in "Decadent Anarchism, Anarchistic Decadence: Contradictory Cultures, Complementary Politics," writes that the "Decadents and anarchists moved in some of the same cultural circles in the late nineteenth and early twentieth centuries,"[1993] naming Octave Mirbeau and Oscar Wilde as examples. Octave Mirbeau, in particular, was an early Decadent who outwardly supported anarchism, but who is considered to have experienced molestation as a child under the care of Jesuit authorities and who involved themes of sexual abuse, without explicit condemnation and with great pessimism, in his novels *Abbot Jules* and *The Torture Garden*. Weir, after name-dropping Mirbeau, says,

> Decadents and anarchists shared a sense of discontent with the liberal, bourgeois modernity [...] but the two groups expressed their discontent in radically different, but complementary, ways. Ideologically, anarchists conceive of themselves as living at the end of an era, with anarchism itself as the means of renewal. Decadents, likewise, regard history as a form of decline, but see themselves not as agents of renewal but as evidence for the very decadence they decry. This kind of self-loathing leads Decadents to identify themselves with the declining aristocracy, whereas anarchists put their hope in an ascendant proletariat.[1994]

Weir writes that both groups opposed the bourgeoisie, and that "both groups imagine themselves as 'internationalist' (the decadents are really trans-nationalists and the anarchist anti-nationalists, but both groups are basically anti-statist). But these ideological overlaps are not always reflected in the kind

[1992] However, if it is true that the Knights Templar was submerged into Freemasonry or Rosicrucianism, then it might be that the synarchists and proto-Mutualists took harbor together from other established forces at other times. The proto-Mutualists went underground when the guilds were outlawed, while the Holy Orders went underground separately but for similar reasons (challenging the role of established authorities).
[1993] Weir
[1994] Weir

of culture each group espouses."[1995] Naming Huysmans,[1996] the evil misopantheist, explicity, he says that "artists and writers identified with Decadence" would "treat the aesthetic concept of artistic autonomy as cognate with the anarchist principle of political autonomy," but would find favor "outside the realm of anarchist circles, while anarchist culture tends toward the ephemeral and vernacular."[1997] Clearly, then, Decadents were only pretenders, or posers, when it came to the world of anarchism. He says that this divergence demonstrates

> the class-consciousness of each group, with the Decadents cultivating a type of elite, rarified culture that the bourgeoisie cannot appreciate, and the anarchists promoting forms of popular culture beneath the interests of the bourgeois audience they despise. Despite these differences, the complementary nature of Decadence and anarchism resulted in a certain transformation of anarchistic political values into decadent aesthetic expression.[1998]

In other words, the synarchists, owing to purely aesthetic similarities to anarchism—such as an opposition to the bourgeois establishment and environmental abuse and a taste for rebellion—, embraced it and infiltrated it. This would later develop into the myriad forms of neo-anarchism, as explored later on.

The major "political" difference between the synarchists and the Mutualists is—like the difference between the Mutualists and the capitalists—of where authority would find its seat. Synarchists would have authority emanate from the seat of a corporate technocracy, while Mutualists would have authority emanate from contractual agreement. But this difference stems from something more. While the synarchists tend toward a certain degree of traditionalism—while maintaining some futurism about them— and criminal law, the Mutualists tend toward free thought and civil society. Mutualists truly believe that the common human being has the best capacity to make decisions that are beneficial to them, and that, allowing them the freedom and responsibility, and by abolishing their ignorance, they can develop the richness of their own character, and, in the process, take part in the march of evolution. Synarchists are not as inclined to believe in the potential of the common person, under conditions of freedom, to "level out," and so are dismissive of the egalitarian spirit behind Mutualism. Instead, synarchists maintain that a technocratic aristocracy is needed to rule behind the curtain, as beneficient philosopher kings. And many of them, genuine humanitarians perhaps, may really mean well.

The Mutualists and their fellow travelers, sharing in many of the same lodges as the would-be synarchs, were not unfamiliar with the early attempts to form technocracies. In fact, some of them even engaged the project themselves, as with Stephen Pearl Andrews and his "pantarchy" project, essentially a voluntaryist technocracy. However, the more consistent or determined among them may have dismissed such attempts altogether. Mikhail Bakunin, even, asks us to

> Suppose a learned academy, composed of the most illustrious representatives of science; suppose this academy charged with legislation for and the organization of society, and that, inspired only by the purest love of truth, it frames none but laws in absolute harmony with the latest discoveries of science. Well, I maintain, for my part, that such legislation and such organization would be a monstrosity, and that for two reasons: first, that human science is always and necessarily imperfect, and that, comparing what it has discovered with what remains to be discovered, we may say that it is still in its cradle. [...]

[1995] Weir
[1996] As well as Pater, Mallarmé, Moreau, and Beardsley
[1997] Weir
[1998] Weir

> The second reason is this: a society which should obey legislation emanating from a scientific academy, not because it understood itself the rational character of this legislation (in which case the existence of the academy would become useless), but because this legislation, emanating from the academy, was imposed in the name of a science which it venerated without comprehending - such a society would be a society, not of men, but of brutes. [...] It would surely and rapidly descend to the lowest stage of idiocy.

Bakunin is making no small point here. Civil society and democratic process really do depend upon a free thinking society of generalists. A democratic society cannot function wherein authority is given to a small number of people in the society, and in which the individual cannot make an impact without certification from this class of people. He continues...

> But there is still a third reason which would render such a government impossible - namely that a scientific academy invested with a sovereignty, so to speak, absolute, even if it were composed of the most illustrious men, would infallibly and soon end in its own moral and intellectual corruption. [...]
>
> It is the characteristic of privilege and of every privileged position to kill the mind and heart of men. The privileged man, whether politically or economically, is a man depraved in mind and heart.

When in a position of authority, manipulation toward the more arbitrary ends sought by the authority becomes more feasible. Authority will establish conditions to suit its own interests. Bakunin says

> A scientific body to which had been confided the government of society would soon end by devoting itself no longer to science at all, but to quite another affair; and that affair, as in the case of all established powers, would be its own eternal perpetuation by rendering the society confided to its care ever more stupid and consequently more in need of its government and direction.
>
> But that which is true of scientific academies is also true of all constituent and legislative assemblies, even those chosen by universal suffrage. In the latter case they may renew their composition, it is true, but this does not prevent the formation in a few years' time of a body of politicians, privileged in fact though not in law, who, devoting themselves exclusively to the direction of the public affairs of a country, finally form a sort of political aristocracy or oligarchy. Witness the United States of America and Switzerland.

Bakunin clarified his position rather well:

> Does it follow that I reject all authority? Far from me such a thought. In the matter of boots, I refer to the authority of the bootmaker; concerning houses, canals, or railroads, I consult that of the architect or engineer. For such or such special knowledge I apply to such or such a savant. But I allow neither the bootmaker nor the architect nor the savant to impose his authority upon me. I listen to them freely and with all the respect merited by their intelligence, their character, their knowledge, reserving always my incontestable right of criticism censure. I do not content myself with consulting authority in any special branch; I consult several; I compare their opinions, and choose that which seems to me the soundest. But I recognize no infallible authority, even in special questions; consequently, whatever respect I may have for the honesty and the sincerity of such or such an individual, I have no absolute faith in any person. Such a faith would be fatal to my reason, to my liberty, and even to the success of my undertakings; it would immediately transform me into a stupid slave, an instrument of the will and interests of others.

> [...]
>
> I bow before the authority of special men because it is imposed upon me by my own reason. I am conscious of my inability to grasp, in all its details and positive developments, any very large portion of human knowledge. The greatest intelligence would not be equal to a comprehension of the whole.

I think his point right here is very important, and it covers the pantheist epistemology quite well. Human beings are mortals, not God. Bakunin, sometimes described in terms such as *materialist mystic* is truly a free thinker in a very important sense, and doesn't succumb to scientism or credentialism. He's not superstitious, but neither does he worship the "god of science," perhaps having familiarized himself with the "problem of induction" pointed out by Pyrrho and the zetetic skeptics. He suggests that

> for science as well as for industry, the necessity of the division and association of labor. I receive and I give - such is human life. Each directs and is directed in his turn. Therefore there is no fixed and constant authority, but a continual exchange of mutual, temporary, and, above all, voluntary authority and subordination.
>
> This same reason forbids me, then, to recognize a fixed, constant, and universal authority, because there is no universal man, no man capable of grasping in that wealth of detail, without which the application of science to life is impossible, all the sciences, all the branches of social life.

Everyone is a relative authority to someone or in some situation. Everyone knows something someone else does not. That's just an inevitable part of being human. When we listen to each other, allow each other to give direction, buy each other's products, or etc. we are giving and recognizing authority in one another. But this obviously differs from the authority of, say, a monarch or a boss. Nonetheless, Bakunin says,

> if such universality could ever be realized in a single man, and if be wished to take advantage thereof to impose his authority upon us, it would be necessary to drive this man out of society, because his authority would inevitably reduce all the others to slavery and imbecility. I do not think that society ought to maltreat men of genius as it has done hitherto; but neither do I think it should indulge them too far, still less accord them any privileges or exclusive rights whatsoever; and that for three reasons: first, because it would often mistake a charlatan for a man of genius; second, because, through such a system of privileges, it might transform into a charlatan even a real man of genius, demoralize him, and degrade him; and, finally, because it would establish a master over itself.

It's apparent that Bakunin is not a supporter of technocratic efforts such as synarchism, himself having had taken after the anarchism of Pierre-Joseph Proudhon. He, in fact, felt that such efforts would lead to devolution. Such devolution would benefit technocrat, by creating a clear line of distinction, by which the lines of a new caste system could be developed. Bakunin says, in "What is Authority?" that

> We recognize [...] the absolute authority of science, because the sole object of science is the mental reproduction, as well-considered and systematic as possible, of the natural laws inherent in the material, intellectual, and moral life of both the physical and the social worlds, these two worlds constituting, in fact, but one and the same natural world. Outside of this only legitimate authority, legitimate because rational and in harmony with human liberty, we declare all other authorities false, arbitrary and fatal.

> We recognize the absolute authority of science, but we reject the infallibility and universality of the savant. [...] Therefore, in recognizing absolute science as the only absolute authority, we in no way compromise our liberty.
>
> I mean by the words "absolute science," which would reproduce ideally, to its fullest extent and in all its infinite detail, the universe, the system or coordination of all the natural laws manifested by the incessant development of the world. It is evident that such a science, the sublime object of all the efforts of the human mind, will never be fully and absolutely realized. [...]
>
> But, while rejecting the absolute, universal, and infallible authority of men of science, we willingly bow before the respectable, although relative, quite temporary, and very restricted authority of the representatives of special sciences, asking nothing better than to consult them by turns, and very grateful for such precious information as they may extend to us, on condition of their willingness to receive from us on occasions when, and concerning matters about which, we are more learned than they. In general, we ask nothing better than to see men endowed with great knowledge, great experience, great minds, and, above all, great hearts, exercise over us a natural and legitimate influence, freely accepted, and never imposed in the name of any official authority whatsoever, celestial or terrestrial. We accept all natural authorities and all influences of fact, but none of right; for every authority or every influence of right, officially imposed as such, becoming directly an oppression and a falsehood, would inevitably impose upon us, as I believe I have sufficiently shown, slavery and absurdity.[1999]

The position of the Mutualists is much more closely-related to the Radical Enlightenment thought of Mikhail Bakunin than to the traditionalist futurism of a postmodern technocratic corporatocracy, as the synarchists would have.

Conspiracy Theories

There are many conspiracy "theories" in our day and age, some of them more grounded than others, these others oftentimes not even qualifying as hypotheses. Perhaps the most persistent of these conspiracy theories involves the Rothschilds, Freemasonry, and the Bavarian Order of the Illuminati, considered to be Luciferians by one source or another. Such conspiracies often point to secret societies and religious orders such as the Freemasons and Jesuits, and sometimes elites among ethnic groups such as the Jews or Druze, as co-conspirators, along with movements like globalism, Zionism, technocracy, international corporatism, Malthusianism, neoliberalism, and Marxism at-large. Is there any truth to any of this?

Conspiracy theories have existed for a very long time. In the Middle Ages conspiracy theories often involved mischievous Jews— existent or not, who can tell?—who, like the *Thugees* of the East,[2000] were blamed for poisoning wells, performing ritual tortures or sacrifices, abducting women and children, taking on false identities (such as those of their victims), and other such acts. These claims are generally disregarded by mainstream historians today. But the rumors of such behaviors would spawn much suspicion on behalf of non-Jews. This— along with concerns about Jews' place in the economy as usurers, tax collectors, and speculators; suspicion from pagans and Gnostics about being forced to worship the Hebrew God that may have been associated with the Demiurge— would lead eventually to the Rhineland Massacres.

[1999] Bakunin[3]

[2000] Criminals who take on the identity of those whom they rob and kill

The modern Illuminati conspiracy idea begins with John Robison and his *Proofs of a Conspiracy* and Augustin Barruel's *Memoirs Illustrating the History of Jacobinism*. These two works were oddly being authored around the same time in different parts of Europe, and both coincided in pointing to an Illuminati conspiracy. They were either products of a conspiracy themselves or examples of "multiple discovery."

Thomas Jefferson had spoken highly of Adam Weishaupt of the Bavarian Order of the Illuminati, and this attitude may have led opposition in his direction, some associating him with the efforts of the Illuminati. Jefferson says, in "From Thomas Jefferson to Bishop James Madison, 31 January 1800,"

> The tranquility of our consciences is not troubled by the reproach of aiming at the ruin or overthrow of states or thrones. As Weishaupt lived under the tyranny of a despot and priests, he knew that caution was necessary even in spreading information, and the principles of pure morality. He proposed therefore to lead the Free Masons to adopt this object and to make the objects of their institution the diffusion of science and virtue. He proposed to initiate new members into his body by gradations proportioned to his fears of the thunderbolts of tyranny.[2001]

And,

> This has given an air of mystery to his views, was the foundation of his banishment, the subversion of the Masonic order, and is the colour for the ravings against him of Robinson, Barruel & Morse, whose real fears are that the craft would be endangered by the spreading of information, reason, and natural morality among men.[2002]

Jefferson iterates, "[i]f Weishaupt had written here, where no secrecy is necessary in our endeavors to render men wise and virtuous, he would not have thought of any secret machinery for that purpose." George Washington was convinced that the interests of the Illuminati were spread in the United States. He says, in "George Washington to Washington, D.C., Commissioners, October 27, 1798," that

> It is not my intention to doubt that the doctrine of the Illuminati and the principles of Jacobinism had not spread in the United States. On the contrary, no one is more satisfied of this fact than I am. The idea that I meant to convey, was, that I did not believe that the Lodges of Free Masons in this Country had, as Societies, endeavoured to propagate the diabolical tenets of the first, or pernicious principles of the latter (if they are susceptible of separation). That Individuals of them may have done it, or that the founder, or instrument employed to found, the Democratic Societies in the United States, may have had these objects; and actually had a separation of the People from their Government in view, is too evident to be questioned.[2003]

Eventually, Jefferson himself would face accusations of Illuminati activity. One article, "Did an Illuminati Conspiracy Theory Help Elect Thomas Jefferson?" by Colin Dickey, suggests that Timothy Dwight "delivered a sermon at his college titled, The Duty of Americans at the Present Crisis. The present crisis, he explained, was a new and terrifying threat to the young democracy: the Illuminati."

> Dwight, a Federalist, was hardly alone. Among the others sounding the alarm on the Illuminati were other well-known Federalists [...] Jebidiah Morse's text, in turn, received supportive letters from both George Washington and former chief justice and governor of New York John Jay for his efforts in bringing light to the subject.

[2001] Jefferson
[2002] Jefferson
[2003] Washington

> Morse, the Dwight brothers, and their allies were soon mobilizing opposition against Republican candidate Thomas Jefferson, calling him the candidate of none other than the Illuminati. But they couldn't have anticipated what came next: Their conspiracy theory, once unleashed in the world, was turned back on them, upending the 1800 election and demonstrating the unique vulnerability of American democracy to conspiracy theories—especially during times of pitched cultural and ideological warfare.[2004]

Secret Societies such as the Illuminati would not cease to be a public concern. Concerns about the ties of politicians to Freemasonry, for instance, would fuel the first third-party ever established in the nation, the Anti-Masonic Party. This is not unreasonable, perhaps, considering that the headquarters of the American revolutionaries was the St. Andrews Lodge of Freemasonry, and that the leader of the Boston revolutionaries was none other than Joseph Warren, the Grand Master of the St. Andrews Lodge. The Illuminati had grown out of what would become Martinism—the Strict Observance—, which would produce the later synarchism of Saint-Yves, an explicitly anti-anarchist project in favor of establishing shadow governments controlled by a secret technocracy advised by mystics.

The Bavarian Order of Illuminati also crosses tracks with a pantheist, however, important to the Radical Enlightenment as a whole. Jonathan Israel says that "the Illuminati kept their core doctrines, or 'highest mysteries,' hidden even from the lower grades of their own membership," and that "these secret concepts were merely [...] Weishaupt's egalitarian and materialist philosophy." "Contemporary observers," Israel says, complained that the "highest grades of the order" had been "a clandestine vehicle" for Spinozism, or that the "highest mysteries" had, "at any rate concepts based on the Spinozistic Grundsätze (basic principles): that everything that exists is matter, that God and the universe are the same, and that all organized religion is a political deception devised by ambitious men. Conservative detractors," says Israel, "depicted these societies in a shrill, virulently hostile fashion, but the documents they published were authentic, and [the] basic philosophical concept of Weishaupt and other leaders of the Illuminaten was not inaccurate."[2005]

Israel is quick to associate the Illuminati with the Radical Enlightenment, due to their Spinozism. Nonetheless, he does not include other revolutionary socialists, particularly Marxism, which he associates with Romantic Counter-Enlightenment, authoritarian populism, and proto-postmodernism. Considering the revolutionary socialist nature of the Illuminati, it seems odd that Israel leaves room for the Illuminati but not Marxism. However, Israel seems to consider Marxism a special case of anti-Enlightenment because of its emphasis on historical materialism, which he feels downplays the agency allotted by enlightened deliberation, a key feature of the Enlightenment and its promises. That Proudhon and the Mutualists belong to the Radical Enlightenment has already been well-established. The Radical Enlightenment might, in fact, owe its existence to Mutualism, and not the other way around.

What did the original libertarian thinkers have to say about all of this?

If Mutualists and anarchists such as Pierre Proudhon, Mikhail Bakunin, Benjamin Tucker, or Lysander Spooner are to be taken seriously, then we need to separate the wheat from the chaff. Within the works of these thinkers one finds fingers pointed to the Rothschilds, Freemason affiliations, praise for Lucifer,[2006] social Darwinism and eugenics, and socialism, among other fears of the public.[2007] But they

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[2004] Dickey

[2005] Israel[1], 73

[2006] It must be remembered that religious dissenters and irreligious free thinkers, alike, have been labeled *Luciferian*; including the Waldensians— which have served as an inspiration for basically Anabaptist and

themselves were conspiracy theorists, not dupes, proponents of the conspiracy, or co-conspirators. Nonetheless, because of their affiliations, conspiracy theories may at times mention radicals and socialists as a part of the Illuminati plot. How far this is, itself, an Illuminati plot is only up for conjecture.

Proudhon, a misotheist Freemason who praised Lucifer and declared that God was evil, was known to have been "anti-Semitic," Anglophobic, and, like Bakunin (an atheist Freemason who praised Satan), opposed Rothschild and Marx. Rothschild had been a part of the wave of Court Jews that had led to what was referred to as *the Jewish problem*. Ushering in the rise of capitalism, and working with industrious Protestants and modernizing Catholics to oppose monarchic and ecclesiastic rule, Court Jews had risen to a prominent position in society, wherein they could indebt even nobles and royals among the gentile or Samaritan population. Forbidden by the Church from owning land and from participation in guilds, they occupied themselves as merchants and financiers, and even slavers, often becoming quite wealthy. Much of the Christian population of Europe, as well as any remaining pagans, grew weary of Jews' place in European society as slavers, tax collectors, and usurers. Karl Marx was suspected by Bakunin, you might recall, to have been involved in a conspiracy with Rothschild, perhaps the most notable of Jewish financiers. But Bakunin was not alone in his conspiracy theorizing. On a very similar note, the American individualist anarchist, Lysander Spooner, suggests that

> The Rothschilds, and that class of money-lenders of whom they are the representatives and agents,—men who never think of lending a shilling to their next-door neighbors, for purposes of honest industry, unless upon the most ample security, and at the highest rate of interest,—stand ready, at all times, to lend money in unlimited amounts to those robbers and murderers, who call themselves governments, to be expended in shooting down those who do not submit quietly to being robbed and enslaved.
>
> [...]
>
> When these great lenders of blood-money, like the Rothschilds, have loaned vast sums in this way, for purposes of murder, to an emperor or a king, they sell out the bonds taken by them, in small amounts, to anybody, and everybody, who are disposed to buy them at satisfactory prices, to hold as investments. They (the Rothschilds) thus soon get back their money, with great profits; and are now ready to lend money in the same way again to any other robber and murderer, called an emperor or a king, who, they think, is likely to be successful in his robberies and murders, and able to pay a good price for the money necessary to carry them on.
>
> This business of lending blood-money is one of the most thoroughly sordid, cold-blooded and criminal that was ever carried on, to any considerable extent, amongst human beings. It is like lending money to slave-traders, or to common robbers and pirates, to be repaid out of their plunder. And the men who loan money to governments, so called, for the purpose of enabling the latter to rob, enslave, and murder their people, are among the greatest villains that the world has ever seen. And they as much deserve to be hunted and killed (if they cannot otherwise be got rid of) as any slave-traders, robbers, or pirates that ever lived.[2008]

Protestant religions from Mennonites to Baptists— and free thinkers, whose Enlightenment was generally associated with the light of Lucifer, the Lightbearer.

[2007] The labor movement has long been associated with Freemasonry, and has long used Freemasonic imagery

[2008] Spooner[1], 47

Spooner believed that the banking class, such as the Rothschilds, controlled governments financially, and that the government of the United States was effectively a secret government. He says, "[t]he secret ballot makes a secret government; and a secret government is a secret band of robbers and murderers." By his logic,

> As all voting is secret, (by secret ballot,) and as all secret governments are necessarily only secret bands of robbers, tyrants, and murderers, the general fact that our government is practically carried on by means of such voting, only proves that there is among us a secret band of robbers, tyrants and murderers, whose purpose is to rob, enslave, and, so far as necessary to accomplish their purposes, murder, the rest of the people.[2009]

He says,

> The proceedings of those robbers and murderers, who call themselves "the government," are directly the opposite of [...] the single highwayman.
>
> In the first place, they do not, like him, make themselves individually known; or, consequently, take upon themselves personally the responsibility of their acts. On the contrary, they secretly (by secret ballot) designate some one of their number to commit the robbery in their behalf, while they keep themselves practically concealed.[2010]

And,

> it is obvious that the only visible, tangible government we have is made up of these professed agents or representatives of a secret band of robbers and murderers, who, to cover up, or gloss over, their robberies and murders, have taken to themselves the title of "the people of the United States;" and who, on the pretence of being "the people of the United States," assert their right to subject to their dominion, and to control and dispose of at their pleasure, all property and persons found in the United States.[2011]

It may be for similar reasons that Benjamin Tucker suggests that all governments, and also churches, are conspiracies. Tucker says,

> As for States and Churches, I think [...] that they are conspiracies. Not that I fail to realize [...] that there are many good men in both whose intent is not at all to oppress or aggress. Doubtless there are many good and earnest priests whose sole aim is to teach religious truth as they see it, and elevate human life, but has [it not been] conclusively shown that the real power of control in the Church is always vested in an unscrupulous machine? That the State originated in aggression Herbert Spencer has proved. If it now pretends to exist for purposes of defence, it is because the advance of sociology has made such a pretense necessary to its preservation. Mistaking this pretense for reality, many good men enlist in the work of the State. But the fact remains that the State exists mainly to do the will of capital and secure it all the privileges it demands, and I cannot see that the combinations of capitalists who employ lobbyists to buy legislators deserve any milder title than "conspirators," or that the term "conspiracy" inaccurately expresses the nature of their machine, the State.[2012]

[2009] Spooner[1], 17
[2010]Spooner[1], 20
[2011] Spooner[1], 33
[2012] Tucker[1], 39

This is not far from the popular quote from Mikhail Bakunin, that "[i]n every State, the government is nothing but a permanent conspiracy on the part of the minority against the majority, which it enslaves and fleeces."[2013] Likewise, Prouhon says that, "through the finances [the Government] defrays the cost of this vast conspiracy [of capitalists, Church, and State] at the expense of workers."[2014]

As found in *Dear Tucker: The Letters from John Henry Mackay to Benjamin R. Tucker*, his friend John Henry Mackay, a German follower of American individualism, expressed concerns that his legal troubles were caused by Jews working in collusion with one another. Suggesting that Kasanowski had gotten hold of the rights to his book by way of fraud, he says that

> All my friends here are wild on the man and his infamous behavings toward me—except my attorney! He, a Jew too, behaves in a way, that cannot be understood![2015]

He says, "[i]n any case: it is a horrific fraud against me, and all the Jews on the other side are a compact" before the editor here has placed a question mark and a dash, the rest of the text unfinished, seemingly censored. Walther Heinreich, writing after Mackay's death to Tucker, mentions also a "French newspaper, full of lies; written as it seems by some mad revengeful Jew," and that "newspapers of all lands now contain nothing but lies." Nonetheless, Hubert Kennedy included an interview by Hermann Bahr to "counteract any impression of anti-semitism" that might be given by Mackay's "momentary bitterness against his Jewish legal opponents in 1928."[2016] Unfortunately, McKay himself would secretly participate in the *fin de siècle*.

Anarchists are not alone in their concerns about Jewish collusion. Today, Kevin MacDonald, in many works, but among them "The 'Default Hypothesis' Fails to Explain Jewish Influence," argues strongly that Jews are ethnocentric. This is demonstrated, he suggests, by their rates of intramarrying, their fraternalizing specifically with other Jews, their joint interests in combating "anti-Semitism," the presence of expressed Jewish pride, the rearing of mixed children to identify as Jewish, control of education, and so on. He, of course, suggests that this is not the case of all Jews, but that enough of the Jewish population participates in these things so as to make clear that they are non-random results.[2017] Kevin ultimately makes the case in this work that IQ levels and urban concentration is not enough to explain the influence of Jews over non-Jews, implying instead that the difference is made up through ethno-religious solidarity. He points out that the West has a long-established tradition of assimilating incomers, a tradition that has been resisted by Jews.[2018] It must be remembered, in the context of what Kevin is saying, that the radicals, perhaps beginning with John Toland, also supported the assimilation of the Jews, and that Bruno Bauer understood complete assimilation of the Jews into the nations of the West as a solution to "the Jewish question." In *The Jewish Question*, Bauer had argued that Jews could only achieve political emancipation if they would relinquish their ethnocentric religious convictions, because a modern society would not recognize religious identity. Karl Marx replied with "On the Jewish Question," in which he criticizes Bauer. In it, however, Marx himself expresses views that may be considered to have negative connotations toward Jews, such as that Jews worship money and are hucksters with financial power who had brought about capitalism. He said that "[a]n organization of

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[2013] Source unknown, popular quote
[2014] Proudhon[1], 551
[2015] Mackay
[2016] Mackay
[2017] Secular Jews, in particular, are more likely to fraternalize with and intermarry with non-Jews than are religious Jews. However, intermarriage and fraternalizing does occur much more frequently, he observes, between religious Jews and high-status Anglo-Saxons than with others.
[2018] See MacDonald (This article was "censored," "cancelled," or "deplatformed" for political incorrectness by the publisher by way of forceful retraction)

society which would abolish the preconditions for huckstering, and therefore the possibility of huckstering, would make the Jew impossible," and that

> The Jew [...] has acquired financial power, but also [...], through him and also apart from him, money has become a world power and the practical Jewish spirit has become the practical spirit of the Christian nations. The Jews have emancipated themselves insofar as the Christians have become Jews [...] Money is the jealous god of Israel, in face of which no other god may exist. Money degrades all the gods of man— and turns them into commodities [...] The bill of exchange is the real god of the Jew. His god is only an illusory bill of exchange.

Marx is often considered himself to have been "anti-Semitic," and indeed wrote a scathing attach on Jews, though he stopped criticizing Jews when it became apparent to him that both socialists (on the "Left") and monarchists (on the "Right") were growing in their "anti-Semitism." Shlomo Sand, another Jew, wrote a book called *The Invention of the Jewish People* that treats being a Jew as a social construct rather than having a foundation in race, suggesting that the home of Ashkenzi Jews is in Khazaria. Another of his works is called *How I Stopped Being a Jew*, though he does not appear to have fully abandoned Jewish identity. There is quite a large list of Jews who are themselves critical of Jews; on the far end of the conspiratorial thinking can be found "anti-Semitic" Jewish thinkers such as "Brother Nathaniel" and Henry Makow. Others include Gilad Atzmon, a Jew who is tackling Jewish identity politics, and Israel Shamir, an opponent of Jewish control. The question is, though, do Jews need "anti-Semitism" to exist in order to stoke the populace into "Flower Wars" that ultimately benefit the rulers? While there is plenty of damning evidence against Jews, this evidence is largely but not entirely coming from Counter-Enlightenment sources. This being the case, while society must move beyond capitalism and resist Marxism—both largely Jewish in orientation— it must do so without allowing synarchy to increase its power through tactics of divide and rule or polarize and pillarize.

Despite the concerns that the anarchists had about the Jews, Rothschilds, Marxism, and upper class conspiracies, they did share similarities with these elites in other respects, which explains a natural confusion of one for the other in the minds of Christian conservatives in the United States. The mutualists or proto-Mutualists of the lower class would find their origins attached to the *illuminati* and Luciferian heresies of the Free Spirit and the Stedinger (both pre-dating the aristocratic socialism of Wieshaupt's Bavarian Order of the Illuminati), as well as other loosely associated groups such as the Waldensians, Lollards, and etc. Later Mutualists and anarchists, such as Moses Harman, have put out or worked on publications with titles such as *Eugenics* and *Lucifer the Lightbearer*. Contemporary Mutualists also share an interest in the Levellers and the True Levellers (or Diggers), who have been, at times, associated with the origins of Freemasonry. And they are much concerned with the structure of finance. Further, while globalism did not exist in Proudhon's time, at least not as it does today, Proudhon and the libertarian socialists had been the early voices of internationalism, stressing the need of workers to organize republics across national boundaries. In these respects and more, there are certainly similarities between the anarchists and the purported Illuminati conspirators (Rothschild and Marx). These commonalities may point to an interesting situation in which anarchists and the Illuminati represent rival factions of elites and counter-elites from different classes, perhaps guided by the same impulses in Freemasonry. So, when Christian conservatives go on about a Luciferian *illuminati* socialist conspiracy it does not sound like the most terrible of enemies to many revolutionary socialists, and may even sound completely contorted. After all, the labor movement at large has always been associated with Freemasonry, and the Bavarian Order of the Illuminati may have had similar goals to the early revolutionary socialists involved in the Conspiracy of Equals or with later figures such as Blanqui and his followers the Blanquists. Nonetheless, Mutualism does not share the goal of world

government and does not represent the interests of a Platonic elite of would-be "philosopher kings." Mutualism is not *authoritarian* socialism, but *libertarian*. Therein lies the difference.

Postmodernism

Thanks to the Radical Counter-Enlightenment, the demands of the Radical Enlightenment— the end of privilege and the practice of democratic republicanism— had had to wait for another day. Even the new oligarchic republicanism of the Moderate Enlightenment had to defend itself in its new victories from the Radical Enlightenment and both wings of the Counter-Enlightenment. The Counter-Enlightenments had continued to conspire to take the power back for their class, the aristocracy, while the Radical Enlightenment continued to push further in modernization.

The Enlightenment and Counter-Enlightenment factions, after the success of the Moderate Enlightenment and its bringing about of modernity, would later be found in the modern (not to be confused for modern*ist*) art world, where they are perhaps the most studied.[2019] As aristocratic as that endeavor is, it is an unfortunate necessity to understanding the aristocratic forces of the Radical Counter-Enlightenment.

The Radical Counter-Enlightenment had name-stolen *modern* for use in its projects, which became known as *Modernist*, but then decided that was not enough. After having used Modernism to distract the following of modernism, the Radical Counter-Enlightenment went about deconstructing its own strawman[2020] of modernity, Modernism. The author from the Basics of Philosophy says that

> By the time Modernism had become so institutionalized and mainstream that it was considered "post avant-garde", indicating that it had lost its power as a revolutionary movement, it generated in turn its own reaction, known as Post-Modernism, which was both a response to Modernism and a rediscovery of the value of older forms of art.[2021]

Having done its hatchet job on the Radical Enlightenment, by redirecting its efforts toward the Moderate Enlightenment (which was led by well-to-do gentrymen and *bourgeoisie*), and having name-stolen *Modernism* through people such as Manet and Baudelaire, the Radical Counter-Enlightenment now proceded to undermine the Moderate Enlightenment with postmodernism. The modern era would, from then on, be under clear cultural attack.

Early or proto-postmodernists, such as the Symbolists, Decadents, and Aesthetes, are often considered to be Modernists, and naturally so, as the Radical Counter-Enlightenment is suggested by thinkers like David Allen Harvey to embrace radicalism and Modernism, merely wishing to transcend modernity. Postmodernism rejected the idea that truth was actually attainable in any meaningful way at all, and so, it suggested, are other pursuits of human life, such as longstanding happiness.[2022]

Some postmodern ideas had already been present in Modernism. Romanticism and idealism, for instance, tended toward a degree of irrationalism, but they had not fully rejected truth or reality, or even necessarily the pursuit of happiness, though they might, especially in the case of Shopenhauer, point to its fleeting nature. The Romantics and idealists had sought to assert their emotions and aspirations. Postmodernism, though, would go so far as to reject the validity of concepts such as *Truth*

[2019] To understand postmodernism one must really first get a basic grasp on art history
[2020] A *strawman* is a sort of logical fallacy wherein one constructs a false image of one's opponent to attack
[2021] N/A7
[2022] Like Buddhism, postmodernism largely saw attempts at attaining happiness or the Truth as fruitless efforts that are best avoided

and *happiness* in efforts to reject aspirations. The postmodernists wanted to criticize themselves and especially others, to bathe the world in Shopenhauer's pessimism. In the case and to the degree that postmodernists go about constructing anything, this is not what defines them *as* postmodernists, but represents an inconsistency in the outlook, one that is to be expected from an irrationalist perspective. The postmodernist project cannot be defined by anything really constructive, but instead by its deconstruction. This might sound like hyperbole, but it's not hyperbole, it's actually how things are: It must be remembered that postmodernism had nothing to do with genuine philosophy, instead being a *milieu* of sophists ultimately sourced in the Symbolists, Decadents, and Satanists of the *fin de siècle*. It must be understood that the synarchy pursued by the *fin de siècle* is also a *kakistocracy*, meaning "rule by the worst," because *pessismism* is derived from *pessimismus*, meaning "the worst," and the *fin de siècle* was a scene full of pessimists.

In some respects, postmodernism had been philosophically anticipated by aspects of historicism and Marxism, but also by forms of subjectivism that had come from out of the *fin de siècle*, such as some aspects of skepticism and the marginal revolution (which was a break from the more objective labor theory of value), but especially continental philosophy, such as egoism, nihilism, existentialism, absurdism, and so on, following in the footsteps of Stirner, Nietzsche, Kierkegaard, Sartre, and Camus. Among the earliest thinkers considered to be postmodern or proto-postmodern include those mentioned prior as influences on the *fin de siècle,* as well as German idealists and pessimists. Because of its relationship to other continental philosophies, it has been confused for having direct origins in these thinkers.[2023] But it had differentiated itself from these modern philosophies and philosophers, even from Marx, perhaps originating firstly as a manner of art, and later as a philosophical approach (with Schopenhauer and Nietzsche being possible exceptions or anticipants, only categorized long after their deaths as *postmodern*).

The first use of the term *postmodern*, suggests Wikipedia, was by a painter, John Watkins Chapman, who wanted to distinguish his criticism of Impressionism from reactionary criticisms, suggesting he wished not to react against, but to progress past. J.M. Thompson had used *postmodernism* in a Catholic context, describing a change in social outlooks on religion. Postmodernism would be described as a new variety of literature by H.R. Hays. But it would be Bernard Iddings Bell, President of now Bard College (then St. Stephen's College), who would first point to a postmodern era following after modernity, attacking the Enlightenment in the process and encouraging orthodox Catholicism. [2024]

Often, it is said to have begun as an art movement and with efforts against modernization within the Catholic Church. Much of the relativist postmodern perspective among its preferred sophists is derived from a sentiment of *particularism*, the sentiment that each situation requires a unique approach and that some individuals should be treated differently from others. This is in contrast to *universalism*, the idea that no matter a person's race, sex, or other accidental characteristics they should receive the same treatment as everyone else, a position sometimes called *equality of opportunity*, or, when applied to race, especially, *colorblindness*. The universalist view is the Enlightenment, modernist view. Instead, particularists hold to the pre-modern view that people of different sorts should receive special treatment according to the demands of their special needs, as assessed typically by a religious or, in postmodern society, scientistic authority. Most of the world holds to a particularlist outlook, with Germany, England, and the United States being especially universalist exceptions. In the West, especially strong forces of particularism, and those perhaps most connected to the spread of postmodernism include Judaism, an ethnocentric religious identity group, and Catholicism, which is

[2023] Sometimes, even, Proudhon is listed among the firsts
[2024] See Wikipedia[6]

often much less racist, but is nonetheless often particularist. While Jews hold that God has a favored ethnicity or "people," for instance, Catholics may hold that individuals should receive different treatments for different reasons. This is in contrast to Christian universalism and the secular universalist values of the free thinkers, which suggests that every Christian, at least, and often every single person alive, will have redemption and deserves the same rights.

Bell would be followed in his historical analysis by the historian of international affairs (and a supporter of Hitler), Arnold J. Toynbee. Jorge Luis Borges is among the most prominent influences in postmodern literature, but it would be Jean-Francois Lyotard who would be the first to put *postmodernism* to philosophical use.

Lyotard, a literary theorist, had defined *postmodernism* as a rejection of "metanarratives," or the underlying themes and ideologies of modernity that assume the stability of concepts like *truth*. Lyotard wanted to promote a sort of skepticism toward universal conceptions, suggesting Wittgenstein's notion of *language games* take the place of the notion of *truth*. He believed that language, particularly what he called "*the differend*," was made impossibly difficult to communicate ideas through. His work would be "deconstructed" by another postmodernist, Jacques Derrida.

Derrida, like many postmodernists, had a strong interest in language, particularly semiotics, but considered himself to be a historian. His approach, called *deconstruction*, was an attempt to challenge what he saw as unfounded assumptions of Western culture. He opposed the Western search for transcendental meaning, which he considered to be "logocentric."

Michel Foucault was a literary critic who established a postmodern theory of power, wherein the personal or cultural endowments of individuals is made political. Others in the postmodern "philosophical" *milieu* include Richard Rorty, Jean Baudrillard, Frederic Jameson, and Douglas Kellner, among a much larger cast of characters.

Philosophical expositions of the postmodern condition—basically repeating the angst found in the existentialist, absurdist, and nihilist philosophies of an earlier time, and much of Modernism— came to the fore with this *milieu*'s poststructuralism, deconstructionism, critical theory, and so on, and was commonly found in Beat poetry and in other postmodern arts, and finally working its way into cultural studies, language, literature, and other social science and philosophy departments of universities and colleges, thereby becoming institutionalized.

Postmodern "philosophy" has attempted to separate itself from anything having to do with modernism and Western society, including even Christianity at times (sometimes excepting Catholicism), the Enlightenment, and modernity itself. Philosophically, this has translated to rejection of ideology, "grand" or "meta-narratives," claims of universal objectivity, and more. Postmodernists suggest that Modernism brought about all kinds of problems by wielding these things, such as ideological battles and two worldwide conflicts. It leaves out the fact that Modernism was a name-stealing project led by the Romantic proto-postmodernists of the Radical Counter-Enlightenment.

What exactly is the modernism that postmodernism wants to move beyond, again? Well, it includes the thought of thinkers such as Nicholas of Cusa, Spinoza, and those of the Radical Reformation and Radical Enlightenment, but perhaps especially those to come after and to affirm the Enlightenment from within, such as Francisco Goya,[2025] Pierre Proudhon, or especially his friend, the first modernist

[2025] Goya is often considered to be a Romantic artist, but he was most certainly also an early or proto-modernist, as his work, *The Sleep of Reason Produces Monsters,* might suggest in its title

artist, the Realist painter, Gustave Courbet, a real culture-changer.[2026] Within the Catholic Church, modernism is understood to take the form of distributism, closely related to the Mutualism of Pierre Proudhon, as established by Pope Leo XIII's social teachings and followed by the Catholic Workers. The American individualist anarchist, Josiah Warren, had established a community that he had decided to call "*Modern Times*," and Franciso Ferrer, a Spanish anarchist without adjectives, had founded egalitarian, anarchist schools that would be called *Modern Schools*, showing modernism to be connected to rational philosophy. Altogether, modernism was about affirming Enlightenment values centered upon Reason, but including sentiments of universalism, freedom, and equality as outcomes of rational consideration. Perhaps the most pertinent examples of modernism are pantheism and Mutualism.

Various "experts" on the Enlightenment and Counter-Enlightenment have shared their opinion about postmodernism. Isaiah Berlin characterizes postmodernism as having relation to the Counter-Enlightenment, though as not having been resistant to change in the same way, aiming instead toward an alternate modernity. This is also so, I believe, of the "beyond" Enlightenment radicals of the Radical Counter-Enlightenment, from which postmodernism seems to have developed. These Radical Counter-Enlightenment or postmodern elites have embraced certain elements of modernity, while rejecting its emphasis on material certainty and spiritual confidence. Richard Wolin suggests that postmodernism leads to the Left side of fascism. However, authors such as Gary Lachman suggest that postmodernism also leads to the Right side of fascism,[2027] and has relation to participants in the Radical Counter-Enlightenment such as the Martinists.[2028] Jonathan Israel is quick to denounce postmodernism as having grown from out of authoritarian populist factions during Enlightenment that he suggests do not properly belong to the Enlightenment, but to the Counter-Enlightenment. He points especially to Robespierre and the Reign of Terror, in which many Radical Enlightenment participants and great *philosophes* died in prison or were executed for their beliefs, as an example of the anti-Enlightenment impulses of the Jacobins and *sans-culottes* under Robespierre. Israel's assessment of postmodernism seems sound enough. Indeed, even the Mutualist and anarchist-federalist, Proudhon, whose philosophy served as the foundation for many of the Communards of Paris, had criticized Rousseau and the violence of the French Revolution. But Israel does something strange, too. He puts socialists— in the general sense, but he especially includes Marxists— into the same basket as the postmodernists, and also speaks of the communist Bavarian Order of the Illuminati as if it were a shining example of Enlightenment rationality.[2029] I place socialists with the Radical Enlightenment and the communist Illuminati and Marxists with the Radical *Counter-Enlightenment*.[2030]

[2026] Courbet seems to have been the real focus of the transition, having really been a major cultural impact

[2027] President Trump, for instance

[2028] Martinists like the synarchists have been known to use both sides of the political spectrum, and explicitly so, likely giving rise to fascism. Altogether, it is fairly clear that postmodernism is a force of Counter-Enlightenment and fascism and, like the synarchists, is not concerned with matters of Left and Right.

[2029] The Bavarian Order of the Illuminati, itself being something of an aristocratic order of revolutionary socialists, seems an odd exception for Israel's anti-socialist Enlightenment. The Order of Illuminati, created by Adam Weishaupt, had all of the hallmarks of early revolutionary socialism, including the abolition of money, the abolition of property, the end of the nuclear family, community-rearing of children, and etc. This is not unlike the communist tradition of people such as Babeuf and his Conspiracy of Equals or of Sylvain Marechal and those associated with his sort of early communism. If Marxism fits, with Blanquism, into the revolutionary socialist tradition inherited from these other communists, then it belongs wherever the Order of Illuminati might belong as it relates to Enlightenment. Israel divides the two, and places Marxism with proto-postmodernism, and the Illuminati into modernism. Socialists who know their history already see the problem with this, as well as with orienting socialists such as Proudhon or Thomas Hodgskin outside of the Radical Enlightenment tradition.

[2030] Socialists do not necessarily fall outside of the Radical Enlightenment tradition. At the very least, this is so of libertarian socialists. Perhaps it is not so of all socialists, such as revolutionary socialists who pursue the ends of

"Anarcho"-Communism

Collectivism and Marxism would not be the end of the problem for anarchism. Nicholas Walter writes that the "type of anarchism which appears when collectivism is worked out in more detail is communism [...] the view that it is not enough for the instruments of labour to be held in common, but that the products of labor should also be held in common."[2031] Communist "anarchism" had developed from out the of the thought of Sylvain Marechal and Theodore Dezamy, themselves coming from the neo-Babouvist tradition of revolutionary communism that came from out of the original Babouvism, associated itself with the Illuminati of Adam Weishaupt and Adolphe Knigge, as Nesta H. Webster makes clear in *World Revolution: The Plot Against Civilization*.

The Illuminati had, of course, been affiliated with Jacobinism and the Reign of Terror, and supported a communist society led by a secret council of bookkeeping and linguistic philosophers, among others, who would manipulate society by way of statistics and sophistry. Indeed, Babeuf—whom the Babouvists take their name from— held that economy "is only a simple affair of numbering things and people, a simple operation of calculation and combinations and consequently susceptible of a very fine degree of order." This was apparently, according to Nesta H. Webster, derived from Diderot.[2032] The Illuminati, as with thinkers such as Rousseau, *professed* an Enlightenment philosophy, but, like him, were in fact proto-postmodernists attempting to put scientific knowledge under traditional religious hierarchy in order to go "beyond Enlightenment." They were what I call the *Radical Counter-Enlightenment*, because their Traditionalism was willing to adjust itself to a sort of futurism, and, in this, it was getting back to the traditional foundations of hierarchy, capable of infiltrating scientific societies and governing them in a religious manner.

As with the Illuminati, and coming from a shared tradition, if not from the Illuminati itself, Joseph Dejacque opposed Proudhon and his Mutualism, instead supporting what he called the "*humanisphere*," a communism governed by way of a statistics book![2033] In "The Humanisphere," Dejacque writes that it has

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Platonic "philosopher kings," and other dictatorial-types such as Blanquists, Stalinists, National Bolsheviks, and other Right-Marxists and national socialists, but libertarian socialism comes straight out of the Radical Enlightenment. The degree to which Left-Marxism— such as autonomism, council communism, and De Leonism— might also be considered to be *libertarian* socialist, and thereby in the radical camp, might be determined by the amount of agency the Marxist gives to discussion and deliberation, their regard for freedom of speech, individual autonomy, and so on. According to Israel, and not unlike the anarcho-syndicalist Rudolf Rocker, the Marxist belief in dialectical or historical materialism downplays the agency of people to change their conditions by rationally working out new ones. Either way, it is certain that William Godwin, Ricardian socialists, the cooperativist tradition, Proudhon and the Mutualists, Warren and the American individualist anarchists, John Stuart Mill, Herbert Spencer, anarcho-syndicalists, and many other socialists fit very easily into the radical tradition inherited from the Radical Enlightenment thinkers (with radical liberals such as Sismondi, as well, one of the early formulators of surplus theory). It was a socialist free thinker in the cooperative movement, George Holyoake, for instance, who coined the term *secularism*, so dear to students of Radical Enlightenment like Jonathan Israel. Many of these thinkers believed that working class self-education was fundamental to changes being made in society, anarchists like Warren and Proudhon not being exempt from wishing to universalize a sort of radical, moral puritanism, gained by way of self-education. And whether Marxists consider themselves to be Enlighteners or not, classical Marxism—the Old Left— is decidedly modern, with Marx having spoken of his philosophy in terms of "*scientific*" *socialism*. This claim to be scientific subjects Marxism, Radical Enlightened or not, to the critiques of the postmodernists, along with the libertarian socialists. Some classical Marxists, however, have already identified themselves as part of Radical Enlightenment and in opposition to postmodernism.

[2031] Walter

[2032] See Webster, 64

[2033] It is interesting to note that Shawn P. Wilbur uses the screenname *humanispherian*

> a bureau, as usual. Only, at this bureau, the only authority is a book of statistics. The humanispherians find that it is an eminently impartial president, of a very eloquent terseness. And they want no others.

Inspired by people such as Sylvain Mareshal, perhaps, whose views anticipated his own, Joseph Dejacque had criticized Proudhon as a sexist and for his support of individual ownership, similar to Marxists. He believed, similar to the Illuminati, that government, religion, property, and family were all interrelated and in need of abolition.

It would be the Russian royal or high noble, Prince Peter Kropotkin, however, who would become the major popularizer of communism in an anarchist guise, and, in this, he was followed by people such as Elisee Reclus, Errico Malatesta, Nestor Makhno, Alexander Berkman, and Emma Goldman, to name only a few, as "anarcho"-communism would become a major hysteria of the working class, rivaling Marxism. Peter Kropotkin, a Russian Prince, had followed Dejacque in his communism. As with Bakunin and his collectivism, Kropotkin has been claimed as the real father of modern anarchism, particularly by some "anarcho"-communists. Bakunin, of course, had also been from Russia, and had been a nobleman too.[2034] Despite their noble blood, Stanislav speaks of "every Yetinsyn in every country," and "their political philosophers, Karl Marx [...], Bakunin, Kropotkin, or other haters of humanity,"[2035] saying, "as frightfully inferiority-obsessed males and females who *never* get beautiful human women and men into their beds, they persistently dream of the *impossible*."[2036] Among the Yetisyn, interestingly enough, Szukalski included not only figures like Karl Marx, Mikhail Bakunin, and Peter Kropotkin.[2037] He also included the pessimist Arthur Schopenhauer, Nietzsche, and Mao. These were the "haters of humanity." He says,

> Politically, they forever remain [...] socialists and therefore, potential communists, because they cannot forgive humankind its popularity with the opposite sex. Humans love and are loved. Yetinsyny love human women and men, but are never loved in return by them. In the formative years of adolescence that decides for the rest of their lives their hatred of mankind in general from the bottom of their feet's soles.
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> [...]
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> Two of the most representative writers of Russia are Bakunin and Kropotkin, both anarchists. In a review of the former's work a commentator remarks: "Marx's ideas caught on fast in Russia, which had its own brand of revolutionary thought exemplified by the nihilist Bakunin who believed in violence for violence's sake and had a vision of the whole of Europe [...] transformed into an enormous rubbish heap." The Bolsheviks combined Marx's ideas with Bakunin's terrorism to create their own revolutionary creed.[2038]

Anarcho-communism would continue to grow in popularity, especially in places such as Russia, Italy, and France. Unlike Bakunin and Proudhon, Kropotkin believed that people should avoid market activity altogether and instead have direct access to a wide range of community tools and resources, in

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[2034] To Dejacque's credit, he appears to have been raised by a single mother in the weaving trade, putting him closer to the level of Proudhon, the peasant philosopher, though we are left to wonder how he joined the Radical Counter-Enlightenment project of name-stealing and polarizing anarchism for the Illuminati

[2035] Despite his reprieve of the Yetisyn, he nonetheless writes that "I have one entire volume on Yetinsyny who have greatly contributed to mankind's enlightenment and well-being."

[2036] Curiously, there is a book about anarchism called *Demanding the Impossible*, written from a neo-anarchist perspective

[2037] Each appearing to have Alpine Slav-like traits with Germanic admixture, perhaps speaking to Viking ancestry

[2038] Szukalski

which individuals and their friends could create whatever they need with one another. He believed in loose mutual aid in the factories and workshops.

Like Bakunin, so far as other systems were not abolished by force, and such a commune were entered into voluntarily, in anarcho-communism we would merely have another flavor of mutuality. Unfortunately, this is not the attitude held by most anarcho-communists. Anarcho-communism was a rejection of Mutualist cooperativism in favor of a utopian communism, and a resolute split with Proudhonian Mutualism and Bakuninist collectivism.[2039] Shawn Wilbur, in "Neo-Proudhonian Anarchism (A Step Toward Synthesis)," and echoing many social anarchist sentiments on the matter, attributes Kropotkin to the development of "'modern' anarchism," saying "what Kropotkin called 'modern anarchism' was, in fact, anarchism emerging for the first time."[2040] This anarchism, which many other authors have attributed to a uniquely European and non-native American radicalism, would eventually come to dominate the anarchist movement in the United States. For whatever reason it may have come about, anarcho-communism has functioned so as to take the focus from Mutualism, in a way similar to Marxism and possibly collectivism, seemingly as an effort of name-stealing.

In the Poland and Ukraine area, as well as in Russia more generally, where industrial revolution was late to hit, but where agrarian living was still common, violence and communism were embraced by the peasantry. Insurrectionary movements, guerrilla armies, vigilante groups, nihilists, and etc. were widely established and often acted as terror cells or would develop into armies of their own, as with the Green Army, the Black Guards, or Revolutiony Insurrectionary Army of Ukraine. Italy had also become quite violent under the influence of Luigi Galleani, who would epitomize from then onward the image of the "bomb-throwing anarchist" in a trenchcoat. Russian and Italian anarchists were immigrating into other countries, too, including the United States, and establishing communist terror cells. This would contribute also toward the Haymarket Affair. Italian anarchists such as Sacco and Vanzetti were framed for killing a guard and were executed, leading to public upheaval even from non-anarchists. Anarchism became increasingly influenced by Jewish and Slavic elements, both in Europe and in America, and, in America, also by Italian ones, which were ever more gravitating toward violence driven by Stirnerist egotism and Russian nihilism, which was being embraced by illegalists and insurrectionists. Along with Italians following in the footsteps of Luigi Galleani, the Jews Emma Goldman and Alexander Berkman were also supporters of the tactic of "*propaganda of the deed*," or, in this case, political assassination. This was a tactic that had its origins among Ismaili Sufis, hashashins, hash smokers to whom assassin is etymologically traced. German social democrat, Johann Most, publicized the idea, and Russian Jewish anarchists such as Emma Goldman and Alexander Berkman promoted the concept, which, to them at this time, meant assassination and insurrection, political violence, perhaps name-stealing an older use meaning "education through direct action" or "prefigurative organization" more generally, as it had developed from Mikhail Bakunin, though he was violent himself.[2041]

In contrast to Most, the Mutualists favored a gradualistic revolution facilitated by the development of economic institutions of civil society. The contrasts between the Mutualists and the communists was increasing. As Wendy McElroy writes, in "The Schism Between Individualist and Communist Anarchism,"

[2039] Bakunin hadn't gone quite so far in his divide with Proudhon; Proudhonists and Bakuninists often had overlapping beliefs and mixed affinities for one another

[2040] Wilbur[2]

[2041] More reasonable individuals interpreted the meaning of *propaganda of the deed* to mean the establishment of life-supporting infrastructure, such as mutuals and cooperatives and communes, using the successes of their deeds as propaganda

> by insisting upon peaceful agitation within the United States, the individualist anarchists placed themselves at odds with the communist anarchists, many of whom, as immigrants, had imported political strategies of violence from Russia and Germany. For example, communist anarchist leader Johann Most left Germany [...] [and] he openly called for workers to commit acts of violence against the State. *Liberty* offered a sense of the urgency with which Most called for insurrection[2042]

Aggressive violence would be opposed by Mutualists in *Liberty*, who disagreed with Most about other issues as well, saying

> Johann Most is saying some curious things [...] about Proudhon and the Anarchists. It seems that Proudhon called himself an Anarchist, but really was not one; that he only has about two hundred followers left in the whole world; and that the great Revolutionary army has marched on ahead of him. Well! well! well! This doesn't agree very well with what Most (so I hear) says in private,— namely, that Tucker is right, but has gone too far ahead. Most one day complained to me of my obstinate and bitter antagonism to Communism, claiming that Communism is perfectly consistent with Anarchism. "But suppose," I said, "that, instead of working in your Communist organization, I prefer to work for John Smith for wages." "Oh! in that case," he answered, "we should have to use force to prevent you." That's the kind of Anarchist Most is. It's the kind that Proudhon wasn't.[2043]

Proudhon's concept of *anarchy* had, of course, been name-stolen, first by Mikhail Bakunin and the collectivist anarchists, and then by Joseph Dejacque, Peter Kropotkin, and the anarcho-communists.

French anarcho-communists, like others, had also embraced violence, as in the form of the illegalists, Nihilists, and others, as well as those in support of insurrection. Other anarchists, however, such as anarcho-syndicalist Fernand Pelloutier, argued that violence was taking efforts away from organized labor. Pelloutier would instead organize efforts of the French CGT (founded by anarcho-syndicalist Auguste Keufer) and Bourses du Travail (or "Labor Exchanges"). Still more had taken influence from Leo Tolstoy and his Christian pacifist anarchism. Tolstoy had argued that the state had its origins in violence, and that to use violence, no matter how well-intentioned, was always an act of control instead of one of Christian love, which, as he understood it, was the actual key to revolutionary change.[2044] For Tolstoy, any act of violence, even taken in self-defense, could merely create more hatred in reaction, an idea earlier expressed by Spinoza. As all of this violence and nihilism was picking up steam, there were genuine anarchist sentiments spoken, even from within anarcho-communism, against what was happening to anarchism. For instance, Luigi Fabbri, in *Bourgeois Influences on Anarchism*, suggested that anarchism was starting to become popularized by the capitalist press in a more Romanticized fashion than even he as a anarcho-communist, and even a sympathizer of communist violence in its original manifestations, could tolerate, saying that the writers of "*bourgeois* literature"

> have found an element of beauty in the acts of individuals who, with the power of their intelligence and with sovereign disregard for their own lives and the lives of others, put themselves, with a violent act of rebellion, outside the common run of

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[2042] McElroy

[2043] N/A[10]

[2044] Tolstoy had been inspired by the Doukhobors, an Anabaptist-like sect of communal peasant Christians that often practiced pacifism and believe in the inherent goodness of humans. Doukhobors today might be vegetarian and live a clean lifestyle without drugs, caffeine, or alcohol, and eschew electoral politics. They might oppose literalist interpretations of things such as Heaven and Hell, the Holy Trinity, and the bodily resurrection of Jesus Christ. Upon hearing of Tolstoy's works, they considered his views to be considerably similar to their own traditionally-held ones. Tolstoy would also take up Georgism and was a proponent of Proudhon's, though ultimately derives his inspiration from Francis of Assissi.

humanity. For these artists and writers, the beauty of the gesture takes the place of social utility, with which they don't concern themselves. So, they've idealized the figure of the anarchist dynamiter because even in its most tragic manifestations it presents undeniable characteristics of originality and attractiveness. This literary and artistic idealization has exercised its influence among many anarchists, who, for lack of knowledge, or unfamiliarity with reason and logic, or by temperament, have taken it as propagation of ideas even though it's nothing more than an artistic manifestation.

[...]

The *bourgeoisie* have exercised an extraordinary influence upon anarchism when it has taken upon itself the mission of producing anarchist propaganda. While it appears a paradox, it's true that much anarchist propaganda has been produced by the *bourgeoisie*. Unfortunately, though, what they've produced has been totally useless to the spread of truly libertarian ideas; but that doesn't alter the fact that they have zealously desired to attribute to the entire anarchist movement the effects of this spurious propaganda.

In times of the worst persecution of anarchists, it happens that all of the marginalized people of present day society, and among them many criminals, come to seriously believe that anarchy is as described in bourgeois papers, that is, something very well adapted to their antisocial habits. Though for different reasons, it's a fact that these individuals find themselves, like anarchists, in a state of continuous rebellion against constituted authority; that gives rise to this mistaken perception and encourages it. In jail and in forced exile we've come in contact many times with common criminals who call themselves anarchists, without, naturally, having ever read a single anarchist periodical or pamphlet, and having never heard anarchy spoken of outside of the bourgeois press.

And so they believe that anarchy is precisely that which is described in the most condemnatory reactionary periodicals, and as such they approve or disapprove of it.

[...]

"The anarchists," they say, "want to snatch property from those who possess it, and for that reason, anarchists are thieves."

It's not surprising, then, that some who call or believe themselves anarchists — above all those who have only heard anarchism spoken of by those who defame it — I repeat, it's not surprising that some, especially uneducated or impulsive individuals, or those deficient in reasoning capacity, have believed and admitted all the absurdities propagated about anarchism.

[...]

These persons are the elements who contribute most to discrediting the anarchist ideal, because from this ideal they extrapolate an infinity of false and ridiculous ramifications, gross errors, deviations and degenerations, believing that, on the contrary, they're defending "pure" anarchism. These individuals hardly enter the world of anarchism when they realize that anarchism as conceived by anarchist philosophers, economists, and sociologists is very different that that which they believe in and learned to love through reading the deceptive writings of *bourgeois* writers [...]The serious, positive, and logical character of anarchism irritates them, and they find quick comfort by joining that amorphous mass which doesn't know what it wants or what it thinks, but is relentless in demolishing and discrediting

> everything serious and good that others do, and in employing the abusive and authoritarian language proper to its temperament and the *bourgeois* origin of its mental state.
>
> [...]
>
> And so we have those who come to our ranks in the spirit of reprisal, because of the hatred sown in their hearts by misery and hopelessness, who come precisely because they believe that anarchy is the spirit of violent reprisal and vengeance described by the bourgeoisie; and they have refused to accept the true conception of anarchism, that is to say, the negation of violence and the sublimity of love as the foundation of solidarity.[2045]

If there is a lesson to be learned from Poland or Ukraine, and the immigrants who tried to use violence to get their way there and those who followed their lead, it is that vigilante "solutions" are anything but. As Kropotkin, a generally non-violent communist like Fabbri who'd even receieved praise from Benjamin Tucker, acknowledged, "a structure based on centuries of history cannot be destroyed by a few kilos of dynamite." This would be echoed much later in "You Can't Blow Up a Social Relationship" by Tom Wetzel. Wetzel reasonably suggests that

> You can't blow up a social relationship. The total collapse of this society would provide no guarantee about what replaced it. Unless a majority of people had the ideas and organization sufficient for the creation of an alternative society, we would see the old world reassert itself because it is what people would be used to, what they believed in, what existed unchallenged in their own personalities.
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> Proponents of terrorism and guerillaism are to be opposed because their actions are vanguardist and authoritarian, because their ideas are wrong and unrelated to the results of their actions, because killing cannot be justified, and finally because their actions produce either repression with nothing in return or an authoritarian regime.

He says, further, that

> It is fractured thinking to identify the essence of revolution as illegality or as armed confrontation with the repressive instruments of the State. This totally obscures the essence of our objection to this society which is not simply a disgust with State violence - the uses of jail, brutality, torture, murder, etc. - but with hierarchical relationships among people, with competition instead of cooperation. The "very act of taking up arms" may defy the law but it says nothing about what is being fought for. The essence of revolution is not armed confrontation with the State but the nature of the movement which backs it up, and this will depend on the kinds of relationships and ideas amongst people in the groups, community councils, workers councils, etc. that emerge in a social conflict.[2046]

Quite similarly in some respects, the German Jewish communalist Gustave Landauer had argued that the state was not a body of people, but the sorts of relationships we contract together, relationships that can be changed for the better to those of mutual aid rather than domination.

In *Free Comrades: Anarchism and Homosexuality in the United States*, by Terence Kissack, the author speaks of the difference between the "anarcho"-communist approach to homosexuality and that of the individualist anarchists, or Mutualists. Kissack points out, for instance, that both sides were legal

[2045] Fabbri
[2046] Wetzel

defenders of the right to homosexuality, though they approached the matter very differently. Kissack says,

> Benjamin Tucker [...] framed his politics of homosexuality as an abstract discussion of individual rights, rather than a defense of persons who were homosexuals. He made no reference to identity, either individual or community-based, and avoided use of sexological terminology. Emma Goldman, on the other hand, spoke of homosexuals as a persecuted minority, like others, deserving better treatment [...] Though both Tucker and Goldman agreed on their larger principles of absolute individual autonomy, the style of their delivery and their political rhetoric was markedly different.[2047]

The common Mutualists' views on homosexuality were generally that it may be a vice, though a non-violent one, and so should be treated as a matter of individual choice. In line with the thought of others, such as Lysander Spooner, whose "Vices Are Not Crimes" is a classic work of individualist anarchism, Kissack quotes Tucker as saying that anarchists "look upon attempts to arbitrarily suppress vice as in themselves crimes."[2048] While Kissack makes attempts to establish a homosexual-friendly reading of Tucker's words,[2049] and while Tucker indeed did vehemently defend[2050] the *fin de siècle* Dandy, Oscar Wilde, in the controversy surrounding his homosexuality, Kissack seems to mention Tucker's view on vices for a reason, as there is nothing to suggest that Tucker was himself an advocate of homosexuality. Tucker's personal view of homosexuality is perhaps best understood through his own actions as a monogamous heterosexual. Tucker may have seen homosexuality as a vice, but, like the other libertarians, understood vice to allow for learning, either directly or from the faults of others. Sometimes we have to touch the fire or see the pain of others before we understand the lesson, and the individualists valued nothing more than being allowed to learn the lessons of Nature unhindered. A social Darwinist, Tucker probably understood homosexuality to be self-deselection by mere impotency. Tucker defended Wilde not on the grounds that he was fond of Wilde—in fact, he would decry Wilde's "The Soul of Man Under Socialism" as utopianism—, but simply as a matter of anarchic principle. Goldman's appeals to feelings, on the other hand, would anticipate those of fascism and the New Left to come. The difference between Goldman and Tucker seems to be not only a difference between communists and individualists or Mutualists, but also between Jewish and Anglo-Saxon culture, Goldman being (forever trumpeted loudly as) a Jew as well as a communist and Tucker being an Anglo-Saxon and individualist. It is on this point that it seems clear that Jewish culture reflects a caste system sort of outlook wherein "identities" are demanding of special treatment if they happen to be collectively failing due to their own vices. Goldman approved of violence, while Tucker disapproved. While Tucker operated according to principle, Goldman worked to break down discernment. Tucker wanted freedom for growth and evolution to take place, but Goldman was interested in establishing favoritisms toward the vicious.

The anarchists were also in favor of free love. *Free love* did not necessitate non-monogamy or cheating on monogamous spouses, nor "swinging" or any practice like that. Rather, free love was a statement against the involvement of government in marriages and of pursuing government's involvement in one's marriage. For individualists such as Benjamin Tucker, free love was the practice of maintaining a strictly monogamous relationship without a formal marriage, a "common law marriage." Other Mutualists, however, such as Emile Armand, were practitioners of polyamory in common with Emma

[2047] Kissack, 6
[2048] See Kissack, 30
[2049] See Kissack, 30
[2050] Kissack speaks of Tucker as "the most ferocious in his defense of Wilde" (Kissack, 55)

Goldman and other communists. While Benjamin Tucker's approach was probably the most common among the individualists, even Tucker, as quoted by Kissack, recognized "and defended the right of any man and woman, or any men and women, to love each other for as long or as short a time as they can, will, or may."[2051] In this, there seems to have been a general agreement between the individualists and communists. However, it might be expected that Anglo-Saxons might take toward monogamy more than Jews, as is the case when Tucker is contrasted with Goldman.[2052] But this was was not the case with Luigi Fabbri, who saw a corruption of the anarchist concept of *free love* even from within anarcho-communism, saying,

> In order to discredit us, bourgeois writers, using as a pretext our criticism of the present day family's authoritarian nature and the domination of women by men, have deduced that we want the abolition of the family, and, because of that, that we want women in common, promiscuity, children without known fathers, incestuous relations, sexual violence, and everything else that is the most savage, and at the same time, the most ridiculous thing imaginable. In reality, anarchist doctrine, from the first, has done nothing other than urge the purification of affections from all intrusions and foreign sanctions, be these legislative or clerical, political or religious; and along with this, the emancipation of women, their being free and equal to men, and the freedom to love without the coercion of economic necessity or any other authority external to love itself— in a word, the redemption of the family, restored to its natural bases: reciprocal love and the freedom to choose.
>
> I don't want to say that this healthy concept of love and the family has been repudiated by anarchists. I don't want to accept the brutal, vilifying bourgeois concept — totally the opposite. But this bourgeois calumny still exercises a certain influence. Even though the immense majority of anarchists hold to true concept of free love based upon the free union, we haven't lacked from time to time those who, knowing the bourgeois critiques, have confused freedom to love with promiscuity.[2053]

Fabbri's deep insights seem to exemplify someone who has been duped by the communist method. He clearly believed deeply in a moral and ethical conception of anarchy, but one which has been tainted by the Romantic sentimentalities of communism, to the ultimate neglect of the mutuality he espouses. Despite this, he could see from his own experience from within the *milieu* exactly where it was heading. It's a shame he lent his efforts to communism, rather than Mutualism.

Progressivism

To understand what happened to the Mutualists, it is necessary to understand the shift toward "progressivism" during the postmodern era, which included a shift also toward totalitarianism and dictatorship, both Communist and fascist. You see, around the time that the followers of Marx, Bakunin, and Dejacque were dividing the spoils of Mutualism between one another, the elites of the ruling class had also began work on establishing their own international movement, which would lead us to globalism. This movement, of course, was synarchism, and it was a direct reaction by the international bankers and other elite interests against anarchist internationalism, a documented conspiracy against anarchism. Synarchism had, of course, come from out of the *fin de siècle*, the

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[2051] See Kissack, 30

[2052] Emile Armand was a Frenchman, himself exhibiting mixed characteristics familiar to a Frenchman, perhaps of a paleo-Atlantid phenotype, possibly also having some Jewish admixture. He appears to exhibit brachycephaly as with a Cro-Magnoid or Alpinid, and his features appear to fit the same, though they are very dark as in a Mediterranoid, perhaps as sourced from French Radhanites, Romans, or Iberian Berbers, perhaps ultimately representing a strong Celtic substrate and a superstrate of newcomers to Western Europe

[2053] Fabbri

cultural *milieu* that had been characterized by Satanic imagery and occultism, such as that of Theosophy, as well as from out of the same Rite of Strict Observance within Templar Freemasonry that had given rise to the Bavarian Order of the Illuminati. Synarchism, like the Illuminati, desired to run the world through statistics in a planned economy, but instead of favoring aristocratic communism, like the Illuminati had done, the synarchists favored a mixed corporatist economy governed in secret, and allowed capitalistic as well as communistic economic elements to be assimilated into it, including elements of the Illuminati itself, but also liberals or capitalists and apparent anarchists, leading to the development of corporatism. Synarchists, such as Papus and others, were also directly involved in the development of proto-fascism and fascism-proper as well as its antithesis, progressivism, together united in corporatism.[2054]

The later part of the Gilded Age, during the Progressive Era, had been seen as an opportunity by "business unionists" and "yellow socialists" such as Samuel Gompers, the founder of the American Federation of Labor (AFL). Mainstream labor unions became increasingly corporativized, and started to play some of the more toxic roles of the old guild system, such as promoting governmental regulations to help build monopolies. They practiced strong hierarchies, unlike revolutionary unions like the IWW or the CNT. Instead of working against the bosses as a class, like revolutionary unions do, they had started to practice unionism as a provision of service, in which one pays dues to be represented by a union boss who colluded with the boss in the creation of monopolies. This anti-democratic and capitalistic form of unionism became known as *business unionism*, and is opposed by *revolutionary, class-struggle unionism*, which is democratic and composed of a confederalist system of autonomous or semi-autonomous branches. Revolutionary unions aim to expropriate the property of the rentier class—bosses, landlords, etc.— for the sake of the renting class—workers, tenants, etc.—, thereby bringing everyone into the working middle class of owner-users, and by extension eliminating the class structure. Business unions, on the contrary, are led by bosses who have made a business out of negotiating with employers for better contracts on behalf of their customer base, the rank-and-file workers, without actually opposing capitalism in any meaningful way.

Accompanying the drive toward business unionism, there would be a growing trend toward a "paternalistic" or "progressive" conservatism, that would later be associated with "*dirigisme*," "Right-wing," "yellow," or "*bourgeois* socialism."[2055] The idea behind this was that if elites wanted to maintain their power, they would have to take an active humanitarian role on behalf of the citizenry and their welfare. This would develop from the thought of Dunantists and other elite "humanitarians." Michael Thomas Sadler and Richard Oastler are examples of the transition toward *dirigisme*, but it would be Benjamin Disraeli to really popularize the idea, and Otto von Bismark to set into place the first welfare state. Johann Karl Rodbertus had been an economist with views in favor of *dirigisme*, in which there would be no land, markets would be regulated by the state, and state-capitalism would take effect.

Mutualism had continued to put up the good fight throughout the turn of the century, which had been ushered in by the end of the Spanish-American War and the beginning of the Philippine War, representing a new era of imperialism and colonialism. However, World War I, a catastrophic worldwide conflict, would be kicked off when Archduke Franz Ferdinand, the presumptive heir to the Austro-Hungarian Empire, was assassinated by the Black Hand, a secret society of Serbian (Slavic)

[2054] Some of the anarchists, such as Robert Michels, had developed fascist sympathies, particularly after Michels's formulation of the "Iron Law of Oligarchy," which was used to explain the lack of participation by the rank-and-file in anarchist assemblies and the correlating tendency for an executive committee to become much like a government.

[2055] Proudhon had been unfairly called a *conservative* or *bourgeois* socialist, but this brings to question the relatedness of Mutualism to elite views

nationalist and anarchist conspirators.[2056] This occurred amidst rising tensions between the "Triple Entente" of France, Russia, and Britain with the "Triple Alliance" of Germany, Austria-Hungary, and Italy. The Ottoman Empire would be brought into the fold, joining the Triple Alliance—now called the *Axis*— as Italy left it for the Allies of World War I. Michael Bradley says that

> while World War I was still raging, one Warburg brother, Felix, was head of the Kaiser's national bank, while another Warburg brother (Paul) was head of the U.S. Federal Reserve system. Obviously, whoever won the war, the Warburgs would be the huge financial winners because of their extension of wartime credit to both belligerents. The victors would also guarantee payment by the losers because of the imposition of 'reparations'... of course.[2057]

The Entente – Freemasonry and the World War, by Karl Heise, argued that World War I was a conspiracy between Jews and Freemasons to destroy Germany. Despite the conflict having begun with Austria-Hungary and Serbia, it was Germany who would take the grunt, as Germany's industrious economy was a threat to the Bank of England. Arno Mayer, in *The Persistence of the Old Regime*, and as uncovered by Darren Iverson in "The Single Tax v World War One," argues that World War I was a counterrevolution against the Georgist Single-Tax by the landed aristocracy.[2058]

During the First World War, multiple revolutions would take place. The Mexican Revolution would see anarchists and revolutionaries such as Jesus, Enrique, and Ricardo Flores Magon and Emiliano Zapata and their followers—the Magonistas and Zapatistas— become influential forces. The Russian Revolution also began, with anarchism found largely within the anarchist Black Guards, with the Black Army of Makhno—the Revolutionary Insurrectionary Army of Ukraine— being most prominent, and the populist Green Army of peasants, criminals, and the unemployed who, like the Black Army, opposed all governments. Ukraine was a stronghold of council communist and anarchic activity, but despite the best efforts of these armies and mutinies such as the "free soviets" of the Kronstadt Rebellion, the Russian Revolution resulted in the system of authoritarian state socialism.

In response to increasing anarchist and council communist activity, the banksters had put Communism into action, in part by funding Lenin and Trotsky, as G. Edward Griffin points out in *The Creature from Jekyll Island*; "the Bolshevik revolution actually was financed by wealthy financiers in London and New York. Lenin and Trotsky were on the closest of terms with these moneyed interests both before and after the Revolution."[2059] Bakunin had predicted that Marxism would result in a "red bureaucracy," and he was right. As Milovan Dilas described, this "new class" would take political control for itself, as its property.

The First World War would normalize "Third Generation Warfare," complete with trenches, automatic weapons, urban warfare, personal explosives, chemical weapons, and even aircraft. It was, perhaps, the first large conflict to really put modern technology to work since the American Civil War, driving much military innovation.

The Spanish Flu pandemic was also concurrent. Dr. Thomas Tuttle had advised "social distancing" and mandatory masking. Dr. Anthony Fauci, involved in the AIDs and Covid epidemics many decades later, would write that most of the deaths of the Spanish Flu had not actually been due to an influenza virus,

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[2056] Russian and Italian anarchists had similarly encouraged assassination as a political strategy, having called it *propaganda of the deed*

[2057] Bradley[1]

[2058] See Iverson

[2059] Griffin

but instead from bacterial pneumonia that he suggests had followed the flu virus. It is suspected by many that mandatory masking had been responsible for this pneumonia, which is suggested to have spread through bacterial cultures built up in the masks.

After the end of the War and with the defeat of Germany by the Allies, Germany was forced to pay for the majority of the war costs of WWI despite not having been the primary aggressor. This broke Germany's economy and led to mass inflation of the Weimar Republic and trapped Germans into widespread debt to the banksters. The Paris Peace Conference would be held, the Treaty of Versailles would be signed, and the League of Nations would be formed, the first worldwide intergovernmental organization. Buckminster Fuller says that with

> World War I over, won by the Allies, all the countries on both sides of the warring countries are deeply in debt to America. Because the debt to the U.S.A. was twice that of all the gold in the "ins'" world, all the countries involved in World War I paid all their gold to the U.S.A. [...] Thereafter all those countries went off the gold standard.
>
> All the monetary gold bullion paid to the U.S.A. was stored in the mountain vaults of Fort Knox, Kentucky.[2060]

In Fuller's opinion, World War I was a war over the metals needed for industrial and electrical components. The Russian anarcho-communist, Peter Kropotkin, had supported the Allies against Germany and the central powers, to the horror of real anarchists who held the war to be, like most wars before, a benefit for the rich that workers had no stake in.

After the First World War, the Germans would have their own revolution, wherein the Bavarian Soviet Republic was established, with the communitarian anarchist Gustave Landauer and Mutualist Silvio Gesell as participating members. This would give way to the Weimar Republic. The Korean People's Association in Manchuria, also known as the Shinmin Prefecture or Korean Anarchist Federation in Manchuria, would also gain ground for some time.

The State of Israel would also be established, through the Balfour Declaration, issued from the Foreign Secretary of the United Kingdom, Arthur Balfour to Lord Rothschild, a leader of the Zionist movement. This was part of the partitioning of the Ottoman Empire, the granting of Ottoman Palestine to the Jewish Zionists. Other groups, such as Samaritans and Druze, would also be found in Israel, but most of the native Palestinians have been ejected. David Ben-Gurion, the founder of the State of Israel, was a Marxist-Leninist atheist who otherwise described himself as a pantheist. He was a short man with a hypermasculine attitude, perhaps indicative of "small man syndrome." This had all been enabled by the Jewish Relief Act that had allowed Jews to become politicians in England, Rothschild being the first.

The Golden Age of Realism would be stopped by the beginning of the First World War, though fragments of it would continue on into the time of the Second World War and beyond. By the end, the limits of scientific discovery had about been fully delineated, such that solid positions in cosmology, geology, and biology had been abundantly and cohesively established, leaving only "chance," "accidents," "probability," "uncertainty," "stochasticity," and other statements of being limited in describing what is happening in occurrences such as the Big Bang, quantum tunneling, biogenesis and biological mutations, and so on. While there are certainly kinks to work out as to the specifics, a comprehensive, scientific worldview is possible to establish, so long as one is willing to admit either some element of metaphysical libertarianism or, otherwise, retrocausality. Quantum theory, with its apparent wave-particle duality and probabilistic factors, had eventually served to kill a strictly

[2060] Fuller, 83

materialistic, classically deterministic view of the world. Philosophy of science in the hands of thinkers such as Karl Popper would serve to change science in demanding conditions such as *falsifiability* and the use of the *null hypothesis*. In doing so, other methods, such as the *method of concommitant variations* of John Stuart Mill were dismissed as confusing correlation with causation, despite its continued importance in fields such as statistics.

Buckminster Fuller says that "the bankers" leading up to the Great Depression "did like to support [...] tractor-driven farm machinery." This was for a number of reasons, he suggests, but especially because farm equipment was productive capital, while the other things in demand during the oil age were largely consumer goods, such as automobiles. "Then there came a very bad hog market in 1926," he says, and "farmers were unable to make the payments on their power-driven equipment." So, he says, the banks foreclosed on the farmers, but their land was undesirable to people who were generally becoming disinterested in farming, and "the little and then the successively bigger banks found that they had foreclosed on farmhouses that had no indoor toilets, many with roofs falling in, barns in poor condition, with the replevined farm machinery rusting out in the open—with no customers." As a result, he suggests, "the dust bowls developed as the upturned, unsown soil began to blow off the farms." Then, "in 1929 came the Great Crash [...] Bigger and bigger banks had to foreclose on smaller banks, until finally in 1933 there came one day in which 5,000 banks closed their doors to stop 'the run' on their funds."[2061]

The Great Depression would begin to send much of the world into poverty, and organized crime syndicates had begun operating, some of them taking advantage of recently-enacted alcohol prohibition laws. While gangs have basically always existed in one form or another, the Great Depression enabled the rise of various mafia groups, most notably the Italian Mafia, though other mafias would eventually emerge as powerful forces representing their own ethnic affinities, including the Jewish Mafia, Irish Mafia, Russian Mafia, going as far as Japan's own Yakuza.[2062] These groups generally arose from out of pre-existing gangs, but were enabled to become much more powerful. *Mafia* is a word that means something along the lines of "boldness" or "bravado," implying a boastful or proud man, but can also mean "beautiful" or "elegant" in regards to a woman, as when used in the feminine. In practice, a mafia functions as a state within a state, typically serving a particular ethnic group, providing dispute resolution services between criminal parties, and jointly engaging in extortion, exploitation, and expropriation together. They sponsor agonistic activities outside of the bounds of civil society as well as the state. They enforce criminal contracts, provide "protection," and arbitrate disputes, being organized somewhat feudally, as well as engaging in activities such as *loansharking*, a highly-predatory form of usury, also running underground gambling and prostitution rings, trafficking drugs, arms, and victims, engaging in mass fraud, armed robbery, and rigging systems of power in their favor. Typically, they are run by a *kingpin*, or "crime" or "mob boss," who ruthlessly controls the organization through the threat and actual practice of violence and their use of cunning, controlling the entire organization and everyone in it, who are adopted into the organization by way of co-option, through fear. Upon co-option and initiation from looser associates, one becomes a *made man*, someone who cannot be killed and must be assisted unless otherwise dictated by the mob boss, from then on playing the role of a soldier. The "boss class" might include not only the mob boss himself, but also "street bosses" or "underbosses" who act as a managerial underclass for the mobster. The boss is often assisted by a caporegime, whose role has been largely disputed, but who is generally seen as a "captain" or "skipper," and is understood to communicate directly with the boss or underboss. Typically, the language of "family" is embraced by the organization, with the crime boss being spoken of in paternal language, such as Father or

[2061] Fuller, 86
[2062] Notice the similarity to the word *Yakut*, which refers to the Sakha

Godfather. In many important respects, mafias might be seen as a contenders with states for statehood, themselves being limited to criminal status merely by the statutes of existing states, with whom they are in competition, often violently so.

Crime would also gain popularity among anarchists, particularly egoists, who would take to robbing banks and the homes of wealthy individuals. Illegalist and expropriationist anarchists such as Marius Jacob would operate according to agreements, such as giving a portion of one's loot to the anarchist movement and only preying upon members of the upper class. Similarly, Clement Duval, sometimes considered the true founder of illegalism, says,

> Let us procure the means to nourish and spread this revolt. These means, after careful consideration, can only be provided by the coffers of the bourgeoisie, whose weekly obituaries you regularly draft—without ever disturbing their digestion. [...] Theft cannot be the ultimate goal of our complex action, nor a doctrine, nor a principle. I know that if Rothschild's property were to become mine tomorrow, no revolution would have been achieved: property would not have been outraged or diminished, only transferred—which is of little significance. [...] [W]e cannot think of expropriating others to enjoy for ourselves, of taking the means by which we are exploited only to become exploiters in turn. But if, in these partial expropriations, we find the means to support the revolutionary action that condemns and seeks to abolish all forms of exploitation, I believe even the most scrupulous conscience can be at peace.

Buenaventura Durruti had been an expropriationist anarchist who had robbed banks and helped to overthrow the Spanish monarchy in the Spanish Revolution, in which he had become a significant participant as General of the Durruti Column. Organized crime, Marxist, and anarchist uprisings had been taking place all over.

Bernard London, a Jewish, Freemason real estate broker, spearheaded *planned obsolescence*, the intentional creation of goods that are not meant to last, in his paper "Ending the Depression Through Planned Obsolescence," in which he argued that technocratic experts should stimulate the economy by buying up existing resources and creating products that did not last. This had been antitipated by Alfred Sloan of General Motors, who established sequential model design changes, something Henry Ford rejected in favor of simplicity and honest engineering. The New Deal would be enacted in the United States to stop the Depression, marking the transition to the welfare state in the United States. Fuller says that "In 1933, for the first time ever, the hands of the U.S. American wealthy were exposed (and by inference, all land-based capitalism everywhere around the world)—most were money empty," and

> With the bluff of wealth over in 1933, almost all businesses in America stopped. On the inauguration of Franklin Delano Roosevelt the emergency was so absolute that Congress voted unanimously for whatever corrective measures the New Deal administration prescribed.[2063]

This would give the contemporary meaning of *liberal* and *conservative* to modern United States politics, with liberals—actually "progressives"[2064]— being in favor of the New Deal. Conservatives opposed it. Scholars hold that synarchists had been especially influential in the United States starting around the time of the New Deal if not before. The New Deal apparently not fascistic enough for them,

[2063] Fuller, 89
[2064] Liberals today are not liberal in the sense of classical liberalism

the banksters, by way of General Smedley Butler, tried to establish a fascist regime in the United States by way of a *coup*. Butler turned on and exposed them to Congress, who refused to act, possibly suggesting that elements of Congress were in on the plot or that Butler was late to the game. Butler would later write of his career as a "gangster for capitalism" pulling moves for the various banksters and international merchants.

The rise of the welfare state would deal a big blow to organized labor, which, in its labor unions and mutual associations and cooperative societies, had relied on its native actuarial science and the provision of insurance to maintain an active membership. Social security had developed from the Mutualist practice of actuarial science, and the state co-opted it for the ends of paternalistic conservatism in the form of compulsory state insurance. Difficulties with epidemics were often used as an excuse to outdo the Mutualists at their own game. The New Deal welfare state and social security would find itself informed by mutual insurance, but applying the lessons of actuaries in a decidedly statist manner, rather than allowing for voluntaryism. Mutualists protested that the statist application of actuarial science was undermining efforts of civil society and self-determination. The establishment of the welfare state, first by Bismarck, would institute a paternalistic role for the state, to the detriment of the fraternal role of Mutualism.

Paternalistic sentiments and rational concerns about revolt had grown from the prior concepts of elite social obligations such as *noblesse oblige*. These sorts of ideas would develop into, or become loosely associated with, progressivism more generally, as well as Democratic Socialism and social democracy, including "sewer socialists" such as Victor L. Berger, who would tend to promote public works, such as infrastructure, as well as welfare state projects such as social security and more. Unlike the prior paternalistic conservatives, the sewer socialists and progressives—later, after the New Deal, called *liberals*— would be accepted as Left of Center. Business unionism and paternalistic government were projects of the synarchy, being guided largely through the successes of Otto von Bismarck in his efforts to establish a welfare state, and working behind-the–scences with Gilded Age robber barons, bankers, the international intelligentsia, and the aristocracy. Fascist movements, both Left and Right, would be sponsored by these efforts, which were ultimately responsible for them.

John Maynard Keynes would become among the most world-impacting economists. The name *Keynes*, according to Surname DB (The Internet Surname Database), is "recorded as Caines, Cains, Kaines and Keynes," and is Norman, introduced to England by way of William the Conqueror and his invaders, whom he had granted land for their help in conquest.[2065] Keynes was known to have been a Zionist and to have worked alongside Jewish Zionists. He had taken more from Mutualism than would be expected, famous for his role in informing the world banking system, had been an admirer of Silvio Gesell and an advocate of mutual credit systems. He proposed a mutual credit-like system he called the *International Clearing Union* at the Bretton Woods conference, but instead they went with the IMF system. At Bretton Woods, the British pound lost its status as the world trade and reserve currency to the now-dominant US dollar, as issued by the Federal Reserve. Signatory nations were obligated to tie their money to the dollar, which was convertible to gold. Keynes and distributist, E.F. Schumacher, also proposed a unit of account called the *Bancor*. Keynes said in his *General Theory of Employment, Interest, and Money*, that

> In spite of the prophetic trappings with which his devotees have decorated him, Gesell's main book is written in cool, scientific language; though it is suffused throughout by a more passionate, a more emotional devotion to social justice than

[2065] Surname DB

> some think decent in a scientist. [...] I believe the future will learn more from the spirit of Gesell than from that of Marx.[2066]

Of Gesell and Keynes, Hans C. Binswanger, in *Arbeit ohne Umweltzerstörung – Strategien einer neuen Wirtschaftspolitik*, has said that "Gesell is the founder of the free economy, an economic outsider who nevertheless was recognized by Keynes, in a certain sense, as his forerunner."[2067] Essentially, the world economy already operates on Mutualism's influence, but, because this is a "mutualism" administered by the ruling class, it results in a form of parasitism. As with actuarial science, which states had stolen from mutual insurance to construct the welfare system, states had also stolen the mutual banking system, utilizing it for its own ends, benefitting from the stability it offered even while suffering from their rigging of its operations. Between states, as it were, and between certain elites, is a degree of Mutualism that is not being shared with the rest of us.[2068]

John Macleod, in "100 Year Shmita Cycle," informs us that all these changes occurred around a *Shmita* year, a year of the Jubilee cycle in Hebrew law. Macleod says,

> The Shmita is like a two edged sword. To the nation that upholds the ways of God it is a blessing. To the nation that turns its back on God the Shmita comes in the sign of judgement. The impact of the Shmita is the wiping away of that which has been built up. A Shmita reminds a nation that its blessings and power come only from God—without them they must eventually fall.[2069]

It appears that *Shmita*, perhaps like *smite*, is derived from the root *Shemite* or *Semite*, as in the offspring of Shem, son of Noah and great-grandfather to Eber, patriarch of the Hebrews. As far as the Biblical lore goes, just about all of the people of Europe are Shemites, being derived from or intermixed with Shem's offspring.

John continues to demonstrate his point with a series of examples of the Shmita Year in action, pointing to a 50-year Jubilee event. Doubled, this is 100 years of course. Pointing to the idea that 2021 or 2022 may be impacted by the 100-year Shmita cycle, it is shown that roughly around 100 years before

> 40% [of the] U.S. Stock market [was] wiped out. Germans, Austro-Hungarians, Russian and Ottoman Empires collapsed. Britain, the world's greatest empire was almost bankrupt. The beginning of American rise to world power. All during this one Shmita year. [2070]

That's quite the coordinated effort to have taken place! What might the response of the world be like to such a smiting?

[2066] Keynes, 355
[2067] Binswanger
[2068] Other Mutualist institutions have also found a limited support from central governments, likely in efforts of co-optation. Winslow Carlton was apparently assigned by President Roosevelt to look into an economy of "mutual self-help" (Mutualism). The Farm Credit System, a network of cooperative banks, also exists to provide farmers in the United States the means of getting by. Much of the organization behind many of the professional associations in the United States resembles the guild system, though during its time of strong affinities with the monarchical state. The state would co-opt much of Mutualism during and after the postmodern or New Deal era.
[2069] Macleod
[2070] Macleod

Fascism

Some might suggest that Mutualism has a dark side. This comes from its association with Georges Sorel, an interesting philosopher in his own right with an explicit interest in Proudhon's Mutualism. Georges was interested in the alliance between anarcho-syndicalists and right-wing reactionaries such as monarchists and nationalists. He worked with monarchists such as Charles Maurras in the integral Catholic nationalist and proto-fascist movement, *Action François*.

Along with Sorel, other disgruntled anarchists and syndicalists such as Anceste de Ambris, Gabriele D'Annunzio, George Valois, and Robert Michels, many of them persuaded by elite theory, established fascism through conceptions of "national syndicalism," with help from others such as the Hegelian philosopher, Giovanni Gentile, and monarchists such as Charles Maurras. Benito Mussolini had been a syndicalist too.

Sorel had not been a monarchist or a nationalist himself, but was making what he felt to be strategic alliances. This may be reminiscent in some ways to the Legitimism of Pierre Charnier. Benjamin Tucker, however, strongly rejected any attempts to align Proudhon's thought with monarchy. Nonetheless, Mutualism can be associated with Catholic royalism through Charnier, and with nationalism and even private "anti-Semitism" through Sorel and Proudhon. Sorel's involvement influenced the development of *Cercle de Proudhon*, another proto-fascist group named after Proudhon (perhaps for purposes of name-stealing). Like the royalists, Mutualists saw *bourgeois* society as problematic, and desired a return to the guild system. Unlike fascism, however, Mutualism does not desire the return to a monarchy or to Catholic theocracy, and is modernist and radical, rather than Romantic or anti-modernist and reactionary.[2071]

Marxism and fascism are both derived, in part, and unfortunately, from a Proudhonian influence, or at least in reaction to Proudhon. Marxism was an organized attempt by monied interests to derail the growing influence of Proudhon and his Mutualism (which attacked usury as its primary enemy). But fascism saw in Proudhonian Mutualism some affinity, for the aristocrats had faced a loss to the efforts of the *bourgeoisie*, who abolished aristocracy largely in favor of republics, leaving the aristocrats finally

[2071] Mutualists have been supporters of trustees, deputies, and delegates, democratic approaches that are much more closely related to radical liberalism (such as that found among the Ricardian socialists) and utopian socialism (such as the Fourierists, Owenites, followers of Considerant, and, to a much lesser extent, Saint Simonians). They came from the Radical proto-Protestant tradition, such as that surrounding the Anabaptists and that gave birth to sects such as the Quakers, Unitarians, Universalists, and Amish. Mutualists are republicans who oppose monarchy and support a federal system of industrial and communal democracy and voluntary exchange. And, for the Mutualist, federalism does not mean centralism, but is more closely related to the "true" variety of federalism promoted by the—ironically enough— American Anti-Federalists (who claimed to be the real supporters of federalism) such as Patrick Henry, and the Confederate States of America. Mutualists were not content to have an involuntary republic, however, and found more interest in voluntary association, in which republican values would be safeguarded in the power of secession. Was the republic to be corrupted, a new one could start afresh. In this way, the Mutualists were not only decidedly not fascists, but were vastly more liberal than the classical liberals were. They shared with the classical liberals a penchant for individual and social liberty, freedom of religion, and so on. They shared with the radical republicans a belief in participatory democracy, and with the socialists a propensity for widespread property ownership and community effort. But they were critical of the monopoly power that the *bourgeoisie* had achieved, and, in this, they shared criticism with the fascists of *bourgeois* society, even if desiring to democratize society further, rather than bring back the monarchy as the fascists desired. The Mutualists and fascists, then, differed in the manner in which they would govern the guild system, with the fascists wanting to re-establish the monarchy and the Mutualists wishing to establish a voluntary, democratic, federal republic run by way of recallable trustees or delegates, more similar to liberal republicanism than to fascism.

willing to hear out the pleas of the working class, with whom they now agreed upon a common enemy.[2072]

Georges Valois, founder of the *Cercle de Proudhon* and the first fascist party outside of Italy (*Faisceau*), understood fascism to have its origins in Jacobinism of the French Revolution, and in particular its mass religiosity, suggests Jean-Yves Camus and Nicolas Lebourg in *Far-Right Politics in Europe*.[2073] Zionist historian Zeev Sternhell, coming from a family of Polish textiles merchants, traces fascism to the *fin de siècle*.

The fascists had taken their name from—co-opted— the prior *Fasci Siciliani*. Fasci Siciliani was an early proto-fascist populist-socialist federation that involved a number of farmers', workers', and intellectuals' associations. Having some socialist and democratic elements, it nonetheless used direct-action to achieve reforms, in the manner of Marxism, holding Marx in high esteem along with the King. They were traditionalists, but flew red flags and used an insignia with a red rosette. Later fascists would take the form of a united force of paramilitary groups, unions, crime syndicates, and business interests, but would express an ideology of nationalism, corporatism, social security, and sometimes racial or ethnic superiority (that far surpassed the worst expression of racism in voluntary fraternal organizations).

There exists an uncomfortable, potential relationship between synarchism and the anarcho-syndicalism that would be co-opted from the mutualists by the collectivists and communists, and ultimately became developed into fascism. According to Lyndon LaRouche, that is, in "Fight Fascism, the Way Franklin Roosevelt Did,"

> Napoleon was the first Nietzschean head of state. The first man, who was the image of destruction, for destruction's sake. Synarchism is nothing but a continuation of the tradition of Napoleon Bonaparte. The idea is, which is the idea which came out of Hegel, who was sort of an admirer of Napoleon, who made a theory around this idea: the theory of the state, the philosophy of history.
>
> [...]
>
> During the middle of the 19th Century, this group of people, mainly a group of bankers, fondi so-called, formed what they called the "Synarchist movement," or "anarcho-syndicalist movement," the idea that in any crisis, to create chaos, and then to have a man so terrifying as the leader against the chaos, that the people would submit to this terrifying man, who would commit any kind of crime imaginable. This idea, of this kind of leader, became the doctrine of Friedrich Nietzsche: the idea of the doctrine of the Superman, the Beast-man. The pure beast, who would commit acts so horrible, that people would fear him, simply because of his willingness to commit horrible deeds, that no human being would think of doing, even a bad one.
>
> That was Hitler. What Hitler did with the Jews in Germany, was simply Nietzsche [...] His doctrine is the Hitler doctrine! His doctrine is that of terror; or what Goebbels called Schrecklichkeit. That's the policy.

[2072] These are not characteristics, however, that most Mutualists are proud of or wish to perpetuate. Mutualists are much more likely, these days, to take after Rudolf Rocker, in his *Nationalism and Culture*, in which he rejects the idea of nationality as a construct of the state, in favor of a grassroots view of culture. And fascists oppose Mutualism. Nonetheless, thinkers like Gustav Landauer, a German Jew, spoke fondly in his communitarianism of a German volkish nationalism, though his nationalism may have had more in common with Rocker's view than it would with the nationalism of *Cercle de Proudhon*.

[2073] Camus and Lebourg, 20

> [...]
>
> That is, the bankers and the types of people who worked with them as agents, formed the Synarchist International. This became the basis for launching, in Italy, Mussolini, through a Frenchman named Sorel, in France. Through the organization of Germany, under Hitler: Hitler was a product of this. Francisco Franco was a product of this. The Carlists, the right-wing Catholics of Central and South America, are part of this! The right-wing Protestants in the United States, are part of this! The anti-Semitic Zionists of the United States, are part of this. Same thing: Synarchists. Nazi-Communists. Right-Left. Destroy society. Create a man on horseback, a man of terror; intimidate the population into submission to a man who is so terrifying, they'll do anything to get out of his way, not to be killed—even obey him, or commit crimes, on his order! So, that was Hitler.
>
> That was Vichy France. Vichy France was organized. Also, the French opposition to Vichy, was also organized by the same people! That's why de Gaulle had problems in France, after the war.[2074]

According to LaRouche, "*Synarchism* meant simply a unity of the socialists and the anarchists." This is not correct with regard to the mutualists, though it does seem to be pertinent with regard to collectivists and communists. It is also worth noting that LaRouche did not have a very deep comprehension of syndicalism, going as far as to identify Robert Mundell, Teddy Goldsmith, and John Train—most decidedly not syndicalists in any meaningful sense—as such. Still, the connection appears worthwhile if we read charitably, and when considering external sources.

Groups such as the *Fasci Siciliani*, *Cercle de Proudhon*, and Action France were among the main forces to develop the ideologies of national syndicalism and fascism. Mussolini would take part in and utilize these concepts.

Along with Hitler, Franco, and many others, Mussolini would lead a fascist uprising. In the hands of the fascists, nationalism was combined with authoritarian domination, and this would take the form of Mussolini's "brown shirts," the paramilitary for his National Fascist Party, and Adolf Hitler's "black shirts," his National Socialist German Workers' (NAZI) Party. Under national socialism, and under Hitler, central banking oppression was greatly relieved, resulting in the "German Miracle," the major comeback of the German economy. Various other fascist groups, identified by a number of colored shirts among other things, had spread internationally as well, becoming a worldwise phenomenon. *The Pink Swastika* by Scott Lively and Kevin Abrams aregues that the Nazis were butch gays, while *The Hidden Hitler* by Lothar Machtan makes a case for Hitler having been a closeted homosexual. Despite Hitler's association with Aryanism and Nordicism, his phenotype is generally Dinaric[2075] and he has been suspected of having some Jewish admixture. Jews were being blamed for much of the corruption of German society, by the german proletariat, or *folk* (which actually also included producer-capitalists and good-standing nobles in a more general usage), who blamed Jews not only for usury and the impoverishment of the folk, but just as well for its cultural decay, both of which, to be fair, the "master race" as more than happy to fall victim to. After all, Jews were greatly influential in the *fin de siecle* and its Decadence, and Jews such as Magnus Hirschfeld had started spreading homosexuality and transvestism in Germany, becoming an open advocate for it. This dealt a strong blow to the otherwise objective and idealist values of German society. But German society could not have been dealt such a blow if it had not accepted usury and degeneracy, or Jewish particularism and ethnic corporatism more generally, in the first place.

[2074] LaRouche

[2075] Dinaric does pass, for some, as Aryan, but not undisputedly

In a way, the racial or ethnic awakening of the German folk may be considered a continuation of the relations that German peasants had with Jews in medieval society and during the Renaissance, such as the Rhineland Massacres and the belief in blood libel. These sorts of views, which would also be combined with an effort to out-ethnocentricize the Jews, are what resulted in the development of folkish organizing. At first, however, it must be understood that this folkish movement was not about hatred for Jews, but about establishing the ethnic identity of the German people, a continuation of the Age of Nations' Romanticism, as inspired by German idealism (such as Fichte). In fact, Hans Gunther's Nordicism, which would come to characterize Nazism along with neo-Darwinsim, was a later development. Before this, anthropologists such as Franz Weidenreich, Karl Saller, Freidrich Merkenschlager, Eugen Fischer, and Walter Scheidt had developed a more dynamic conception of race, involving miscegenation and environmental selection, particularly as applied to indigenous and native populations, and even spoke of a *German race* that was not defined by a single racial input, but of all of the peoples of Germany, whether Germanic, Slavic (Wendish), or perhaps even Jewish, with whom limited admixture was even defended by some of them. Saller, for instance, held that Jews were so anciently present in Germany that Germans already had much Jewish influence in their own makeup, though intermixture with more recently incoming Jews was seen as a problem. Weidenreich (himself Jewish) had straight up argued in favor of miscegeny and polygenism. These sorts of ideas lead to many reactionary views in the ruling class in opposition to the concept of a *German race*, on the grounds that a German race would incorporate and not separate Jews or distinguish peasant from noble. Along with the various liberal and socialist folk organizations, there also existed a Left-wing to the Nazi Party, which is known as *Strasserism*, after brothers Gregor and Otto Strasser. In line with the academics mentioned prior, the Strasserites situated their anti-Semitism culturally and economically, rather than racially.[2076] The Strasserites were national socialists in the genuine sense of opposing Jewish international capitalism, publicly attacking Marxism, though they attached Jewishness to usury and degeneracy rather than to a racial stock. However, views such as those of the Strassers, Weidenreich, Saller, Merkenschlager, Fischer, and Scheidt would not be tolerated in the Nazi Party under the influence of Hitler and Gunther, who substituted aristocratic Aryanism and Nordicism for the folkish Germanism that these individuals tended to represent instead. Saller went as far as to deny the Nordic race altogether, while Scheidt saw the concept as useful but not comprehensive and believed it could actually represent two races (similar to arguments by Halfdan Bryn, though Bryn was himself a Nordicist). The folk did not swallow Nordicism and Aryanism wholesale, nor the hyper-capitalism that came with it. Beneath Nazism remained a class-conscious and race-aware foundation that was intent on ending capitalism and Jewish degeneracy as well as Nordicism.

The rise of fascism would lead to World War II, particularly when Hitler's army invaded Poland. This started with a treaty of non-aggresion, the Molotov-Ribbentrop Pact, a trade and credit agreement between the Nazis and the Communists, a sort of "Unholy Alliance." "The Secret Protocol for the International War on Anarchism," also known as the *St. Petersburg Protocol*, had already been established as an international agreement that involved international espionage and deportation of anarchists (to which the United States was not a signatory). Otto Ruhle said, of the Molotov-Ribbentrop Pact (considered by some to be an extension of the original Secret Protocol), in "The Struggle Against Fascism Begins with the Struggle Against Bolschevism," that

> Russia was the example for fascism. [...] Whether party "communists" like it or not, the fact remains that the state order and rule in Russia are indistinguishable from

[2076] It must be remembered that anti-Semitism was a component of socialism at least since the time of Charles Fourier, and that anti-Marxism is not at all a non-socialist sentiment

> those in Italy and Germany. Essentially, they are alike. One may speak of a red, black, or brown "soviet state," as well as of red, black or brown fascism.

Why might the Nazis and the Communists together agree that Poland was in need of an invasion? Maybe it has something to do with what Antoni Sulek writes in "Emile Durkheim and the Polish Question," regarding Lombroso's insights into the importance of Poland and about the role Poland could play in spreading liberalism and the ideas of the Polish Enlightenment, due to the Poles' being a particularly hybridized people:

> Lombroso wrote that after freeing itself from the yoke of Germany and Russia, and from "superstitions and clericalism," Poland could go in the same direction as France, and could even overtake it, because "in Poland, the races are more mixed than in any other country," and "the confusion of races is a prime factor in civilization."[2077]

Indeed, Carroll Quigley says much the same thing about the "confusion of the races" being a major contributor to the development of civilization.

Interestingly, the intelligensia in Poland had concerned themselves with cultural and genetic degeneration from decadence, and had begun marrying peasant women, in a phenomenon known as *chlopomania*, in efforts to take up the simple life and to avoid decadence. For instance, Stanislaw Wyspianski, a Nordid man and artist, famously painted a self-portrait with his wife, Teofilia Pytko, a peasant woman clearly displaying Lappoid or Uralic features and peasant dress, an iconic image of chlopomania. Poland and Ukraine, are, of course, areas from which people such as the Yamnaya and the Scythians had emanated from, bringing about the Aryan and Nordid races. The culture in Poland was entrenched deeply in history and prehistory. George T. Bugarski, in "Polish Liberalism 1815-1823: Poland, the Question of Cosmopolitanism, and National Identity," for instance, held that

> In the third of his satirical "Leaflet of Criticism" articles [Potocki] had a "mystic-romantic" Order of the Great Bear making a pact to bring back the good old Gothic times and to destroy all clearness in the Polish language.[2078]

It seems we have a connection here, though fictional, between the Bear Cult and the Germanic, particularly Gothic people,[2079] with name stealing and the synarchy.

But that's just the ethnic aspect. Ideology was another, perhaps even greater, concern. While liberalism and republicanism were certainly concerns for Nazis and Commies, socialism posed an even greater threat, another worry that drove the invasion. The peasants and their advocates were organizing a strong movement in still-agrarian, slowly industrializing Poland. So much so that the description to Peter Brock's "Maria Wyslouchowa (1858-1905) and the Polish Peasant Movement in Galicia" says that "the peasantry who then numbered over half the country's inhabitants were a force with which every government had to reckon."[2080] The whole of Europe was concerned. Proudhon wrote a book about Poland, believing it to be of great significance too. The anarchist, cooperativist, and syndicalist, Edward Abramowski, among others, gained influence in Poland, spreading Mutualistic ideas. While Poland and Ukraine had been particularly hybridized areas with strong peasant uprisings, they did not have the same capacity as an industrial force that the Germans did. The Germans were also organizing

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[2077] Sulek
[2078] Burgarski
[2079] Related to *Getae*, *Gute*, *Jute*, *Jew*, *Jat*, etc.
[2080] Brock

cooperative and union movements that could eclipse the reformist movements. These appear, to me, to be the real causes of the war, as waged on the working class against the synarchists.

But how could Communists and Nazis agree to a pact in the first place? Communism and fascism are often understood to be opposing worldviews, and this is largely correct, especially early on, but not entirely so. In a certain respect, communism, especially of the neo-Babouvist and classical Marxist sort, represents proto-fascism rather than fascism itself, which would take the form of Stalinism, Maoism, Nazism, and related ideologies. The later wave of Marxism, a form of true fascism, was idiosyncratically united with fascism-proper largely by way of synarchism, *idiosyncracy*, or the putting together of things that do not match, being a strong element within synarchism inherited from the Symbolists. This combination of communism and fascism appears to be some sort of conglomeration of Illuminati and synarchist efforts, possibly an assimiliation of the Illuminati into the synarchy as one of its wings.[2081]

Synarchy was behind the financing of both the Communists and the Nazis during the World Wars. Antony Sutton, for instance, wrote *America's Secret Establishment: An Introduction to the Order of Skull and Bones*, a study on the *Skull and Bones society*, a secret society on Yale's university campus that he traces to the Illuminati. About half of a century later, Skull and Bones would involve two of its members competing for the office of United States President (remember that the United States is a two-party system), Democrat John Kerry and Republican George W. Bush, jr. (who would win the election). According to Sutton, in connection with Wall Street and the Illuminati, the Skull and Bones society was part of the orchestration of a manufactured Hegelian dialectic involving a struggle between fascism and communism. He says, in *America's Secret Establishment: An Introduction to the Order of Skull and Bones*, that

> For Hegelians, the State is almighty, and seen as "the march of God on earth." Indeed, a State religion. Progress in the Hegelian State is through contrived conflict: the clash of opposites makes for progress. If you can control the opposites, you dominate the nature of the outcome.
>
> We trace the extraordinary Skull and Bones influence in a major Hegelian conflict: Naziism vs. Communism. Skull and Bones members were in the dominant decision-making positions - Bush, Harriman, Stimson, Lovett, and so on - all Bonesmen, and instrumental in guiding the conflict through use of "right" and "left." They financed and encouraged the growths of both philosophies and controlled the outcome to a significant extent. This was aided by the "reductionist" division in science, the opposite of historical "wholeness." By dividing science and learning into narrower and narrower segments, it became easier to control the whole through the parts.

Also,

> Our two-party Republican-Democrat (= one Hegelian party, no one else welcome or allowed) system is a reflection of this Hegelianism. A small group - a very small group - by using Hegel, can manipulate, and to some extent, control society for its own purposes.[2082]

The thing tying it all together, Nazi and Communist,[2083] Republican or Democrat, is synarchy.

[2081] The degree to which this affiliation is limiting to either party, I am unsure, but the affiliation seems clear enough. Both come from the Rite of Strict Observance to begin with, and so from their origins have a familial relationship that might easily be re-kindled in the face of a rising anarchist threat.

[2082] Sutton

[2083] Including the Illuminati

More outwardly appearances of the synarchists have also occurred, however. The National Synarchist Union in Mexico, for instance, which had allied itself to Axis forces during World War II, was a far-Right fascist organization, eventually taking on the name of the Mexican Democratic Party. Mexican *sinarquistas* were also involved in the *Battle of Los Angeles*, an apparent UFO incident, now said to involve a weather balloon, that resulted in anti-aircraft shelling after the attack at Pearl Harbor instigated United States involvement in World War II. The "Zoot Suit" Riots, involving violence between U.S. soldiers and Mexican Americans, also involved *sinarquistas*. The Synarchical Cooperative Party (or Party of the Christian Left) in Italy was composed of Marxian Catholics whose aim was placed against fascism under a "Manifesto of the Cooperative Movement," eventually being subsumed into the Italian Communists. Synarchists as a whole did not confine themselves to Left or Right, though various factions could be far-Left or far-Right.

Neo-socialism was a political faction in France and Belgium, led by Marcel Deat, Pierre Renaudel, Rene Belin, and especially Henri de Man, that contained revisionist elements from the French Section of the Marxists' Second International. They supported, instead of grassroots revolution by the working class, or reform, an elitist "revolution from above," in which elites would involve themselves in *coup*s of "constructive revolution." They opposed class struggle and anti-capitalism, and promoted the ideal of technocracy. These neosocialists were linked to fascism in various ways, including collaboration with the Nazi forces during the Vichy Regime, and supported a planned economy, run on a basis of inter-class collaborationism and corporatism. The *Vichy Regime*, or *The French State*, was the technocratic government in fascist France that worked in collaboration with the Nazis, cited as a strong example of synarchism. The Banque Worms was also a collaborator with the Nazis and a widely-cited synarchist endeavor within the Vichy Regime, suggested to have been involved in the fall of the French Republic to the Regime. Groupe-X Crise, a technocratic or "planist" movement that began in response to the Great Depression, and La Cagoule, an outright terrorist cell, are other groups that are said to have been directly connected to this synarchic effort.

The British colony of Hong Kong is understood, by Ambrose King, to have been a synarchy.

The problem with citing these outward examples of synarchy, however, is that it wrongly implies that the various other efforts of synarchists, including those of business unionism, paternalistic conservatism, Nazism, and Communism, Republicanism and Democratism, are somehow distinct, rather than being efforts of or compromised by infiltration of the synarchists. This is not the case. The examples given are merely the movements that seem to have had the most outwardly-expressed ideological cohesion with synarchism, or represent a particularly strong example of synarchism at its core. It must be understood, however, that the efforts of the synarchists are not always out front, but often involve the co-optation of existing movements, as with Deat's "revolution from above." As such, most synarchist organizations, such as those of the Nazis and Communists, or Republicans and Democrats, are not outwardly synarchist, and will be composed of memberships who are dupes, believing in the outward ideologies of the organizations despites their synarchist leaderships or vassals.

According to the official story, Hitler and the National Socialists (Nazis, a kind of fascist) were not concerned so much with racial competition from the more mixed Poles or with German and Polish cooperativism, but instead concerned themselves with the presence of the Jews (ideology was another concern, with Marxists and anarchists being targeted rather strongly). The Nazis had apparently been concerned with the old *Jewish Question*, of what to do about the ethnocentric religion of Judaism that (like the Gypsies too), refused to see itself as a part of the nations of Europe that its diaspora was spread amongst. Germany had been particularly affected by the Jewish population and its influence in the financial industry, leading to popular sentiments against the Jews, both among Counter-Enlightenment

Classicists and Romantics of the aristocracy and among the lower classes, both Counter-Enlightenment and Radical Enlightenment. Rabbi Yaron Reuven, for instance, in "Tobacco vs. Marijuana, Rabbi vs. Gadol, Cash Advance & Eurovision Dangers," tells us the reason for Hitler's apparent hatred of the Jews, asking,

> Who knows the first two laws that Hitler implemented? That not only put him in a different status than everybody else for history, but also made what's called up until this day the greatest financial miracle in history? Who knows the first two laws?

He tells us without any sugar added,

> Rule number one: no more pornography. No more homosexuality. None of that garbage. Not allowed. Berlin in the Thirties, in the Twenties, was the Sodom and Gomorrah of the day. It was the Las Vegas of the day: homosexuality, pornography, bestiality, all the garbage of the world. That was the capital of the world. He outlawed it, and he [...] closed all the bars, all the gay clubs, all the production, all run by jewish people. Unfortunately.
>
> Second rule: second rule was you're not allowed to charge interest. No more interest. Now you would think, "Why? Why does he care about interest?" Well, cause all the people that had the money, that lent the money out were Jews. He didn't like it. He said no more interest. Why? Because of the high interest that the Jews charged people, was so high, it ruined and destroyed the economy in Germany. It destroyed it.
>
> Just like they destroyed Russia a few years before that through their communism over there. Jews destroyed Russia, not goyim. Jews destroyed it. Communism is by Jews. Don't let anybody confuse you. You look at history: Karl Marx, all the [others], they are all Jews. Wicked, but nonetheless Jews. They destroyed Russia, and [Hitler] wrote in chapter two of Mein Kampf, "now they want to destroy Germany. That's why I have to destroy them."
>
> Now, it doesn't make it right. But I'm pointing out that it is absolutely true history.
>
> [...]
>
> At that time, the Great Depression was happening around the entire world. Everyone was in a financial collapse. America was in financial collapse. England was in financial collapse. Everybody else was collapsing. Germany collapsed worse than everybody else. But after he passed this law of no more interest, within six years— six years— Germany became the leading, wealthiest economy in the world. They called it a financial miracle. Why? They were the only ones who were bold enough to stop interest.
>
> This is one of the biggest reasons of why he hated Jews. Because they destroyed the economy, because of their greed. It's not making him right. Don't let this confuse you. But this is happening again.[2084]

The Hitlerist answer to the Jewish Question was, apparently counter to the Jewish answer of Zionism that was proposed by Theodor Herzl, extermination. Jews and the others were getting in the way of German self-determination.[2085] At least, this is what we are taught as the right opinion to have about Hitler's goals. On the other hand, and according to *The Transfer Agreement: The Dramatic Story of the*

[2084] Reuven, 1:16:00

[2085] Jews are the most famous target of the Nazis, but they targeted Freemasons, Gypsies, Marxists, and anarchists as well as Jews, and would even turn on their own Left wing of Strasserism in the Night of the Long Knives

Pact Between the Third Reich and Jewish Palestine, a boycott had been called on Germany before World War II, whereby London and New York papers had declared that "Judea declares war on Germany," sparking a boycott against Germany and the Nazis. As a result, Nazis and Zionists had negotiated a transfer agreement before World War II happened, wherein it was understood that German Jewry would move their assets, relocate to Palestine, and would not stand opposed to the Third Reich. Could this have been the plan all along? Lenni Brenner, in *Zionism in the Age of the Dictators*, makes the case that Zionists and Nazis collaborated to get German Jews to Palestine to establish the State of Israel. Israeli Prime Minister Netanyahu has claimed that Hitler did not want to kill all of the Jews, but to expel them from Germany, and was advised by Mufti Amin Al-Husseini to kill the Jews in an effort to direct them to Palestine.[2086]

If we follow James J. Martin's opinion on the era, the Holocaust likely did exist in some form, though not as a Jewish genocide involving the deaths of six million Jews, as is commonly expressed. Rather, it appears that Nazism, like Communism,[2087] had been established as a deterrent from the organized labor movements—cooperatives and unions— and had perhaps also perceived problem elements remaining within Freemasonry, as well as an excuse to drive a country maximizing its self-help into war and poverty. This was not much different from the Stalinists, who had starved the people of Russia during the Holodomor. The mutual agreement between Communists and Nazis to invade Poland, and the following genocide of Poles during World War II— which gets overshadowed along with gypsies, Freemasons, and radicals as victims of the Holocaust in favor of Jews— stands as particularly problematic. Could some of the photos said to have been Jews, and used to induce hysterias against anti-Semitism, have been radical Poles instead? One is reminded of the phenomena of white Southerners claiming to have been descended from a Cherokee princess. Could Jewish tales of Holocaust survival be similar? A look at many of the photos of death camp prisoners appear to present Polish phenotypes, distinct from those of the people who do the most talking about the Holocaust after-the-fact. Were the World Wars a means of making organized labor scream "Uncle!"? A rational mind is tempted to think so. In fact, it appears that the entire *postmodern era*, the era especially following the World Wars, has been a reaction to Mutualism (or at least mutualism), and that, in a sense, the world revolves around this little known, basically occulted philosophy, or at least the natural fact upon which it is based.[2088]

German aggression, an apparent Jewish genocide, and an attack by Japan on Pearl Harbor in Hawaii, despite the United States government's having been alerted to this, would take Americans into the War, though it is also a well-established fact that captains of industry in America, such as Henry Ford, worked with the Nazis even as the war raged on.

After the War, the Nuremberg trials would be held. Many prominent Nazis, perhaps including Hitler, had fled to Argentina, while important Nazi scientists were adopted by the United States. Subsequent conventions in Geneva would follow to deal with treaties and protocols dealing with the laws of war. Like the Federalists over the Anti-Federalists in the United States a century and a half prior, the United Nations would be formed to succeed the League of Nations, which had seemingly failed to stop the atrocities of World War II, or at least was blame as such. Churchhill said, after winning the war against Germany, that

> Germany's unforgiveable crime before WWII was its attempt to loosen its economy out of the world trade system and to try to build up an independent exchange system

[2086] See Haaretz
[2087] Both fascism and communism have been traced to the Jacobin Club
[2088] The fact of biological mutualism, which, made conscious, is Mutualism

> from which the world finance could not profit any more. We butchered the wrong pig.

Small towns and city life had retained much in the way of human interaction, but after World War II there was a rapid decline in civil society, or the "third sector" of society, including "third places," where people congregate informally outside of work, home, and school, such as in churches, beverage shops and candy stores, in clubs, musical halls, and so on. Also following the Second World War, the United States faced a "baby boom" and suburbanization, with a drastic rise in car culture. The suburbs would entail a life largely away from others, in one's own of the "little boxes on the hillside," as the folk song by pantheist socialist, Pete Seeger, would go. People born in this generation would become known as the *Baby Boomers*. After WWII, many Saxons were deported from their centuries-old homes in places like Transylvania to foreign places like Siberia.

During and after the wars, and perhaps especially following McCarthyism, came a decrease in organized labor, and an increase in Civil Rights issues—basically a second round of Reconstruction—, including a movement against racial segregation. The cultural Marxist school called the *Highland Folk School* trained Rosa Parks and Martin Luther King, jr. to begin the Civil Rights fight against racial segregation. Anglo-Saxon fraternities such as the Scottish Rite and, to a much greater extent, the Knights of the Ku Klux Klan would be set into decline and organizations such as the Anti-Defamation League, which keep an active watch on the Klan, would rise in prominence, winning particularisms for Jews. Jews and Marxists had also become active participants in black identarianism, through organizations such as the National Association for the Advancement of Colored People (NAACP). The Post-War Consensus included a shared commitment to paternalistic welfare statism, Keynesian economics, and corporatism.

The First and especially Second World War had already brought women, encouraged by second wave feminism, into the workforce, and this was not going to stop after the Wars' end. The "traditional family" was being broken down, and women were becoming wage-slaves like their husbands. Second wave feminism had encouraged this psychologically, as with the Flappers, women who would take up culturally-masculine characteristics in efforts of establishing independence, but would continue on well after the Wars in various ways, eventually developing into a third wave of feminism. More and more demand was created for commercial kitchen appliances to take the place of domestic duties once performed by women. Television and pop music became popularized forms of entertainment and propaganda-dissemination. Much of this was driven by Mesmerism, but also by the work of Edward Bernays, the nephew of Sigmund Freud, who would perfect the art of media manipulation for propaganda purposes. TV, in particular, allowed mesmerization and propaganda to be disseminated right into the living room of the unwitting onlooker.

Postmodern philosophy gained much traction in this period, slowly becoming institutionalized. Science declined considerably, with Einstein changing his equation and removing, Wolfgang Pauli's equation rejected for, and Paul Dirac forced to change his equations to remove, negative-time solutions.[2089]

Pantheism, too, says Paul Harrison, would make a "[r]etreat in the twentieth century." Before this, he says, pantheist ideas were "so dominant" that "some writers of the time saw [pantheism] as the culmination of all religious development until then, and predicted the triumph of pantheism in the following century. But the optimism was premature. Pantheism was too positive and too optimistic a faith for the first half of the disastrous twentieth century."[2090] As the story goes, after the two World Wars, the world was a different, melancholic place, in which an existential crisis had to be faced head-

[2089] See Di Corpo[7] and Vannini
[2090] Harrison[1], 32

on. The Wars had shaken trust in Enlightenment values, humanism, universalism, objectivity, and basically anything that can lead up to a shared worldview between human beings.

The Postmodern Era

Following World War II, the *fin de siècle* was linked with the *Theatre of the Absurd,* a genre that focuses on the belief that life has no meaning and that all attempts at communicating truth are doomed to failure. Remember that the absurd is a characteristic of black magic. Synarchists are otherwise said by the mainstream to have become largely inactive after the World Wars, but this is not the case. Having won, they got to the business of governing the world in secret through the cultural forces of postmodernism and in intergovernmental and non-governmental, global organizations. Some synarchist or synarchist-inspired street forces would make a re-appearance now and again, but for the most part things were kept professional.

Postmodernity, or the *postmodern era*, the period following modernity, is said to really have taken hold after the World War II era, though the art, architecture, and philosophy associated with it— and the rise and takeover by the counter-cultures beginning in the 60s, by way of postmodern*ism*— is often said to have come earlier. We are currently living in the postmodern era. It is an era in which pessimistic and solipsistic values have come to the fore and established themselves as dominant. Perhaps the defining element of postmodernity is irony. *Irony* was originally a term that meant "lying," but which has come to characterize postmodernity and is today treated as intending something other than what is being said. Perhaps the great ironist was Arthur Schopenhauer, who described a form of realpolitikal use of irony, particularly that of pretending to be less powerful than one is in order to have an element of surprise so as to have maximum effect and gain power thereby; "play dumb to win," basically. As such, irony is a sort of or is similar to factitiousness.[2091] And it encourages *anomie*, Emile Durkheim's term for the breakdown of human relationships. Ken Wilber, in *Trump and a Post-Truth World*, says that

> Beginning in the 1960s, [postmodernism] first began to emerge as a major cultural force, and it soon bypassed [Modernism] as the dominant leading-edge. [Postmodernism] started with a series of by-and-large healthy and very appropriate (and evolutionarily positive) forms [...] and—centrally— both the understanding of the crucial role of "context" in any knowledge claims and the desire to be as "inclusive" as possible. [...]
>
> But as the decades unfolded, [postmodernism] increasingly began veering into extreme, maladroit, dysfunctional, even clearly unhealthy forms. Its broad-minded pluralism slipped into a rampant and runaway relativism (collapsing into nihilism), as the notion that all truth is contextualized (or gains meaning from its cultural context) slid into the notion that there is no real universal truth at all, only shifting cultural interpretations (which eventually slid into a widespread narcissism). [...] If there were one line that summarizes the message of virtually all of the truly prominent postmodern writers (Jacques Derrida, Michel Foucault, Jean-François Lyotard, Pierre Bourdieu, Jacques Lacan, Paul de Man, Stanley Fish, etc.), it is that "there is no truth." Truth, rather, was a social construction, and what anybody actually called "truth" was simply what some culture somewhere had managed to convince its members was truth; but there was no actually existing, given, real thing called "truth" that is simply sitting around awaiting discovery, any more than there is a single universally correct hem length that it is clothes designers' job to discover.

[2091] Pedophilia, for example, is a form of irony, because it involves the pain of having been oneself a victim of pedophilia, and passing that along. What makes Jews, a people known for their sarcasm (irony), arguably bad, is their sexual ironies. Edgar Allen Poe's works, replete with depravity, are also filled with irony.

> Even science itself was held to be no more true than poetry (Seriously). There simply was no difference between fact and fiction, news and novels, data and fantasies. In short, there was "no truth" anywhere.[2092]

Wilber refers to the resulting conflicts of postmodern society as "*the culture wars*." He has also criticized postmodernism[2093] for its "performative contradictions," such as its absolutist and universalistic claims about relativism and pluralism.

The synarchists' inspiration for the postmodern culture wars[2094] might be traced back to Maoist China and before, during the Qing Dynasty. Qing China had been run, according to people such as John K. Fairbank, along the lines of *synarchy*, literally meaning "joint rule" but in a particularly exclusive and secretive manner by way of what is called a *deep state* or *shadow government*. The Qing ruled this way due to the Manchu's minority position within China during Manchu dominance. In order to maintain rule as minorities, the Manchu established feudalistic ties with leaders of other Chinese peoples, including the Han, as well as with foreign nations. This seems to have some similarity to the mandala system in Southeast Asia. Nonetheless, this feudal system of Manchu-led pluralism had many tensions.

Eventually, under the leadership of a Chinese Christian and Georgist with an apparent interest in anarchism, and the son of a tailor and porter, Sun Yat-Sen,[2095] the synarchist Qing Dynasty was overthrown, and Sun Yat-Sen served as the Provisional President of the new Republic of China, perhaps a rival synarchy. The fall of the Qing synarchy truly allowed for modernization to take off in China. Sun had been largely motivated toward modernization because of China's failute to adopt modern medical practices, Sun being a physician discontented with traditional Chinese medicine. Sun had taken inspiration, in part, from the *Four Bandits*, of which he was a part, a group intent on the overthrow of the Qing, as well as from the revolutionary Furen Literary Society and Revive China Society. He also participated in the Triads, or Heaven and Earth Society, a longstanding lodge-based secret society that now has influence in Taiwan similar to Masonic influence in America. He apparently participated largely for the purpose of securing funding from international sources, securing them, in part, from his time spent in London. Sun also began to marry teenage girls and to practice polygamy. Sun Yat-Sen was Hakka[2096] and Cantonese.

The Republic of China would face difficulties as soon as it began, including difficulties stemming from authoritarian Marxist Communism. In particular, a young Mao Tse-tung started to believe that he was better than the common worker when he started becoming an intellectual. Like other fascists, including Mussolini and Hitler, Mao's fascism was preceded by what appeared to be a genuine interest in socialism. Nonetheless, as Jung Chang and Jon Halliday make clear in their biography of Mao, *Mao: The Unknown Story*, Mao had been quite hungry for personal power from an early period, manipulating people and turning them into authorities. Still, he would lead a successful Communist revolution, leading to the Communist control of the government apparatus and to existing Chinese

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[2092] Wilber[1]

[2093] Despite his original praise toward it in *A Brief History of Everything*, and echoing other scholars

[2094] Culture wars were also prominent in pre-modern society, but were typically oriented around religion and lore

[2095] Arif Dirlik's work speaks of Mutualism as an interest of Sun Yat-Sen's and of its general influence on anarchism in China

[2096] Hakka were genocided a number of times, including by the anti-Qing Red Turban Rebellion as counter-revolutionaries. The Hakka, traced to the central plains of China, had been warred against by the Punti during the Punti-Hakka Clan Wars, *Hakka* meaning "guest family" and *Punti* meaning "native" among the native peoples. The Punti had forced the Hakka to inhabit the hills and waterways after a population boom of Hakka had apparently threatened the locals' claims to the most fertile lands. *Hakka* would eventually be used to refer in a general sense to hill people and "guest families."

Communism.[2097] In order to preserve Chinese Communism, Mao had established what would be called the *Cultural Revolution*, a period of cultural transition wherein universities were reformed to teach only Communist propaganda. Jiang Qing, or Madame Mao, Mao's wife, was arguably the true leader of the Cultural Revolution. Notice her last name, *Qing*. This was a Qing synarchist revival against the newly formed Republic of China undertaken in the form of Communism. Much of the Cultural Revolution took the form of shaming and persecutory behavior for not having the right Communist beliefs, and many were executed for it, similar in many respects to the Reign of Terror. Ideas that went against the narratives of the Communists were harshly censored. The Guangxi Massacre saw widespread cannibalism of political targets. This Maoist approach would be picked up later by postmodernists, and in particular the participants of the Frankfurt School,[2098] leading up to *cultural Marxism*, the Western version of the Cultural Revolution, and a form of factitiousness.

While Marxism in the West had co-opted socialism and taken the focus off of anarchism, putting it onto state solutions similar to social democracy, it had not stopped the workers from all of its discussions about class. It had merely redirected their efforts away from revolutionary direct-action and into the ballot box. Still, there remained revolutionary, working class Marxists—those who would consider themselves the "Left" of Marxism, among the council communists and De Leonists— and other socialists, such as syndicalists, who would not stop at the ballot box and continued focusing on direct-action in the workplace. The class struggle had not fully been stopped for these individuals. *Economic Marxism*, or classical Marxism, had successfully split the focus of socialists, and redirected at least some of its efforts toward reform, but it had not taken the focus off of class, and some of these pesky socialists were still attached to direct-action and concepts of republican self-governance in industry.

This was to be solved by the Maoism of the West, ushered in by the postmodernists of the Frankfurt School. The Frankfurt School, associated with Theodor Adorno, Max Horkheimer, Herbert Marcuse, and Erich Fromm, among others, focused conflict theorizing onto cultural, rather than economic, matters. Many of the postmodernists being Marxists who came to question the historical narrative of Marx, these Frankfurters, along with others such as Antonio Gramsci and Derrida, would come to be known as *cultural Marxists*, in contrast to the *economic* Marxists of what would now be known as the *Old Left*, because of their focus on cultural matters over economic ones. This cultural Marxism would be the dominant form of Marxism among the Left and would establish itself as the ideology of the emerging New Left.[2099]

The cultural Marxist New Left, or Western Maoism, would put much of its energy into parochial identarianism, intersectionality, reformism, lifestylism, and single-issue causes such as anti-colonialism, anti-war (when convenient), and others. Cultural Marxist philosophy, in stressing subjectivity and particularism, has tended to focus on favored or pet identity-experiences, such as those

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[2097] Which, following after Deng Xiaoping, would be innovated to "socialism with Chinese characteristics," essentially suggesting a form a national capitalism, or fascism, whereby a market economy is fostered by a strong state with ultimate authority over the economy

[2098] Frankfurt was home to the Rothschilds

[2099] The conflict between communism and synarchism goes back to different approaches to Strict Observance, with the Illuminati informing the communist position and the Martinists informing the synarchists; the degree to which the Martinists have since subsumed the communists is not entirely known to the author. The capitalists had been informed by Freemasonry before its co-optation by the Rosicrucians, Jesuits, and Illuminati. Perhaps the decline of their influence as a class in this fraternity owes a great deal to the cultural decline in the United States as well as its declining influence geo-politically speaking. From the very beginning, monarchist forces had been trying to take the country, leaving Benjamin Franklin to say that he had given Americans "a republic, if [we] can keep it." Fears about the Illuminati had already shown themselves in the discourses of Thomas Jefferson and George Washington as well.

centered on race, sex, and sexuality, culminating in the New Left's embrace of Left-wing identarianism, or Left-wing fascism. Unsurprisingly, Invictus says that the synarchist "influence," by way of Charles Ciroan, had been "surprisingly broad and included members of the New Left as well many right-wingers."[2100] This should not be surprising, because synarchists are understood to be beyond the confines of Left and Right (though they are decidedly authoritarian and technocratic). This understood, one might be able to expect the synarchists to have many arms, like an octopus, the body being often veiled. These arms, as it were, are the "front projects" of the synarchists. Use of front projects that appeal to a wider audience is how synarchism, which may colloquially be called *fascism*, became a phenomenon of both the Left and the Right, the New Left standing as a variety of Left-wing fascism. Synarchism is the ideology bringing all authoritarian beliefs under one umbrella.[2101]

The New Left would come to substitute cultural matters for economic ones, identity politics and intersectionality for class consciousness, single-issue causes and student "demonstrations" in the place of organized labor and strike action, degeneracy in the place of character-development, and anti-capitalism in the place of (small-*s*) socialism. Instead of class issues and support of classical liberal values that libertarian socialism had attached itself to—like freedom of speech—, cultural Marxism and the New Left supported political correctness, and ending war and colonialism, over working class unity. Many of the issues that cultural Marxism adopted had been seen by elements of the Old Left to be divisive issues that took the focus off of class (which was seen to really be at the heart of the boss's wars, segregation of labor, and so on). The New Left would place these issues up front and center.

Cultural Marxism is arguably not Marxist at all, or is some variety of post- or neo-Marxism, because it rejects much of the metaphysical and historical background provided by Marx, including the primacy of class struggle and Marx's historical materialism or stages of capitalism. Unlike *economic* Marxism, *cultural* Marxism is often coupled with the economics of social liberalism and technocracy, though can also be made compatible with neo-liberal technocracy. Instead of the old socialist enemies of bosses, landlords, and bankers, the preferred enemy of cultural Marxists is the perceived dominant cultural group, which, in the United States, is heterosexual, "cis-gendered," white men, regardless of their class affiliations (unless when considered as a group by way of income bracket). Typically, classical concepts of *class* are skewed by cultural Marxists,[2102] in that the focus is placed on the income bracket of identity groups—if placed on economics, at all—, rather than individual persons' relationships to the means of production or decision-making power. Some of them believed that the economic ideas of Marx had to be put to the side in favor of Left-identarianism. For these cultural Marxists, the efforts of the Left would need to be redirected to an attack on Western—and especially Christian— culture at large, and in particular the Enlightenment. They found Jewish financing, and, for some of them, cultural Marxism was an expression of their Jewish heritage, perhaps even a reaction to some of the supposed atrocities of the Second World War. Cultural Marxism would also find major support among Catholic and even some compromised Protestant Christian denominations, increasingly becoming mainstreamized.

Rudi Dutschke's "Long March through the Institutions," which would spread cultural Marxism in the United States, had been modeled on the Maoist "Long March" in China. Mao's Long March had involved an actual military march, but Dutschke's Long March through the Institutions involved collaboration with Frankfurt School scholars such as Herbert Marcuse. This would involve the takeover

[2100] Invictus[2]

[2101] Most of the synarchist front ideologies, or the various "arms of the octopus," might be labeled *postmodernist* or otherwise *postmodern*

[2102] This stems, in part, from Mao's analysis of class in China's pre-industrial or industrializing situation, which focused on the peasantry and the *lumpenproletariat*, those whose existence is basically at odds with the state, such as with criminals, the homeless, and so on

of educational and media institutions by the politically correct.[2103] Universities are now filled with lessons in postmodern philosophy. It is to the point that postmodernism has become state-sanctioned education. It is the Long March through the Institutions that has allowed cultural Marxists to become influential in American society, establishing political correctness, identity politics, intersectionality,[2104] and etc.

Postmodernism and cultural Marxism would take the place of class consciousness, and the labor movement would decline with the growth of business unionism, the welfare state, and civil rights movements, perfect examples of "revolution from above" in action. Postmodernity had developed subcultures based around various kinds of self-identity, starting perhaps with groups such as the zoot suiters, Beatniks, mods, rockers, rude boys, and so on, continuing with hippies, skinheads, punks, goths, grungers, metalheads, rivetheads, beat heads, B-boys, and etc. These would be developed largely around entertainment and celebrities playing the roles of tribal leaders, leading by sentiment and charisma.

The Cultural Revolution had taken place.

A "revolt of the elites" would see cultural Marxism establish itself as the go-to ideology of professionals and management, who would join forces with the technocracy, the synarchy, as dupes. The New Left would buy in to the system, bringing some of their postmodern Marxist and hippie values along with them. From the era of hippies and yippies, developed the yuppies.[2105] The yuppies, or "young urban professionals," were succeeded by a "class" known as the *Bobos*, or *Bohemian bourgeoisie*, terms coined by David Brooks. The New Left-wing counterculture would be increasingly oriented around building this New Class of white, privileged Bobos. It was intent to inherit the power centers of society, in part by damning white bumpkins for their "white privilege" and apparent racism without looking in the mirror at their actually-existing privileges and racism. They would become the American New Class, an upper-middle class of professionals with tremendous sway on politics, often legally-privileged as "experts" by the courts. This was the "techno-managerial class" of corporate management, scientists, and elite professionals, supported by financial elites. They'd secure their place in the technological race as "the 20%" (who manage the capital of "the 1%,"[2106] the synarchists). These Bobos brought about new corporate departments, such as Human Resources.

[2103] Education had already been under attack, however. Horace Mann, Egerton Ryserson, and Edward Everett were responsible for the development of the American public education system, basing it on the Prussian system that trained children to become good factory workers. Mann asserted that "the state is the father of children." Schooling was monetarily free and physically compulsory, and stressed discipline and following orders. Prussians created it to avoid the problem of soldiers and workers thinking for themselves.

[2104] *Intersectionality* is the belief that there are "intersections of oppression" along the lines of identity, including not only state actions but also actions with civil society. Areas of intersection, suggests the view, are those areas of overlap between different areas of perceived oppression, such that a person facing sexual, racial, gender, or etc. forms of oppression. According to the view, individuals facing the perceived oppression should be given priority over others in such things as speaking. For instance, if a white man and a black woman raise their hand to speak at the same time, *progressive stack*, the practice of intersectionality applied to *stack-taking*— the element of a meeting that involves keeping track of whose turn it is to speak—, means that the black woman will be given priority. If the black woman has an intersecting "oppression," for instance if she is Jewish or a tranny, the will be prioritized over other black women. This practice is justified by cultural Marxism, an element of which is the claim that racism is not experienced by white people, and that sexism is not experienced by men, and etc. with "heterosexism," "transphobia," and so on, due to the "ruling class" being composed of "straight white men."

[2105] The New Left would become prominent among many of the Hippies—themselves having developed from the Beatniks— and related groups such as the Yippies

[2106] Meaning the richest 1%, which is understood to be as wealthy as, or more wealthy than, the rest of the 99% combined

Increasingly, public intellectuals appeared to display *apophenia*, a tendency to make logical or conceptual connections where they do not exist, whether natural or learned. *Apophenia* is associated with the onset of delusions such as those related to schizophrenia. It comes out as babbling or rambling oftentimes, though when jargon is used it can appear sophisticated and beyond one's reach of comprehension. When individuals displaying *apophenia*, whether learned or innate, are placed into positions of intellectual authority, it serves to hinder further consideration of the field, and may be considered a form of *obscurantism*, an effort to make information hard to acquire. Noam Chomsky and Michel Foucault famously had a debate, for instance, in which Chomsky basically accused Foucault of obscurantism, by suggesting he was saying things without actually having content to what was being said. "Philosophers" such as Martin Heidegger, Jacques Derrida, Jacques Lacan, and other postmodernists, were increasingly accused of obscurantism, fueling an already-existing divide between continental philosophy and analytics such as Bertrand Russell. The Sokal Affair involved a challenge to obscurantism wherein Alan Sokal had a fake paper published to test the integrity of a scientific journal, *Social Text*, and to see if his paper suggesting that reality was a social construct would be adopted on the grounds of obscurantism and flattery of the editorship's views. His paper being published demonstrated the lack of integrity of *Social Text* and was a strong analogy for the happenings of the "scientific community" of the time and of its efforts of obscurantism.

Associationism, in the hands of postmodern behavioralists, has been used for purposes of *anchoring*, the establishment of a cognitive bias, leading to *cognitive dissonance*, the rejection of information that clashes with one's preconceived notions. Associationism is also used in anger management and other forms of behavior modification. In anger management, for instance, one is taught to associate frustrations with pleasant feelings. "Love your enemy" is an ancient example of behavior modification. Through associationism, mad wisdom being an early example, the ruling class elites have discovered that they can establish cognitive biases against knowledge and education. Religion and schooling has been a most effective way of doing this, treating knowledge as a pain and liability that only those certified as priests and teachers can bear the burden of for others.

While not an ideology, *per se*, postmodernism has thrust onto the world a certain attitude toward moderns and modernists that might be considered contemptful. Modernists are considered by postmodernists to be outright racist and sexist "Otherers" and objectifying colonizers. And anyone who defends Enlightenment values, such as the freedom of speech, even for someone whom one otherwise openly disagrees with, is liable to be identified as part of the "privileged" "class" of "hate speakers" and their defenders; that is, as a white, male assault on the postmodern notion of *intersectionality*.[2107,2108] A development out of Counter-Enlightenment Romanticism, Catholic anti-modernists,[2109] occultists of the *fin de siècle* who had claimed to have gone "beyond Enlightenment," Nietzsche and existentialism, poststructuralism, Jews of Frankfurt with a desire to destroy Western Christian culture, and French intellectuals— and using the World Wars as an excuse—, postmodernism would pick for its target Western culture, Christianity, the family, the Enlightenment, objectivity, ideology, Truth, grand

[2107] Established upon "standpoint epistemology," that privileges people deemed "officially oppressed" (as some sociologists have called it)

[2108] In some respects, Radical Enlightenment is the defense of radical values such as freedom of speech from absolutist subjectivism like that which is today coming from out of postmodern sensibilities (which had already existed in the Middle Ages, as *noblesse oblige*). If the Moderate Enlightenment brought us the problem of objectification, as postmodernists are quick to point out, postmodernism ushered subjectification in its place. But Radical Enlighteners, straddling also the Radical Great Awakening, as religious dissenters, had already attempted to reckon in, and so balance out, both the objective and the subjective.

[2109] Modernism in the Catholic Church is considered to have begun with the Catholic social teachings that give rise to distributism, an ideology often compared to Mutualism

narratives, and eventually white people, men, heterosexuals, "workerism," people who voted differently from them, and even "cis-gendered" folks.[2110]

Ever since the rise of the New Left, there has been little real, pragmatic focus placed on organized labor or mass organization of any sort. Anarchism has suffered greatly from this, going through phases such as Yippie drug and sex addiction and primitivist tooth rot, dumpster-diving Crimethinc kids and anti-war college kids, techno-managerial municipalists and gender-bending transhumanists, but nothing very threatening to the status quo. Nothing like the international organization of which anarchism used to be at the steering wheel! As Larry Gambone writes, in "Sane Anarchy,"

> little connection existed between the old pre-WWII or "classical" anarchist movement and the group of people who came to reestablish anarchism in the late 1960's. By the 1950's there was no longer a libertarian movement, but a number of isolated individuals. Those who formed the new anarchism came out of the New Left [...] What was in reality a neo-anarchism, synthesized traditional anarchism with ideas taken from the New Left.
>
> Certain attitudes derived from the New Left and the so-called counter-culture permeated neo-anarchism and had a deleterious effect upon it. Chief among these was elitism. It was the common belief among the New Left that the majority of the population were "co-opted," "sold-out," "racist," and "sexist."
>
> [...]
>
> While rejecting the majority, they became infatuated with minorities. The New Left, scorning workers, turned to racial minorities and the "poor" as possible agents of social change. Native people, prisoners, dropouts, homosexuals, all have been given a high profile, virtually to the exclusion of the rest of the population.
>
> Another aspect inherited from the New Left was the obsession about the Third World and Western imperialism.[2111]

Anarchism, including especially Mutualism, had been wrecked. What had been a movement based on Reason became infused with elitist sensibilities, what had been egalitarian had become tribal, and what had been hunted out as witches had become the witch-hunter. Anarchism became a fad or subculture rather than a working class movement. Those without the right beliefs would not be allowed to participate.

Perhaps the most renowned "anarchist" of our century—outside of the Jewish Democratic intellectual, Noam Chomsky, of course— was the Jewish communalist and libertarian municipalist, Murray Bookchin. But Bookchin had really been a Marxist and state-socialist all along, and only wore the mask of anarchism for a period of time. Really, he was supportive of majoritarian city-statism, and put identity politics and single-issue causes and local elections on a level with class struggle. While apparently critical of postmodernism and its hyperrelativity, as well as of Marxism, Bookchin was

[2110] It must be understood that, before this big shift toward a New Left, the Old Right had actually started to find figureheads such as Frank Chodorov and Albert Jay Nock, both of them Georgists. Henry George had apparently been a friend to organized labor. Martin Luther King, jr. was a Georgist, too, and, especially later in life, perhaps after having served as a dupe for synarchism, appears to have had some class consciousness about him as well. So, if the Old Right was starting to take on views that would later be friendly to community organizers like King, one can see why class consciousness might be something that financial and industrial elites would want to steer the population away from, and why they would start to bestow subsidiary powers to a new, postmodern intelligentsia.
[2111] Gambone3

nonetheless a participant in the New Left, in that he was of the shared belief that organized labor was no longer the means by which anarchists could assume a revolutionary position in society.

Because of Bookchin's downplaying of organized labor and because of his prior Marxism which always seemed to infect his thought, it seems appropriate to address Murray Bookchin—despite whatever protest he or his followers may put up— as a cultural Marxist. His "Listen, Marxist!" reads very closely to a cultural, neo-Marxist position, complete with rejection of organized labor as the means of revolution, criticism of Marx's historical position, and support for identity politics. He does not share all of the same ideas as the Frankfurt Marxists regarding the Enlightenment—he seems to identify his project somehow with the Radical Enlightenment!—, but he does share the important characteristic of being oriented more in culture than in economy. This is antithetical to classical anarchism, and especially Mutualism, which sought to put governance under economic control by way of organized labor and mutual credit.

It is important to understand that postmodernists criticize Mutualism as being another Modernist philosophy based in Enlightenment rationality.

While opinions may differ as to the legitimacy of their critique, they are correct to understand Mutualism as a historically Western (although, it may ultimately have Taoist roots) and as an Enlightenment worldview. Proudhon was certainly a Radical Enlightenment thinker, and Mutualism largely developed among the weavers due to the influence of the Islamic Golden Age on the Silk Road, where the Enlightenment had its origins. Mutualism is decidedly a Western, modernist Enlightenment ideology, and one which is based in cultural Christianity, particularly radical Protestantism (including, here, the Anabaptists and others commonly considered outside of the Protestant/Catholic duality) and radical Catholicism (as that of Pierre Charnier). The founding thinkers in Mutualism, from Charnier to Proudhon and from Warren to Tucker, had been primarily Germanic with a Celtic substrate—white Anglo-Saxon men—, and had generally been free thinking post-Christians, though nonetheless associated with "Judaizing" (a common charge against the primitive Christians, such as the Anabaptists and Unitarians who tended to compose the forebears of the free thinkers and Mutualists).

Like postmodernism and its reaction to modernity, remodernism has its origins as an art movement, and is a direct reaction against postmodernity. According to Richard Bledsoe, in "Cultural Renewal May Not Be Pretty, but It is Beautiful," "[t]he Postmodern Establishment is trying to switch off the Enlightenment."[2112] This much to the horror of modernists, who see the job of the Enlightenment as unfinished business. Richard Bledsoe, in "Commentary: The Isms of Modern Art," says

> Modern art can be observed as a series of trends proposed as solutions to the void introduced into the heart of art-and by extension, life itself. Nothing seemed to work for long.
>
> This lead to a terrible burnout, and what we have now: the sophistry, shallowness and will to power of the Post Modern age. But even this horror is coming to an end. We are at the beginning of a new era. Welcome to the Remodern Age. We integrate the fragmentation of the Moderns back into a holistic approach, art as a tool for communion and connection once again.[2113]

Remodernism was established and defined in a manifesto by Billy Childish, and it is best to quote the man himself on the relevant parts of remodernism to political philosophy. Billy says that "Modernism

[2112] Bledsoe[2]
[2113] Bledsoe[1]

has never fulfilled its potential." So, "[r]emodernism takes the original principles of [m]odernism and reapplies them". Childish says that "[r]emodernism discards and replaces postmodernism because of its failure to answer or address any important issues of being a human being." He says that, instead, "[r]emodernism embodies spiritual depth and meaning and brings to an end an age of scientific materialism, nihilism and spiritual bankruptcy." On point, he suggests that "[w]e don't need more dull, boring, brainless destruction of convention, what we need is not new, but perennial." In conclusion, and displaying clearly the intentions of remodernism in art, Billy Childish remarks that

> It is quite clear to anyone of an uncluttered mental disposition that what is now put forward, quite seriously, as art by the ruling elite, is proof that a seemingly rational development of a body of ideas has gone seriously awry. The principles on which [m]odernism was based are sound, but the conclusions that have now been reached from it are preposterous.
>
> We address this lack of meaning

Rather than the elitism of the postmodernists, Billy says that "[r]emodernism is inclusive rather than exclusive." Richard Bledsoe, in the description for his book *Remodern America*, says that

> Art reminds us of who we are, and shows what we can be. But the visual arts are undergoing a crisis of relevance. Elitists have weaponized art into an assault on the foundations of our culture.
>
> Don't concede the vital experience of the arts to deranged partisans. Art is a more enduring and vital human experience than the power games of a greedy and fraudulent ruling class. The story of the 21st Century will be the dismantling of centralized power. As always, this course of history was prophesied by artists–those who are intuitively aware of the path unfolding ahead. Their works become maps so that others may find the way. Enduring changes start in the arts.[2114]

Remodernism stands opposed to New Class, Bobo (Bohemian *Bourgeoisie*) elitism, to jargon-filled babble that can't be understood in common terms or upon earnest explanation, to political correctness, to nihilism and materialism, and to negation without solution: In short, to postmodernism.

Billy Childish doesn't explicitly state so, but I believe it is fair to suggest that the roots of remodernism, like that of the original modernism, lie in the Radical Enlightenment. My reason for suggesting this is that the unfulfilled potential in the Enlightenment has its home here, rather than in the Moderate Enlightenment, which actualized its potential in modern society. As such, remodernism is the most reasonable backdrop for a revival of Mutualism.

The postmodern menace is being pushed back against, in the arts, by remodernism, but it has yet to be pushed back by a working class social movement addressing political economy in a coherent manner.

Mutualism has not gotten far under the postmodern paradigm, and this seems quite natural. If Mutualism is to move forward, it must be wrestled from infiltration by cultural Marxist intellectuals.

Cultural Marxism rests upon postmodernism, and classical liberalism (capitalism) upon modernity, but—as I think I have fairly demonstrated— Mutualism must rest atop remodernism. This is completely natural, for Mutualism, as remodernism, is the re-emergence of modernist Radical Enlightenment potential, within which Mutualism had historically developed.

[2114] Bledsoe[3]

Unlike the Moderate Enlightenment, the values of the Radical Enlightenment were never fully actualized. In a way, they informed the Moderate Enlightenment, however, which was actualized.[2115] Radical Enlightenment values differed greatly from those of the Moderate Enlightenment. As such, postmodernism is not an open reaction against the Radical Enlightenment itself, but against the Moderate Enlightenment, the "strawman" version of the Radical Enlightenment, which modernism calls into question as well.

Jonathan Israel, the foremost scholar on the Radical Enlightenment, writes that postmodernism is one of the greatest threats to Radical Enlightenment thinking, saying that "among the foremost challenges to Radical Enlightenment principles, and one particularly threatening to modern society, was the modish multiculturalism infused with postmodernism that swept Western universities and local government in the 1980s and 1990s," because it "

> deemed all traditions and sets of values more or less equally valid, categorically denying the idea of a universal system of higher values self-evident in reason and equity, or entitled to claim superiority over other values. In particular, many Western intellectuals and local government policymakers argued that to attribute universal validity and superiority over other cultural traditions to core values forged in the Western Enlightenment smacks, whatever its pretensions to rational cogency, of Eurocentrism, elitism, and lack of basic respect for the "other."[2116]

Israel writes that modernism

> came to be completely obfuscated by the dogmas of Marxism, which insisted that only changes in basic social structure can produce major changes in ideas, as well as by the kind of dogmatic anti-intellectualism promoted [...] by Postmodernism.[2117]

Heed Israel's warning.

Neo-Anarchism

Anarchism had its explicit philosophical origins in France, when Pierre-Joseph Proudhon, son of an artisan and peasant, declared, "I am an anarchist [...] I have just given you my serious and well-considered profession of faith. Although a firm friend of order, I am (in the full force of the term) an anarchist." This seems shocking to those unfamiliar with anarchism, as it seems, at first, plain loony to oppose government, but Proudhon had experienced something that he could not unexperience. The mutualists, led by Pierre Charnier, had formed themselves into mutual protection societies and had begun to develop their own voluntary republic. Mutualism was "for craftsmen and artisans, for smallholders and shopkeepers, for professional men and specialists, for people who like to stand on their own feet,"[2118] as Nicolas Walter says, in "About Anarchism." Thus would begin classical anarchism. That the people could organize their own affairs, as Proudhon had observed, suggested that there was no purpose for government other than to tyrannize the people. Proudhon would go on to give a philosophical explanation of Mutualism as an economic corollary to political federalism moving toward anarchy. Mutualism was the very foundation that enabled anarchy to become a politically viable idea.

[2115] The Moderate Enlightenment, nonetheless, was much less radical than the Radical Enlightenment, and was built upon shallower assumptions. Whereas the Radical Enlightenment stressed the need for popular, direct democracy, the Moderate Enlightenment has been associated with the authoritarian oligarchical republics that are common throughout the world now.

[2116] Israel[1], xiii

[2117] Israel[1], 49

[2118] Walter

While there had long been communists, and while followers of French liberalism such as Gustave Molinari and Paul Emile de Puydt would start in their own anti-state directions, neither the communists nor the liberals had produced any viable infrastructure capable to managing social affairs through civil society rather than the state. The Mutualists had done just this.

By *classical anarchism* I speak of anarchism as it had tended to have been rooted in the thought of thinkers surrounding Pierre-Joseph Proudhon and his writings on Mutualism. Even Nicholas Walter is apt to agree, despite his own affinity for communism, that "nearly all anarchist proposals for the reorganisation of society have been essentially Mutualist."[2119] At least, so far as they are truly anarchist! In a secondary sense, however, it includes early deviations from Mutualism, or proto-neo-anarchism, in the forms of collectivist and communist varieties.

Classical anarchists had been in wide agreement about some things, at least in sentiment, most important of which was that the state was a monopoly on violence established and maintained through aggression such as taxation, correlating with a system of economic monopoly whereby surpluses such as profit, interest, and rent were derived, an injustice which was considered exploitation. As Iain Mckay, who is sympathetic to anarcho-communism, holds, in *An Anarchist FAQ*, "[a]ll anarchists view profit, interest, and rent as usury (i.e. as exploitation) and so oppose them and the conditions that create them just as much as they oppose government and the state."[2120] Classical anarchists were fairly unanimous in this, but disagreed on the details of the solution and what it should look like. In particular, among the Mutualists, there was the Anglo tendency especially from frontiers Americans toward individualization and anti-institutionalism, whereas the French and Italian, entrenched in millennia of Roman and Frankish civil law, felt the need to address their centralized states with counter-centralization in the form of worker syndicates. Nonetheless, an anarcho-communist, Errico Malatesta, in "Individualism and Communism," sees no fundamental difference between the split tendencies that would emerge within anarchism, the individualist and communist, even going so far as to recommend a book by Emile Armand, the Mutualist who described himself as an individualist similar to Benjamin Tucker, saying "one wonders why on earth Armand insists on referring to 'anarchist individualism' as a distinct body of doctrine when in general he is setting out principles common to all anarchists of whatever tendency."[2121] He clarifies the dispute between the communists and individualists, saying that the

> individualists presume, or speak as if they presume, that the anarchist communists wish to impose communism, and that this would actually place them beyond the anarchist pale.
>
> The communists presume, or speak as if they presume, that the anarchist individualists reject any idea of association, looking instead to the struggle of individual against individual, the dominion of the strongest (and there are those who, in the name of individualism, have supported such ideas and worse, but these people cannot be called anarchists) — and this would place them not only beyond the anarchist pale but beyond human society too.
>
> In reality the communists are communists because in freely accepted communism they see the fruits of solidarity and a better guarantee of individual liberty. And the individualists, the truly anarchist ones, are anti-communist because they fear that communism would subject individuals to the tyranny, nominally, of the collectivity and, in practice, to the party or cast, and that this, on the pretext of having to administrate, would manage to invest itself with the power to dispose of things, and

[2119] Walter
[2120] McKay, 21
[2121] Malatesta[1]

> consequently of the people who need those things. They want every individual or group to be able to freely carry out their own activities and freely reap the fruits of their equality with other individuals and groups, conserving relations of justice and equity between one another.
>
> If this is so, clearly no fundamental difference exists.[2122]

Malatesta does apparently feel the need to stress "the truly anarchist ones" regarding the individualists, showing that even among those who could agree about the major points of anarchism, there was still contention as to the solution, as he does not feel the need to clarify the same of the communist side. Similarly, Benjamin Tucker would admit that Peter Kropotkin's vision for communism was compatible with anarchism, but he too had his limits, as the violence of anarchists such as Johann Most and Emma Goldman was unconscionable to him. While Tucker continued in the tradition of Mutualism, the non-Mutualists split from that. The *proto-neo-anarchists*, as I call them, followed especially the libertine egotist Max Stiner; anti-Germanic, Slavic collectivist and nobleman, Mikhail Bakunin; and the French and Russian communists, such as Joseph Dejacque, Peter Kropotkin, and Elisee Reclus.

Unfortunately, proto-neo-anarchism was also having its influence on the Mutualists, which I refer to as later Mutualism's "*Romantic faultlines*," where it started to drive ever further away from its own foundations in the Radical Reformation and Scientific Revolution— truth seeking and free thinking— and toward Counter-Reformation and Counter-Enlightenment elements such as egotistical atheism and anti-theism. Stirnerism had also started to creep into both American and French Mutualism by way of Benjamin Tucker and Emile Armand, among others. It must be remembered, in contrast, that the free thinkers that had inspired the Mutualist sentiments early on, Tindal, Toland, and Spinoza, were religious naturalists who saw Christianity has having some worth, though being fallible expressions of God's real work, The Book of Nature, Creation itself. It was from their pantheist or deist theologies of the Radical Enlightenment that these proto-Mutualists drew the natural, moral foundations upon which mutualism could be built. The egoism of Spinoza, too, in contrast to the egotism of Stirner and the egoist anarchists, was a rational egoism that would give birth to the rational self-interest behind Enlightenment thought. Atheism and anti-theism represented, in contrast to free thought, full acceptance of the mechanical philosophy of the Moderate Enlightenment, itself a version of the Radical Enlightenment that was compromised by the infiltration of Radical Counter-Enlightenment interests, such as those of Rousseau and his proponents of ochlocracy in the Reign of Terror.

For whatever flaws they incurred by falling victim to it themselves, the anarchists were keen to pick up on the patterns that would point to a worldwide conspiracy corresponding to the existence of the state. In *Anarcho-Pessimism*, for instance, Chord acknowledges that, though anarchism "is generally considered a 'fringe' body of ideas," "seldom is the anarchist condemnation of government associated with conspiracy theory," but that

> the American individualist anarchists were forerunners of modern conspiracy theory and the pages of Tucker's lively journal Liberty overflowed with animated discussions analyzing land ownership, money issuance, inflation (and other economic cycles), taxation, rent, interest, centralized banking and war as various conspiracies of privilege. Behind every political party and system stand a group of shadowy oligarchs who have been made rich through this conspiracy of privilege and who secretly control the machinery of the State, directing it through stealthy undercurrents and seeing to it that no legislation is enacted hostile to their interests and privilege. Acutely sensitive to the dangers of the not-so- invisible partnership between high

[2122] Malatesta[1]

> finance and the various prostitute levels of government (whereby certain business empires have utilized the State in a conspiracy against competition in order to concentrate and control wealth), the American individualists associated with Benjamin Tucker saw that capitalism never has (and never will) functioned without the State [...] The American individualists were also some of the first radicals to discuss communism and state socialism, stripped of all pretenses, as constituting a conspiracy against the proletariat.[2123]

Great changes took place in the era of the worldwide wars, and as anarchism became increasingly associated with the violence of demographic change resulting from incoming Italians, Russians, and Jews. In Europe, dictatorships were spreading, and anarchist revolutions were breaking out, most prominently in Spain, Ukraine, and Manchuria. Various episodes of Red Scare would occur, with unions and various associations of even Anglo-Saxon anarchists being attacked in the name of rooting out insurrectionists and illegalists, and various acts of Congress such as the Sedition Act and Criminal Anarchy Act were put into place. Anarchists, being mostly middle class, were also among those sent to die in the wars, and anti-German figurehead anarcho-communists such as Peter Kropotkin of Russia excused accepting such a duty in the "Manifesto of the Sixteen." Most anarchists, including anarcho-communists and syndicalists such as Emma Goldman and Rudolf Rocker, as well as individualists in general, were opposed to the war. Alongside Jews, Gypsies, and certain Freemasons, anarchists were some of the top targets of Nazi Germany. By the end of the wars, the efforts of the anarchists had basically been dissembled. The union movement, the cooperative movement, and mutual finance had all been hindered by the focus on war, drafts, and revolts, and many of the anarchists had been imprisoned, deported, or killed off. As Larry Gambone writes, in "Sane Anarchy," "there was no longer a libertarian movement, but a number of isolated individuals."[2124] Among these isolated individuals would be people such as Laurence Labadie, who is considered the keeper of Tucker's flame. As Mildred Loomis and Mark Sullivan write, "[i]t was during the dark age that began with the Great Depression that Laurance Labadie was to take up the torch of Liberty which had earlier been held aloft by Jo Labadie, Benj. R. Tucker and his circle of champions."[2125] As Larry Gambone suggests,

> [t]hose who formed the new anarchism came out of the New Left, people dissatisfied with the Stalinist takeover of the movement, who saw anarchism as the logical outgrowth of their beliefs. What was in reality a neo-anarchism, synthesized traditional anarchism with ideas taken from the New Left. Both the New Left and neo-anarchism (also called anti-authoritarianism) influenced the "New Movements" (Feminism, ecology, anti-nuke) of the 1970's and 1980's, and anarchism was in turn' influenced by these movements.
>
> Certain attitudes derived from the New Left and the so-called counter-culture. permeated neo-anarchism and had a deleterious effect upon it. Chief among these was elitism. It was the common belief among the New Left that the majority of the population were "co-opted", "sold-out", "racist" and "sexist". For the hippie-left, most people were considered to be beer-swilling, short-haired rednecks [...] Such contempt is in complete contrast to classical anarchism, which even at its most vanguardist, saw itself as only a catalyzer or spokesman of the masses.[2126]

[2123] Chord
[2124] Gambone3
[2125] Loomis and Sullivan

[2126] Gambone3

The proto-neo-anarchists were to neo-anarchism as Marxism was to neo-Marxism, or cultural Marxism. Economic Marxism, or Marxism-proper, had basically stayed loyal to the economic focus of pre-Marxist socialists such as the Mutualists, but cultural Marxism, also known as neo-Marxism, took the focus off of economics and put it onto cultural matters, such as art, literature, linguistics, and "identity" issues such as racism, sexism, and so on, typically conflating concepts as they went, as in the tradition of sophistry. Neo-anarchism, or *cultural anarchism*, like cultural Marxism, would take the focus off of economic justice, and instead focus on cultural matters. But proto-neo-anarchism had been a necessary first step to this, because collectivism and especially communism were necessary to obfuscate the Mutualist solution to the social problem (mutual finance and economic cooperation), egotism was necessary to create pessimism about contractual society, and early efforts of "anarcha-feminism" from Emma Goldman (a Stirnerite and Nietzschean) and the like were needed to place the focus increasingly toward subjective or personal matters of liberation, as would occur with neo-anarchism.

Neo-anarchism is distinguished by a transition away from classical anarchist consensus about the nature of the state and capitalism, and toward a redefinition of terms. While the proto-neo-anarchists and Mutualists disagreed about economic arrangements, they nonetheless tended to agree that there should be an absence of state, and what constituted a state, as well as that the surpluses of capitalism were unjust and helped to support the state, with cultural matters being of generally secondary consideration excepting for when they were a matter of legal right. The neo-anarchists would reject this consensus. Sometimes their focus can remain economic, but in the case that it does, sophistries are used to redefine language. Otherwise, economic issues are altogether avoided in favor of cultural or even political matters of focus. Anything other than class matters would become the major focus of neo-anarchism. As Larry Gambone puts it,

> [r]ooted in the Leninist notion of the "correct line", and further developed by feminist and black nationalist extremism, political correctness has plagued neo-anarchism like fleas on a dog. How anyone can reconcile censorship with anarchism is hard to imagine, yet this is precisely what some "anti-authoritarians" have done to the point of fire-bombing video shops that sell pornography. Contempt for the masses, misrablism, sectarianism, Third Worldism, political correctness and the love of violence are all aspects of authoritarianism hidden behind the libertarian mask. The so-called anarchists are just members of one more authoritarian Leftist sect, the only difference being they pretend to be anti-authoritarian — a kind of soft-core Leninism, if you will.[2127]

Among the early traces of neo-anarchism, authors such as Alex Comfort had followed Emma Goldman in having a sexually liberating focus to anarchism, while Paul Goodman focused on daily matters eschewing "grand narratives" in the fashion of postmodernism, which would come to really drive the move to neo-anarchism. Murray Bookchin, a Marxist, would become popularly known as an anarchist despite his shift to city-statism called "*libertarian*" *municipalism*. Among these authors, the general flavor of classical anarchism was still present, especially that of proto-neo-anarchism, but the emphasis on economically-organized labor was nullified by an emphasis on sex, psychology, and politics, especially identity politics, among other things. Murray Bookchin, for instance, in "The Ghost of Anarcho-Syndicalism," says that "present-day anarchism" has

> a relevance that no other form of communistic or socialistic movement has advanced in recent memory. Its concept of emancipation and community speaks to the transclass problems of gender, age, ethnic, and hierarchical oppression — problems whose scope reaches beyond the dissolution of a class-ridden economy and that are

[2127] Gambone3

> resolved by a truly ethical society in which the harmonization of human with human leads also to the harmonization of humanity with the natural world.[2128]

For the neo-anarchists, who tend to suggest that language is flexible, in the tradition of sophism and post-structuralism, or else fooled by those who are, it may be allowable to have such oxymoronic outlooks as "anarcho"-capitalism, such as that fathered by Murray Rothbard and his band of stooges. While communism is just as much a problem for the concept of anarchism, because anarchism opposes absolutes of preference imposed on society, communes themselves, and even communal economic arrangements within them, are not necessarily counter to Mutualist arrangements if contractual, an area that the communists would exploit in their infiltration of anarchism! Capitalism, on the other hand, ran directly counter not only to anarchist rationalism, which held that, absent a state, private exploitation would not be enabled because competition, cooperation, or communalism would outcompete it in the interests of free workers, but against an established century-long tradition. For capitalism to receive the prefix *anarcho-* was an even bigger jaw-dropper than communism, since communes could in fact be voluntary while natural law itself saw private exploitation as counter to consent. This was pure sophistry, fitting for an era that would produce ideologies such as "absurdism." Increasingly, political movements such as those of racial nationalisms of the Black Panthers, Zapatistas, and later Rojava would affiliate themselves with the corpse of anarchism as well, eventually bringing about further absurdities such as "national anarchism."

Neo-anarchism would really set its foundations, however, in thinkers such as the neo-Marxist Situationists, Bob Black, Hakim Bey, and then John Zerzan, Crimethinc, the Anarchist People of Color, David Graeber, and plenty of others. This was a highly subjectivistic approach that placed the focus on experiential or phenomenal elements, such as those of advertising and architectural displeasure, hatred for responsibilities like work, sophistry and pirate culture with acceptance of pedophilia, disregard for technology, living out of dumpsters and hopping trains, racism against white men, and ignoring common sense about the equivalencies people form in their exchanges. In its later phases as self-acknowledging forms of neo-anarchism, neo-anarchists would begin to drop political correctness and moralisms altogether in favor of strict Stirnerite egoism— a tendency called the *post-Left*— or even the basic premises of anarchism itself, such as in Saul Newman's so-called "post-anarchism." What a mess!

With the appearance of postmodernity, and probably influenced by it too much themselves, the remaining Mutualists became very pessimistic themselves. Laurence Labadie, for instance, is the subject of the book called *Anarcho-Pessimism*, in which Chord relays that, "[b]edeviled by feelings of his own worthlessness, Laurence considered most of mankind pretty worthless as well." He concluded, toward the end of his life, that he had had no influence whatever. He attributed the destruction of his health and spirit mainly to "the frustration coming from lack of communication."[2129]

Indeed, this was a period after all of the worthwhile associations had been destroyed, suburbanism was starting to develop around car culture, and "third places" were basically disappearing. Not to mention that the growing themes in college centered on poststructuralist and indirect realist claims about the failure of language in the effort to communicate meaning and the apparently violent nature of modernist tendencies such as deductive thinking and ideology-formation. Still, "Laurence enjoyed a high status among the renegade minds associated with Ralph Borsodi's School of Living (such as the young Robert Anton Wilson [...]) who enjoyed the provocation and stimulus of his brooding fatalism

[2128] Bookchin
[2129] Chord

and stayed amazingly committed to his echoless 'scribblings'"[2130] Unfortunately, Laurence himself was a Stirnerite as well, and this probably had something to do with his defeatism. Fellow Stirnerite author of *Anarcho-Pessimism*, however, make it a point to praise Laurence's pessimism and to trash Laurence and dismiss his views on money on the basis that he was a conspiracy theorist, mentioning that Labadie's "Why Americans Need To Kill Vietnamese or Somebody," was "another discarded treasure" from *Anarcho-Pessimism* "that didn't survive this book's final edits owing to its simplistic deductions." Showing their true Illuminati side, they continue, saying that "to place final judgement" for the Vietnam War "on 'banking interests' is a ridiculous and useless conclusion."[2131] Sounds like they're up to bat for the banksters! Of course, they allow criticism of bankers themselves, but disallow for a "grand narrative" about them, because that would actually take us somewhere.

The synarchists had taken advantage of the vices of the working class in Europe and America, particularly their difficulty in organizing. Organization was essential to anarchism, as odd as that may sound after the development of neo-anarchism! As the classical anarchist Errico Malatesta had said, however, in "Anarchism and Organization,"

> [w]hen a community has needs and its members do not know how to organize spontaneously to provide them, someone comes forward, an authority who satisfies those needs by utilizing the services of all and directing them to their liking [...] This is what has happened in our midst; the less organized we have been, the more prone are we to be imposed on by a few individuals. And this is understandable. So much so that organization, far from creating authority, is the only cure for it and the only means whereby each one of us will get used to taking an active and conscious part in the collective work, and cease being passive instruments in the hands of leaders.

And,

> [i]f it is true that organization creates leaders; if it is true that anarchists are unable to come together and arrive at an agreement without submitting themselves to an authority, this means that they are not yet very good anarchists, and before thinking of establishing an anarchist society within the world they must think of making themselves able to live anarchistically. The remedy does not lie in the abolition of organization but in the growing consciousness of each individual member. In small as well as large societies, apart from brute force, of which it cannot be a question for us, the origin and justification for authority lies in social disorganization.[2132]

Similarly, Luigi Fabbri, a comrade to Malatesta, said that

> Anarchists have always maintained that life is not possible without association and solidarity, and that struggle and revolution are not possible without a pre-existing organization of revolutionaries. But it's more convenient for bourgeois writers to paint us as promoters of anarchy in the sense of confusion, chaos; and they commence to say that we're agents of chaos, enemies of all organization. And with that they disinter Nietzsche and then Stirner. Many anarchists swallow the bait and in seriousness become promoters of chaos, Stirnerites, Nietzscheans, and other similar absurdities. They reject organization, solidarity, and socialism; some even end up sanctifying private property, and in this manner end up playing the game of the bourgeois individualist.[2133]

[2130] Chord
[2131] Chord
[2132] Malatesta[2]
[2133] Fabbri

Compare this to the views of Chaz Bufe, an anarchist who— seven decades after Fabbri, but commenting on the same issues, which had already come to a head in the development of neo-anarchism— wrote of his classical conception of anarchism, in "Listen, Anarchist!" saying

> To me anarchism means the renunciation of government and all other forms of coercive authority, and the embracement of the principles of voluntarism, mutual aid, and ethical personal conduct. My attackers have accused me of "moralizing," and in a sense they're right. I consider ethical behavior to be the bedrock of anarchism. For without ethical behavior trust becomes impossible. Without trust there is no basis for free association or mutual aid. And without free association and mutual aid, the possibility of an anarchist society vanishes.[2134]

The synarchists had another plan. The development of synarchism called *planism*, or *neo-socialism*, as developed by Henri de Man and Marcel Deat, was specifically focused on establishing *revolutions from above*, meaning that the central planners would appeal to revolutionary sentiments in the disorganized population through spontaneous leadership in order to destabilize society, such that a *coup* could take place. And that is what the synarchists did in events of racial tension such as the Zoot Suit Riots, for instance, but especially[2135] by inciting race riots, wildcat (spontaneous, non-union organized) strikes (in France especially), and queer riots (Stonewall). Increasingly, a new Reign of Terror would be unleashed, wielding crowd psychology and behavioralism, to play on irrational sentiments of the population. This was driven through the Civil Rights movement and the New Left, which had adopted cultural Marxism from the scholars of Frankfurt, who themselves had been influenced by Chinese synarchism's, or late Maoism's, Cultural Revolution, as spearheaded by his Manchurian wife, Jian Qing. The Qing Dynasty has been understood as having been minoritarian rule of China through synarchy by the Manchu. Maoism was an expression of this synarchism against the Republic established by Sun Yat-Sen. It was not alone in this, as Communism in the rest of Eurasia was developing into Red Fascism after its co-option by the synarchy. Nazism and Communism were, at the top, just two sides of the synarchy. Anarchism would face a challenge of its own, as it too had been sucked up into the fin de siècle.

Perhaps the strongest indication of outright synarchism, the esoteric project, and not just cultural Marxism, the exoteric one, can be seen in the likes of the Discordians, led by Kerry Thornley and Robert Anton Wilson, and the Immediatists, led by Peter Lamborn Wilson, or "Hakim Bey." Of the two founders' relationship, Hakim Bey said, in "Robert Anton Wilson," that

> For all we knew, Robert Anton Wilson and I were related. On an intuitive basis–i.e., after several rounds of Jameson's and Guinness–we decided we were cousins. Subsequently we came to believe ourselves connected to the Wilsons who play so murky a role in the "Montauk Mysteries" (Aleister Crowley, UFOs and Nazis in Long Island, time travel experiments gone awry, etc.). Our plan to co-edit a family anthology (including Colin, S. Clay, and Anthony Burgess, whose real name was Wilson) never materialized–although we did collaborate in editing Semiotext(e) SF, together with Rudy Rucker.[2136]

The larger Wilson family has been a major player in politics. Woodrow Wilson, for instance, led the United States into World War I, established the Federal Reserve[2137] (sometimes considered the Third Bank and a solid infiltration by Rothschild), and was a "chief architect" of the League of Nations, a

[2134] Bufe
[2135] From '68-'69
[2136] Bey[1]
[2137] For which he said, "A great industrial nation is now controlled by its system of credit. We are no longer a government by free opinion, no longer a government of conviction and vote of the majority, but a government by the opinion and duress of a small group of dominant men."

project that has been traced to the synarchists. Aleister Crowley was certainly a part of the *fin de siècle* and a fellow traveler of Theosophy, also associated with the synarchists, and UFO incidents such as the Battle of Los Angeles have been connected to the synarchists as well. The rest is easy to imagine as connected also. The Montauk Project there is associated with UFO, black helicopter, and "men-in-black" activity (which the Patriot movement associates with a federal coup), has been blamed for faked Apollo moon landings, and is said to have led the Philadelphia Experiment (which apparently sent a battleship halfway into another dimension), while the Montauk Club hosted presidents such as McKinley and John F. Kennedy, among others. Kerry Wendall Thornley, who started Discordianism, knew Lee Harvey Oswald, a fact around which many rational-sounding conspiracy theories have been based, implicating him in the event. The work named Semiotext(e) SF involves some highly suspicious connections to the present technocracy, as well as to MK Ultra (the Monarch Project)![2138] William Gibson, another contributor, and who coined cyberspace, writes "lowlife high tech" sci-fi and has a book, *Neuromancer*, that cryptically has a butterfly on it (a known MK Ultra-related phenomenon) and is about an artificial intelligence dataspace called the matrix. This was long before the cinematic hit, The Matrix, which involves a digital world in which humans are trapped. Bruce Sterling, who also worked on Semiotext(E) SF, coined a term for nano-carbons. Rudy Rucker was a thrice great grandson of Hegel. And, if that's not enough, Hakim Bey openly acknowledges a shared interest in real-life synarchist efforts, such as the Propaganda Due, between himself and Robert Anton Wilson, saying that they "got too much enjoyment" out of their "shared interests: the Propaganda Due, Freemasonic Conspiracy, science fiction [...] occult and lost history, pirates [...]" Bey says further, that he is "proud to say" that he appears

> under several guises, alter egos and noms de plume in one of Bob's last books, Everything Is Under Control (1998), a sort of encyclopedia of his favorite conspiracies. Unlike some of his admirers, Bob never believed in any one conspiracy as more (or less) real than another. He simply took a chaote's delight in humanity's occasional talent for genuine mystery; and for him, Imagination was a form of reality. Was he playing or was he serious? Exactly.[2139]

The Discordians appeal to the myth of the Trojan War surrounding the Apple of Discord for their quasi-religion. As the story goes, the goddess Eris was not invited to a banquet because she was not considered to be good fun, so she threw a golden apple, picked from the Garden of Atlantides (Venus), with the message "to the fairest one" on it, into the banquet, leading to a dispute between three goddesses over who was the most fair. This discord was to be resolved by Paris of Troy, who gave it to Aphrodite after she promised him Helen of Sparta in exchange. This led to the Trojan War, wherein the Trojans used their famous wooden horse.

Interestingly, another connection to Big Tech is made obvious, as there is a popular chat site also called *Discord* (that has a piece of pizza on the front page) and Apple, the megacorporation, has long used the apple for its logo, originally in the colors of a gay rainbow. Even Elon Musk has suggested that he has an affinity for anarchism. Gross.

The *Discordians* were an atheist pseudoreligious cult of Dadaistic or Surrealistic[2140] humor and "anarcho-absurdism," from which the "Flying Spaghetti Monster" motif comes, a mockery of traditional religion. But their jokes are also serious. They provide the grounds for plausible deniability, which is

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[2138] Addressed later

[2139] Bey[1]

[2140] These were elements of proto-post-modernism, or Modernism, which had taken the spotlight from the modernism (with a small m) of the Mutualist Gustave Courbet, a Realist painter

important in the courtroom. Discordianism, says Athena from *Vanished in the Valley* podcast episode "Vanished Memory of a Discordian Conspiracy," was established at the same time that the CIA was trying to hide the narrative about JFK and popularized the term conspiracy theorist in a dismissive manner,[2141] and Discordians were among the first to popularize the Illuminati conspiracy theory in the Illuminatus! trilogy, doing so as if humorous, establishing anyone who takes it "too seriously" as lacking in good fun. As Chord says, "Labadie's theories haven't been entirely forgotten [...] The Illuminatus Trilogy by Robert Shea and Robert Anton Wilson makes repeated references to Labadie's economics."[2142] This was a way to destroy, once and for all, Mutualism, and to replace it with a fatalistic, defeatist mind virus, neo-anarchism.

The *Immediatists*, followers of Hakim Bey, were Sufi-inspired materialists within neo-anarchism who stressed "the Power of Now," similar to their spiritual counterparts of the same name, including people such as Eckhart Tolle, of the New Age *milieu*, who promote the worldview of extreme presentism.[2143] Hakim Bey says, to begin the movement, that he does

> declare without hesitation (without too much thought) the founding of a "movement," Immediatism. We feel free to do so because we intend to practice Immediatism in secret, in order to avoid any contamination of mediation. Publicly we'll continue our work in publishing, radio, printing, music, etc., but privately we will create something else, something to be shared freely but never consumed passively, something which can be discussed openly but never understood by the agents of alienation, something with no commercial potential yet valuable beyond price, something occult yet woven completely into the fabric of our everyday lives.[2144]

It's disturbing to transmit that Bey, as Robert P. Helms relays to us, in "Leaving Out the Ugly Part— On Hakim Bey," "is a public pedophile intellectual of international reputation, and one who mixes anarchist ideology into his pedophile discourse."[2145] This discourse included the idea that people could live on a "gift economy," not entirely unlike that found in Papua New Guinea which produces Big Men as leaders. Bey offers a sketch of his gift economy, saying that participants can give gifts of any kind, but that "it should be recalled that in the Amerindian potlatches the gifts were supposed to be superb and even ruinous for the givers," and that gifts should be "really impressive," because "potlatches involved prestige-winning." He says that "[p]layers should feel a competitive spirit of giving, a determination to make gifts of real splendor or value," but that the "uncertainty of outcome adds a zest of randomness to the event," and that "a dull or stingy player will lose prestige, while an imaginative and/or generous player will gain 'face.'" He says that the "best games will make little or no use of obvious forms of mediation such as photography, recording, printing, etc., but will tend toward immediate techniques involving physical presence, direct communication, and the senses," and that gifts "should not be 'useful'," but instead "appeal to the senses," and may include "sexual acts." He stresses again that "[n]o mediation should be involved in the gift—no videotapes, tape recordings, printed material, etc.," but that "the purpose of the game, as well as its basic rule, is to avoid all mediation and even representation—to be 'present,' to give 'presents.'" From all of this, they "expect that the practice of Immediatism will permeate the other art we create, the more public and mediated art," they "hope that the two," including "the secret realization of unmediated play," "will grow closer and closer, and

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[2141] Athena
[2142] Chord
[2143] Constance Cumbey has traced the New Age movement to fascism and says it is an attempt to establish a Nazi-like regime in the United States
[2144] Bey[2]
[2145] Helms[1]

eventually perhaps become one."[2146] It's quite disturbing to consider what sort of gifts someone like Bey may have in mind, why there is such a concern about documentation, and whether or not it has any connection with the uptick in human trafficking that we have seen, such as had surfaced with *Pizza Gate*, an urban and online legend that a pizza establishment was hosting politicians for "pedovore" events in which children would be cannibalized. What kind of strange secrets did Bey want to mix with his outward work as Peter Lamborn Wilson, including the promotion of anarchism? Was "anarchism" and secret gift-giving understood to be a means of enabling his pedophilia? But that is not all. Bey also wants to establish Big Men according to their ability to provide goods from outside of the economy.

> The host, who supplies the place, will of course be put to extra trouble and expense, so that an ideal potlatch would be part of a series in which each player takes a turn as host. In this case another competition for prestige would transpire in the course of the series:—who will provide the most memorable hospitality? Some groups may want to set rules limiting the host's duties, while others may wish to leave hosts free to knock themselves out; however, in the latter case, there should really be a complete series of events, so that no one need feel cheated, or superior, in relation to the other players. But in some areas and for some groups the entire series may simply not be feasible. In New York for example not everyone has enough room to host even a small party. In this case the hosts will inevitably win some extra prestige. And why not?[2147]

Perfect. Now the synarchists can get to leading things from behind the scenes, using their connections to Asia, as avid Orientalists, to establish bonds of fealty, allowing Asian-style feudalism, such as the Mandala system, to encroach into the West. Wonderful idea! It must be remembered that Marcel Mauss's *The Gift* taught the world that gift-giving was a means of generating a hierarchy. Despite this, neo-anarchists like David Graeber would promote gift-giving as a means of viable anarchist economy. While the Far Right is deeply concerned about human sex trafficking and cannibalism, the neo-anarchists of the Far Left are in fact talking about just the kind of infrastructure and outlooks on life that would enable such things. This is a terrible state of affairs.

Whereas the classical anarchists acknowledged organization as being essential to challenge the power of the state, the neo-anarchists were instead champions of chaos and hierarchy. The Discordians even spoke in this language. "We wish to replace democratic epistemology with 'dada epistemology' (Feyerabend). Either you're on the bus or you're not on the bus,"[2148] says Bey. And with chaos must come new manners of organization, or the lack thereof, as Discordian Immediatism seems to have amoralist affinities with the post-Left. Sophie Scott-Brown, for instance, and acknowledging Alex Comfort's role, in "Why I'm an Anarchist," holds that anarchy "means arguing, essentially, but arguing in such a way where the results are not catastrophic."[2149] She paints a picture of anarchism as being the same as adhocratic agonism, where temporary leadership springs up in dissensus alongside ochlocracy, no doubt to the benefit and under the control of the kakistocratic synarchy. But let's break this jargon down some. *Adhocracy* refers to "spontaneous" leadership, *agonism* refers to tensiousness, *dissensus* is a lack of coherence, and *ochlocracy* is a democracy of vicious souls, while *kakistocracy* is "government of the worst."[2150] Perhaps this is why William Harper said,

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[2146] Bey[2]
[2147] Bey[2]
[2148] Bey[2]
[2149] Scott-Brown
[2150] Interestingly, the source of *worst* is *pessimistic*, to "government of the worst" is "government of pessimists"

> [a]narchy is not so much the absence of government as the government of the worst—not aristocracy but kakistocracy—a state of things, which to the honor of our nature, has seldom obtained amongst men, and which perhaps was only fully exemplified during the worst times of the French Revolution, when that horrid hell burnt with its most horrid flame. In such a state of things, to be accused is to be condemned—to protect the innocent is to be guilty; and what perhaps is the worst effect, even men of better nature, to whom their own deeds are abhorrent, are goaded by terror to be forward and emulous in deeds of guilt and violence.

It seems pretty clear that neo-anarchists, such as "the Invisible Committee," that have threatened mass insurrection, and who publish under Semiotext(E),[2151] for instance, are a prime example of such hellishness. Hakim Bey's strategy of the "Temporary Autonomous Zone" has been used by anarchists associated with Antifa, or "Anti-"Fascist Action, recently in their takeovers of urban areas, where their principles can be seen to function under the secret authority of their financiers, the synarchy. *Anti-fascism* seems intuitively to represent any interest opposed to fascism, though it is really better understood in the context of "Left unity," which aims to place radical liberals, anarchists, progressives, social democrats, and others under the leadership of Marxism or neo-Marxism, or, to largely say the same, Jewry. Its origins stem from the *Jewish Anti-Fascist Committee* (*JAC*) that was created in the Soviet Union during World War II to influence public opinion worldwide. Towards the end of, and immediately following after, the War, the JAC started to document the Holocaust and promote it as having been focused on Jews (rather than on the larger set of Soviet targets of the Holocaust, as was customary). Committee members had ties outside of Russia, including to the United States, even during the Cold War. Anti-fascism would also appear among the French Resistance, no doubt in connection with their Soviet comrades, during World War II, and would feature strongly in the student-led "revolutions from above" during the various autonomist uprisings and wildcat strikes.

As it turns out, neo-anarchism is just one of many of synarchism's Tengrist[2152] tentacles, assimilating and built on top of the prior Illuminati project of communism, as was made popular among the proto-neo-anarchists. While the lines of division were not so clear at the onset, due to the fact that communes and a preference for communalism are not necessarily at odds with a voluntary society, we've come to a point that we can compare and contrast classical Mutualism and neo-anarchism to derive a sense of what we are dealing with here. In particular, I will be drawing out orienting generalizations, which are taken from the most essential or defining differences, but which may not always be universal within the category. But these orienting generalizations will help us get, well, oriented.

Classical Anarchism	**Neo-Anarchism**
Anarchy	Synarchy
Mutualism	Agonism
Reciprocity	Charity
Cooperation	Co-option
Free Speech	Censorship

[2151] Related in name to the work by Robert Anton Wilson and Hakim Bey

[2152] The synarchists are Orientalists centered on France, where it is known that the Huns, who were Tengrists. had made excursions, and whose Frankish chieftains had bargained with them as well as other Turkic forces. Tengrism would become popular to learn about among the ruling class elites, for its political capacities.

Democracy	Ochlocracy
Consensus	Dissensus
Radical Enlightenment	Radical Counter-Enlightenment
Organicism	Mechanism
Conscience	Sensibility
Against Hierarchy	Hierarchy by Piety or Confusion
Anglo-Saxon	Jewish, Orientalist
Modernism	Postmodernism
Self-Management	Adhocracy
Real Anarchists	Virtual Anarchists

The classical anarchists were actual and real anarchists, at least in their intentions, and they tried to ground their actions in mutuality, reciprocity, and cooperation of some sort of another. They were driven by conscience, and had an organic outlook that prioritized the human will over simple mechanism, giving motivation for freedom of speech, which was honored, but while also acknowledging the limits imposed by necessity. They opposed hierarchy, the ordering of people into those who will be heard and those who will not, and supported in its place democratic arrangements in their associations with an emphasis on consensus, or mutual understanding and agreement, and they were champions of self-management, the self-governance of working people. They were modernists coming from out of the Radical Enlightenment, and ultimately took their worldview from the Saxons.

In contrast, neo-anarchists are virtual anarchists, who are anarchist only in name. They are led by the synarchy through agonistic, ochlocratic, and adhocratic means that reflect the loose social structure of pirate society, as was promoted by Hakim Bey, rather than of self-government, as the anarchists had inherited from the classical republicans. Rather than reciprocity, mutual aid, and cooperation, though they are happy to call their preferences these, their preferences are actually toward charity, agonism, and co-option, as they generally eschew order, organization, and structure in favor of concepts such as stygmergy and spontaneity. Rather than being driven by conscience, a common sense of right and wrong and good and evil also considerable through contemplation, they are moved externally by a passionate sensibilism, such as popularized social conventions based in appeals to sentiment and subjectivity, or else by pure hedonism. They maintain that they reject hierarchy while their informal leaders exercise an authority of piety and Big Manship that functions according to the same popular sensibilities. For instance, anything considered to harm the feelings or be a threat to the self-worth of racial minorities, such as Jews and blacks especially, women, or various flavors of sexual pervert, is met with vengeance by the standard neo-anarchist (though egotism allows for some seemingly edgy variants that ultimately share the same sentiments), who will be quick to aggress, such as by banning one from online or real-life locations or events for having expressed something unpious, such as a real or perceived racist, sexist, heterosexist, anti-Semitic, or “trans”phobic comment, or at the very least

censoring one from being heard.[2153] This is, of course, the true practice of hierarchy, the arranging of people into classes of who shall be heard and who shall not be, though they maintain that it is in the name of rejecting hierarchy. After all, these are largely Jews, Judaophiles, Catholics, and Orientalists of the Counter-Enlightenment, though who support the mechanical philosophy and, by extension, a forceful approach to human arrangements. To them, *anarchy* means "libertinism," whereas to the original anarchists it was associated with higher degrees of order, built from the bottom on upward, from out of democratic associations seeking higher levels of order in agreement. But this was a modernist project, and neo-anarchists are postmodernists or, at the very least, postmoderns who accept various arguments popular in postmodernity, most especially that the Jews were mistreated and deserve particularistic special treatment to the negation of the universalistic values of Anglo-Saxon and the larger Western society.

Whereas the classical anarchists were true anarchists, concerned with what the objective matters of anarchy are, the neo-anarchists are fake anarchists who abhor conversation surrounding objective definitions of anarchism, particularly when they may exclude others who self-identify with the ideology of anarchism for subjective reasons. As such, the claim that mutualism is the only true variety of anarchism ruffles their feathers, and they are more inclined to take toward an "anarchism without adjectives" or "hyphens," "pan-anarchist," or panarchist approach that compromises on the definition of anarchy as it was classically understood and basically agreed upon as being. While true anarchism is just Mutualism, and though classical anarchism was already starting to cause fractures, neo-anarchism is characterized by a plethora of different expressions, centered on identification with various perversions and vices or else just particularities that are preferred, and typically setting aside anarchy itself so long as those things can be achieved. For instance, gay and "trans" "anarchists," Jewish "anarchists," black "anarchists," capitalist "anarchists," and others who do not adhere to classical anarchism, especially Mutualism, are willing to participate in politics and even elections, each justifying their behavior on the grounds that if the other side wins they are oppressed.

Neo-anarchists are agreed: Mutualists are bad people, largely because they were anti-Semites, or else because they were not egotistical enough and had "grand narratives" to which they were mentally enslaved. No one is hated more by the neo-anarchists, perhaps, than the Mutualist Herbert Spencer, and Proudhon is only begrudgingly accepted, if at all (!), as a contributor to anarchism, due to his distaste for the oh-so-sacred Jews and apparently authoritarian attitude toward family life. Spencer, of course, was *the* social Darwinist, the man who coined "survival of the fittest." Social Darwinism was, at least in Spencer's case, an explanation for the sociality of human beings, and was centered on the betterment of humanity through social evolution. As such, it sought to explain the existence of sensibilities and, above all, conscience, as a factor of human success. Those without a conscience, as Spencer saw things, would lose out in evolution, while those who evolved in their own lives and through the lives of their families and races would win out. These ideas were not only popular with Anglo-Saxons and Anglo-Americans, but were also popular in the rest of the Europeanized world, and had a great influence also on people of color and even Jews, particularly in America, where the working class fraternal organizations all tended to see Herbert Spencer in a high regard. Blacks and Jews with a modernist mindset, like their Anglo-Saxon counterparts, saw Spencer's work as an impetus to place more focus on the development of their character and as a means to improve their race.

[2153] Alternately, they order themselves, like the Discordians, according to the least moral

The Class System of the United States

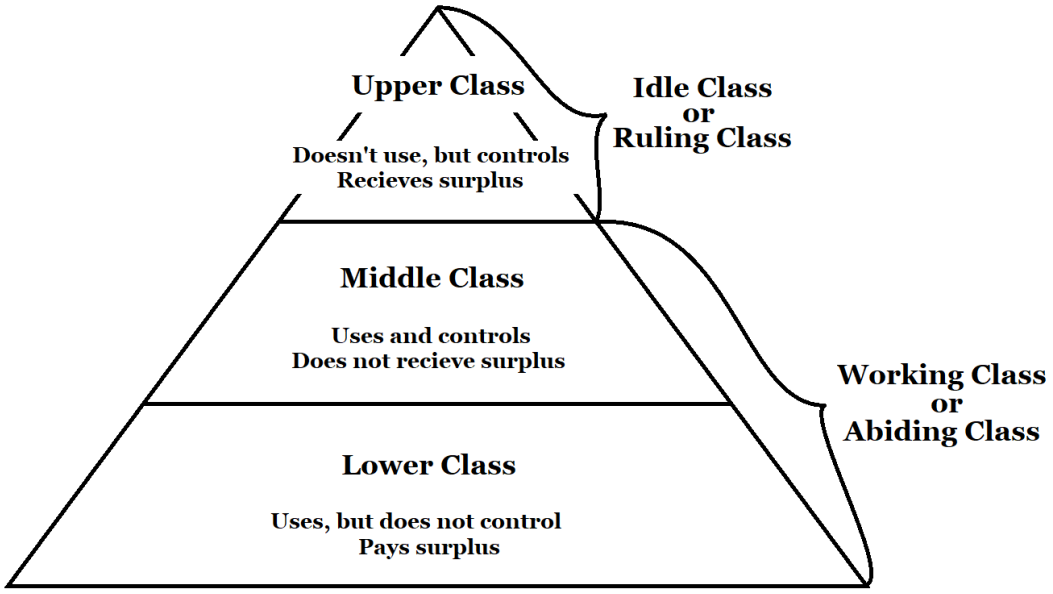
New Leftists have a terrible habit of speaking of *class* in terms of how much wealth one has: those who have much wealth are upper class, they say, while those with little wealth are lower class. This confuses the results for the cause, because wealth is the result of decision-making power, and not the other way around. Those in a decision-making position can privilege themselves. Further, it does not leave room for differences in productivity or worth, assuming that all inequalities of outcome result from inequality of social circumstances.

Classical anarchists see class differently, as a relationship of decision-making power and control over one's labor and possessions or not.

Class is not earnings. It is a mistake to think that people are upper or lower class because they produce more or less than others or are paid more or less. Class is more due to one's relationship to property than to one's virtue or income level. If this was not so, differences in income and ability would not exist between members of the same class; but still, members of the middle class, for instance, have vastly diverging incomes and capacities. On the upper level, this income overlaps with the lower level of the upper class. On the lower, it overlaps with the upper level of the lower class. But income is largely a reflection of one's relationship to property and decision-making power, so a degree of correspondence *does* exist, allowing for the confusion of cause and effect by New Left. The Bobos, for instance, are not themselves upper class, do not make their income from idle property-ownership, though they are often in the same income bracket, their privileges often amounting to those of the upper class, giving the Bobos an effective buying and managing-power of the upper class without actual power and property.

Class refers to one's political and economic position, while *status* includes one's cultural standing, or the esteem one's culture has for oneself, which is affected by one's class, but not wholly restricted by it. These are quite often correlated to some degree, such that "class status" may be useful, but this is not always the case. There are times when one's status is elevated above one's economic class, as with the Bobos, or when it falls below. For another instance, a greatly skilled artist from the lower class may find him or herself elevated in status when they find the favor of upper class spectators or otherwise come across wide support. On the other hand, if one goes against the norms or customs of the upper class, as by engaging in the wrong conspicuous consumption, or doing the "wrong" thing, one may fall in their status, without falling in their class. Status is composed of the power and/or privilege of one's class (relationship to property ownership), but also includes one's level of prestige. *Power* is the ability to decide or make changes, to rule, while *privilege* is a granted opportunity (by power), and *prestige* is social esteem or influence. At times, elevated status, from high levels of prestige, allows one to transcend class boundaries.

In the United States, as commonly found elsewhere, there are three main classes, with some subdivision.



The *upper class* includes people who own private property or are executives of corporate property and make idle income from that. The *middle class* owns personal property and make an active income. The *lower class* is the working poor, who rent property and actively work, but who do not make much money. The lower and middle classes together (perhaps excluding some of the upper-middle class) compose the *working class*.

The upper class includes private and corporate lenders, landlords, and employers, including completely idle owners of land and capital as well as stock-holding upper management or executives of big businesses, and lawyers, doctors, and other high-level professionals, including engineers and architects, whose income is derived primarily from licensing monopolies, private or corporate hierarchy, and not from honest work, though they may engage in some production.

Typically, corporations or limited liability companies and professional partnerships will dominate over private owners in their upper class status, but there is a significant overlap in some cases, with private companies getting larger than many corporations. Similarly, lenders will often be of a higher status than landlords (who themselves often rent their property to business owners, giving them a higher class status) who may be indebted to them. This is especially true within private or corporate ownership, but not between them. For instance, a private landlord will often derive an income from the business it rents to that is higher than the income of the private business owner after rent is paid. However, a private landlord renting to a corporation or LLC may make less than that business. Oftentimes, corporations will buy from private landlords. But there are many times that corporations or LLCs will rent from real estate corporations or LLCs. There is also, again, significant overlap.

This class may work, but it usually does not have to in order to make a living. It owns property that makes money for it. The upper class is also the *political* or *ruling class*. This owning class makes all of the major decisions in the economy and society that are not delegated to the state. The state, even, is simply the board of directors for this class, and acts exclusively in its interests, though it appears to involve everyone, which is in the interests of this class. Only members of the ruling class are strongly considered for nomination and election by the other owning members of society.

Within the upper or ruling class, and as is the case in all classes, there is an elite that has the most power of persuasion and control. This elite is composed not only of the wealthiest among this class, but also its most respected intellectuals. The elite compose the leadership of the ruling class. They are not in

unison, however, but factional, split along philosophical differences, ethnicity, etc. Elites between nations intermingle and work together, as well as oppose one another. Ruling classes often support one another in a similar fashion. This is a sort of *coopetition*, a cooperative competition, or fraternal competition, that ultimately connects to the Great White Brotherhood.

The middle class includes lower professionals, small owner-operated businesspeople and merchants, middle management, some government officials, and people who generally own their own property without making a living on idle income from it, but who must work to make ends meet. The middle class can be divided into three main subclasses, upper-middle, middle-middle, and lower-middle.

The *upper-middle class* is primarily composed of the middle class elites and those with connections to the upper class. This includes some working professionals, such as run-of-the-mill engineers and architects, including some licensed professionals who go against the grain too much to join the upper class, sometimes including private practitioners with employed assistance, who nonetheless must work for their income because they do not own large enough amounts of property to make enough passive income from it.[2154] Also included are highly successful owner-operators, artisans, and so forth who sometimes require paid assistance on a part-time basis, but who nonetheless must work for a living. This class is typically debt-free or has little trouble managing its debts, being more-or-less "liquid." At times this upper-middle subclass can transcend into the ruling class, by serving its members dutifully, through criminal activity, or by other means. For instance, family doctors of ruling class families or corporate lawyers or professors of Ivy League colleges may make enough income to invest in property to make an idle income with. Some professionals, such as doctors, become employers to others. However, it's always easier to move down, rather than up, the class ladder. This subclass also takes a more active interest in politics than the rest of the middle class, and even has some influence in representative government, especially locally.

The *middle-middle class*, or *true middle class*, includes professionals in support positions, such as nurses, teachers, librarians, community college instructors, and middle-management, skilled laborers such as electricians, plumbers, and carpenters, as well as successful owner-operated businesses that do not require paid assistance, and others who have mild success, but who are not as well-off or well-positioned as the upper-middle class. This class is often indebted, but has hopes of paying its loans off. It is generally apolitical, though it may actively express popular sentiments from the upper-middle class.

The *lower-middle class* includes people who may own their own property or run their own business or even have a professional job, but who may nonetheless have a hard time getting by. This includes lower-management, struggling family farmers, struggling business owners, home-owners struggling with mortgage and interest, and others who are just barely out of the standard wage-labor market. Most of the middle class is apolitical or politically inactive.

The lower class includes everyone who does not own or manage property, but who rent their places of living from landlords and seek employment from others– such as service workers, desk clerks, factory workers, farmhands, unskilled government workers, and so on– or who are otherwise unemployed or on welfare. These individuals must follow orders and take commands, and receive very little income for it, and/or lack opportunity for employment or are stuck in welfare traps. Saving comes very hard for

[2154] The primary factors in class are place in the pecking order (ruler, free, ruled) and *source* (not amount) of income (idle, active, exploited). Those who make decisions for others or make idle income are upper class, those who are independent and active are middle class, and those who have decisions made for them by others, and who are exploited, are lower class. There is some fuzzy logic needed to discern where overlaps exist.

these folks. The lower class is easiest split into upper and lower subclasses: Those who are stably employed, and those who are not. The lower class is typically apolitical, and tacitly aware that they can't affect politics, so they don't pretend.

Between the classes there can be significant overlap in income, lifestyle, and status. The upper middle class may at times approach the wealth of the lower-upper class, and the lower-middle class may at times be worse off than some of the upper-lower classes, for instance.

An individual may have a mixed class disposition. For instance, one may be middle class, in that they own their home and are not a tenant or landlord, while being an employer and so upper class, or an employee and so lower class. A person may have gotten lucky and enter the upper class as New Money, in which case there may be a clash with Old Money. Or they may lose their class status and become déclassé. This may not all happen at once, but will involve a transition in which people have mixed class statuses. In these instances, individuals will tend to self-identify with their highest status, while others will identify them by their lowest. Generally, people identify and associate with members of their own class, but there are times when this is not a hard rule, particularly when it comes to consumption habits, ideology, blood relation, or cultural preferences that may be held in common. These different preferences lead to tribes or subcultures and their elites.

In some cases, managerial and technical and innovative positions in a society can– like the success of criminals, or moving up in rank in military regimentation– represent a means of upward mobility between the classes. This is especially true within corporations that employ a wide sampling of the classes, as a ladder is available in such situations, which may be able to be moved up. It can also be true when one's achievements raise the demand for the individual and make them a hot item for employment by many competing employers. In some cases, governments and multinational corporations may compete for certain skilled individuals. This can raise an individual from the middle class and into a position within the upper class, or even the elite.

Rural and urban populations will experience their class situations differently. For instance, a lower-middle class rural person may typically own more property than an upper-lower class individual, but their incomes may match, or may even be higher for the lower class urban individual. This can be because middle class rural folks experience more déclassé pressures, while there may be more opportunity in the city for upward mobility. Another reason is that urban centers involve closer quarters, and so low standards of living become a more public concern. Further, work is more available in urban environments, and payment more plentiful.

As can be seen, a class system exists when primary decision-making power and ownership is separated from decision-execution. This results naturally in a disproportionate level of wealth between decision-makers and decision-takers. Those who make decisions do so to their own benefit, while those who do not make decisions must live with the decisions made for them.[2155] Those who have decision-making power over others are upper class and those who make decisions over themselves are middle class. But those who must abide by the decisions of others are lower class. This lower class must labor toward the ends of the upper, and usually while using their property. The majority of the income of the upper class results from the unpaid labor of the working poor, including those stuck in the prison-industrial complex of slave production. However, the middle class pays a good portion in taxes, as well, and gets gouged as consumers. The lower class affords the majority of the surplus of the upper class. Earned and unearned income is easily separated when the ruling class is identified. It is clear that the source of

[2155] And while it is true that there is some choice between rulers, it remains just that, and not a choice between being ruled and not

wealth largely lies in the decision-making power over property and in the direction of labor. But that is not always the case, as status varies greatly between members of the same class and even between the classes. In some cases, a high-status individual of the upper-lower class may rival the earnings of even the lowest-status members of the upper class.

This being so, there is inevitably some overlap between the New Left confusion and the anarchist approach to class, as wealth certainly has some correspondence to decision-making power. Anarchists suggest that decision-making power allows one better chances to claim wealth, but postmodernists suggest that wealth is itself decision-making power, and so blur the lines of class. This is what allows the New Left confusion to continue. The New Left approach treats both earned and unearned income arbitrarily, as "too high" or not. Instead, classical anarchists (not to be confused with neo-anarchists!) are concerned with the origin of the wealth, and whether it was gained from the efforts of one's own labor, on one's own property, and as a result of one's own decision-making power. In this, they have no difficulty applying, with a consistent and level hand, a much less arbitrary distinction. It's generally fairly clear whether one has decision-making power or not. Landlords, capitalists, employers, financiers, and politicians clearly have decision-making power, while tenants, employees, debtors, and citizens do not. However, it is important also to realize that some are naturally greater earners than others, due to their higher endurance for labor, their intellectual endowments, their leadership abilities, or so on. Free people produce different results. Naturally, we cannot treat all inequalities in wealth as if it they are the result of class relationships, even if great inequalities of wealth most certainly are. To take the earned wealth of a person is to cause injustice, while to take from the unjust has the potential for justice, should it be returned to its just claimant. It is impertinent to treat them, like the New Left, with a confusion of the result with the cause.

There are some other special cases or situations worth noting beside the Bobos.

Criminals often but not always come from the *lumpenproletariat*, or the lowest of the low classes. Whichever class they come from, a successful criminal can bring themself out of poverty or even establish themselves as a quasi-government. Some have been successful enough to join the ruling class. For some, crime represents a class unto itself, which forms a ladder of upward mobility. But for many others, the risk of getting caught outweighs the benefits of upward mobility. Criminals can include the poorest of pick-pockets to the richest of drug-lords. Even when a criminal is successful, however, he or she represents something of an untouchable, and must often remain hidden from the public eye while in practice. This is less true if one is committing white collar crimes, in which case one's crimes are largely hidden away. Like the common criminal, white collar criminals may use crime to advance their status.

The military is something of a class system unto itself, in particular a system of regimentation. Everyone is ranked, and there is a clear distinction between officers and non-officers. Officers come from the upper and upper-middle classes, who can afford military college, or who are nominated to such schools as at Westpoint. A middle class individual with an unrelated degree may find themselves a special niche in the division of labor, or may more quickly become a sergeant or corporal, but most others join in (or are drafted) as commonly enlisted military personnel of some sort or another. There is limited potential for upward mobility, but it does occur.

The police force often employ people with a middle class standard of living. These individuals are a special case of the middle class, however, as their loyalties lie with the rulers. This is because the police force is largely composed of members who would otherwise be lower in status if the ruling class weren't in their position of power, and because their ideology is intrinsically tied to that of the ruling class's,

sometimes involving white supremacy. Some sell out on their ethics to be where they are at, while others have low ethical standards. There are many instances of police officers engaging in criminal activity, like drug trafficking or illegal arms dealing.

Federal agents, career politicians, and important executives of corporate think tanks, government departments, and so on, are in a very similar position to the police, but represent a higher, upper class level, and are semi-loyal to their upper class peers, and particularly the elite, who they are reluctantly accountable to.

Tribe, Identity, and Class

Class is a direct or indirect (privileged) power relationship between people, which is measurable in terms of decision-making capacity and source of income. Bosses, landlords, lenders, clergy, and politicians, living off of unearned profits, rents, interest, deflation or inflation, tithes, and taxes, are upper class; those who live off of their own labor, the majority control of which they maintain, are middle class; and those who do not control their labor, but who are ruled and exploited, or completely dispossessed, are lower class. Differences in class do not result from differences in achievement. Differences in proximity to financing, property ownership, and influence in the government, especially by way of birth, greatly affect one's class.

While individuals belong to and usually associate within their particular class or classes, they do the same within "tribes" or subcultures. Tribes may be religious or secular, ethnic or cosmopolitan, ideological or not. They may be centered around religion, politics, ethnicity, race, sex, artistic or cultural expression, sexuality, hobbies, or any number of interests that people find in common. Where there is interaction between the classes, it most often occurs within these tribes or subcultures. In cases in which tribes or subcultures appeal to members of every class, they may offer an opportunity to increase one's opportunity of upward mobility, through appeals to the elites among the tribe.

There have been some groups categorized as a "classless class," "Class X," and so forth. These sorts of name-stealing labels often refer to tribes of mixed class that are composed of members who do not necessarily identify with the disposition of their class of origin, and that offer a wide range of opportunities or affinities with or for people of like mind, despite their class origins. "Classes" of this sort, which tend to be intellectually open, can establish themselves as societal pivot-places and mechanisms for power-transition. For instance, "Class X" represents disaffected (not to be confused with déclassé) members of the middle and sometimes upper classes, as well as enlightened members of the upper-lower class, who comingle and dislike the confines of class. As a united force, Class X has had a political impact which has raised their standards of living. Similarly, the "Bobos" or "bohemian *bourgeois*" have, with organized Zionism and other forces, displaced some of the power of the old WASP (White Anglo-Saxon Protestant) elite. This represents the strength of liberal-progressive and social democratic appeals to the working class. "Classes" like the Bobos and Class X have conspicuous consumption habits of their own, and may be dressed down or up for their class origins.

Tribes are often identified and the classes reinforced through their conspicuous consumption. People use their consumption habits as symbolic of their status as well as their tribe of choice. For instance, metalheads and gangster rappers distinguish themselves by their choice of music and manner of dress and habits of speech and so on, making sure to display their favorite totems, and so belong to different tribes or subcultures. But within each of these, class shows itself by the quality and quantity of the tribe-related items purchased and displayed by each member. There are upper (New Money), middle, and lower class metalheads and gangster rappers. A subculture like anarcho-punk or skinhead, on the other

hand, may roughly limit– either tacitly, as with punk; or explicitly, as with skinhead–, its participation to working class or déclassé members; while the yuppie or "prep" subcultures will limit its numbers to the upper and perhaps some upper-middle class elements.

The class system of the larger society permeates every tribe that does not restrict its membership in regard to class participation. For instance, the atheist and Christian subcultures usually include members from across the class spectrum, holding different religious or non-religious views. Within these groups, however, the class system still applies. Each will tend, once established, to be led by members of the upper-middle or upper classes.

Some ideologies and tribes are exclusively reserved for ruling classes or elites. These include those of esoteric religions and secret societies, which are often informed by the perennial philosophy. Such ideologies focus on the commonality between elites of different backgrounds. The divisive exoteric ideologies, including religious or church denominations and political parties, are typically approached in a disattached fashion on behalf of ruling class elites, who may favor one over another, but who especially favor their elite status and esoteric ideology. Thus, elites will often enforce one another's power, to the expense of their own tribal following.

While members of the ruling class may hold to different ideologies, they often maintain a class affinity regardless, and may affirm the right of their opponent's direction from the top, downward. This is because, at the end of the day, each is ruling class, and so each benefits from the more abstract system of hierarchy and stratification. Without this system, neither would be the upper class of their tribe, and so they both have a mutual stake in preserving that system. That system allows them to become figureheads. Without it, they would be like everyone else.

Religious and political party affiliations make up some of the most well-established of the tribal identities. Democrats, Greens, Libertarians, and Republicans represent the political mainstream, while Christian denominations, Jewish synagogues, fraternities, and secular groups represent the religious divide. Typically, but not always, elites of the Democrats and Greens and of poorer churches and synagogues, and from secular groups, will be upper-middle to lower-upper class, and will have a mostly passive lay following from the middle to upper-lower class. Elites of the Republicans and Libertarians, and of wealthier churches and synagogues and fraternities, will be more upper class, but with populist support.

Some sociologists have begun to factor social capital into the class equation. In Britain, new "classes" have arisen which have a lot of wealth in social capital, while remaining nominally poor.

Some postmodern academics, in an unconscious or trained effort of name-stealing (most likely), like to include race, ethnicity, sex, etc. into the "class" dynamic. These factors have much to do with one's opportunities in life, as they often affect one's potential to be profiled by authorities or discriminated against by employers, etc. However, the biggest problems faced by people of color, Jews, whites, women, or whoever, are systematic ones established by governments in the forms of selective privileges and detriments. On top of this, as Fred Foldvary has pointed out in "Detriment vs. Privilege," privileges and detriments are not often enough delineated. He says,

> The concept of *privilege* has become common in politicial discourse, while the term *detriment* is seldom used. One incurs a detriment, and is detrimented, when one is harmed, offended, displeased, or disadvantaged, unrelated to merit. One obtains a

> privilege, and is privileged, when a person or group is advantaged, benefitted, pleased, or favored relative to other groups, when the gain is unrelated to merit.[2156]

The New Left, in fact, tries to establish the absurd notion that having a lack of detriment done to oneself is some form of privilege. Because blacks face a disproportionate amount of police violence and imprisonment, the New Left argues, whites are privileged for not facing the same. What an absurdity! As Fred Foldvary continues,

> Some socialists emphasize "white privilege." Suppose a white man is able to walk down the street without being harassed, while a black man will be stopped and questioned by the police. The socialist will say that the white man is privileged in being free of harassment. But actually, the ability of an innocent person to walk without being stopped and frisked is a natural right, not a special favor. The black man has suffered a violation of his natural rights, a detriment not suffered by the white man.[2157]

The real problem is not that whites are privileged, in such a case, but that blacks are detrimented. To treat the lack of detriment as a privilege establishes a normativity of detriment, wherein all must be detrimented rather than privilege being eliminated. The problem, as Foldvary points out, is that those who are not detrimented "do not feel privileged by not being attacked or being disfavored. It should be normal to be left in peace, and to be respected." [2158] Efforts to confused the lack of detriment for privilege have much to do with the establishment of tribes that can make attempts, through *noblesse oblige*—in this case, sensibility, sensitivity, white male guilt, etc.— to establish caste systems.[2159]

Especially today, in our postmodern society oriented around civil law and civil rights, dark-skinned people, or "people of color"[2160] have become used in efforts of *noblesse oblige* to justify the capital and civil rulings of the ruling class. By pretending to keep the interests of minorities in mind, and by anchoring the concept of racism to the image of the Poor White of the South—the redneck, hillbilly, bumpkin, trailer trash, cracker, or etc.—, who have no financial, property, or political means of meaningfully discriminating against others—, these Nordid elites have been able to push the image of their being different from these other whites, more cultured, and so necessary rulers. By pushing Nordids of the lower and especially the middle class—their closest rivals— around, these upper class Nordids and their followers legitimize their power to those white and colored people who have come to believe in the ideology of political correctness and identity politics (that is, in cultural Marxism).

By gaslighting people of color and women, and privileging them momentarily over white people through affirmative action, the ruling class gains loyal converts to its new secular religion of postmodernism, and by gaslighting poor and middle class white people— while telling some truth to Nordid elites— it convinces whites and men as a group that their inner feelings are the problem, that people of color and women should be treated more fairly, but that class is only a secondary issue. In this way, it disseminates cultural Marxism even into the consciousness of white elites, who come to believe that their fellow whites of a lower class are the problem for not having the same postmodern education (and so harboring negative feelings about people of color). These Nordid elites believe that, in their

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[2156] Foldvary
[2157] Foldvary
[2158] Foldvary
[2159] Wherein they are understood to be noble while everyone else—especially Poor Whites of the South— is in need of being dominated and exploited by their benevolent manners
[2160] It is an interesting politic to notice that the alternative, *colored people*, has been perceived as racist at the time that I write this, while *people of color* is considered to be "politically correct." This is an interesting use of double-speak.

personal rejection of bigotry, they are superior and so justified in ruling. In this way, the white male ruling class supports the institution of white male control, through the subjectivization[2161] of racism and sexism. This was a matter that was taken up at the very beginning of the movement toward subjectification—sensibilism— by the Radical Enlightenment and the realists of every modernism.

It's important to understand that the chattel slavery of black Africans and the subjugation of women was not an element of the modern class system, but of a caste system. This same caste system once included white males performing corvée labor. Caste systems are different from, or a specific variant of, class systems in that caste systems are more rigid than the typical class system of modern times, and offers far less social mobility. Whereas one has some possibility of rising up in class status, one has little to no possibility of rising up in caste status. The subjugation of women and the slavery of blacks was a caste, not a class, relationship. This relationship was upheld by laws which did not allow black slaves or women to own property, and which segregated the population. Today, in the United States, we lack social castes,[2162] but the history of castes influences one's class status. For instance, because blacks and women come from a history of caste subjugation, they lack a history of inheritance. It just so happens that most people's class status is inherited in some form from one's father (patriarchy), and most blacks and many latinos lack a history of family wealth. This affects blacks today more than women, because women come from the same families as men and white women are now beginning to gain substantial inheritance from their fathers, like their brothers do. Black women, like black men, often lack a history of family wealth. Old prejudices also continue to exist, and do lead to discrimination.

White men are often associated with the upper class, owing to the origins of the United States in WASP sentiments, but to lump all white men in with upper class rulers is ingenuine at best and passively violent at worst. Poor Whites of the South, for instance—known variously as *crackers*, *hillbillies*, *rednecks*, *trailer trash*, *bumpkins*, etc.—, are some of the most poverty-stricken people in the United States and receive little government support in comparison to the affirmative action afforded to blacks and women. Most of these Poor Whites are rural people, though some of them live in trailer parks or apartments in the city, and can range from lower class to lower-middle class, some affording a trailer home or small farmhouse and perhaps a small plot of land, rarely able to employ themselves doing manual labor from their barns or garages. In the rural Deep South, especially, it is not uncommon to come across Poor Whites who are missing front teeth. Front teeth are such a status symbol among the Great Apes that we share in common with chimpanzees the act of smiling to strangers, thereby bearing our teeth for judgement. Missing front teeth is a sign of low status and poverty. To further complicate matters, many rich whites are not WASPs at all, but may be Celts, Spaniards, Italians, Jews, Persians, or etc.

Ethnicity, like race, can lead to discrimination and alliances—to tribalism—, and may similarly correlate loosely and accidentally[2163] with class. One common example is that of white supremacy, a little less common is of Jewish supremacy and Zionism. Individuals on both sides will often be white, such as Anglo-Europeans and Ashkenazi Jews, and so of the same colored race, but will come from different religions (Christianity or neo-paganism and Judaism) and ethnic backgrounds (Indo-European and Semitic). Their differences are ethnic, not racial. Any overlap with class is likely superficial or accidental and not essential; the racial or ethnic differences are unlikely to be solely or fundamentally responsible for the dynamic, though they may play into it if one race is significantly genetically advantaged, which

[2161] The making about attitudes or personal feelings
[2162] Though anti-white sentiment points that way
[2163] In the Aristotlean sense

has generally not been the case with humans, at least between the Borean-speaking (and maybe the Bantu-speaking) races, or if collective ethnocentrism is at play.

While it is true that racism can lead to discrimination, upward mobility can and does occur anyway, and the mobility beyond the status common to one's race is today demonstrably more frequent than that between the classes. Class is a much larger factor than race is. Race happens to mostly be a coincidental factor of class. Discrimination is not near as much of a problem for people of color as their class status, which puts them in a position to be discriminated against. Affirmative action imperfectly addresses these problems and causes problems of its own, like resentment and class disunity.

Sex and gender-roles can cause faction, as can sexuality. Feminism and masculism in various waves, opinions about gender and the family structure, and sexual preferences are all issues of alliance and opposition among some. Gender in classical and modern societies, until recently, was a role very much like a caste, which was applied based on sex. This has only recently not been the case, and so, like blacks, women have not historically benefited from the inheritance of family wealth, due to the system of patriarchy, in which wealth and status is passed down through the father. This is today more the case with businesses than it is with other forms of wealth, and women are gaining status, by inheritance opening up to them (and through affirmative action for women).

Race, ethnicity, and sex are not themselves classes, though they may have some significant though "accidental" overlap with class differences at times. Postmodernism has used words like *class* and *privilege* in ways that do not properly convey the meaning of these words, in efforts of name stealing (to cause confusion). Class results from power and privilege—*privilege* being granted by the state, and not by the preferences or affinities of one's peers—, and not from prestige or status, or from racial, ethnic, or sexual "identity."

It's important to understand the ethnic and related issues underlying the culture wars, not so that one can start engaging in identity politics, but so that one can recognize the means by which identity politics are utilized in *realpolitik*. If we do not become aware of the manner in which the pendulum swings, we can fall victim to a self-sacrificing form of *telescopic philanthropy*, in which minorities are ushered into positions of power in the name of not being oppressive to minorities. The result is Rainbow Capitalism.

Rarely have I seen a serious discussion of class enter the realm of identity politics and intersectionality. Class does not appear to be "official oppression." The "hetero, cis, white, male" is easily recognized as the "privileged" "class," but landlords, bosses, bankers, politicians, and the like are nowhere to be found in the list, and the privileged status of the "hetero, cis, white, male" does not seem to be leveled by being a tenant, an employee, a citizen, a debtor, or even cultural matters such as being a punk, goth, "wigger," redneck, or etc. When "class"—the real issue— does make the list, it is understood purely in terms of income, rather than relationship to the means of production. Class simply is not taken seriously by identity politicians, and for good reason. Class is not an identity. The difference between identity and class is the difference between quality and condition. Class is a condition that can be changed, but identity is an inherent quality of a person.

Accidental vs. Essential Properties, Discrimination vs. Bigotry

Aristotle made an important distinction between essential and accidental properties, which still must be considered to this day. An *essential* property is a characteristic a thing must have in order to be what it is. An *accidental* property is a characteristic which is more of a matter of happenstance. For instance, eating is an essential characteristic for a living dog, while brown is an accidental characteristic.

Essential properties tend to be universal of a species of thing, while accidental properties tend toward the particular. All living dogs eat, but they are not all brown.

People are on a planet that supplies different lands of different uses, in which some may gain an upper hand over others due to characteristics which are not inherent to themselves (having better resources). As every thing has accidental as well as essential characteristics, it can be expected that whoever gains the best land will have accidental characteristics as well as their essential characteristic of landlord. Given groups of different people of different races, that group which gains control over or evolves in the most advantageous land will have accidental characteristics relating to their race. That is, they will *have* a race. But this will not be essential to their condition as landlord, it is a matter of happenstance. Given geographic advantages, it could have been any of the races to establish dominance of the sort of European control. It just happened to have been white people. Any event in real life will come with accidental properties. It's a mistake to consider the accidental characteristics the cause.

As Europeans conquered the world, they established caste and class systems. As conquerors are on top, their accidental characteristics were found likewise at the top. And as the conquered are on the bottom, their accidental characteristics are found likewise at the bottom. In most developed nations, then, we find white Europeans in a disproportionate amount in the ruling class, and people of color fill a disproportionate amount of the lower class, with a mixed middle class. This makes it a little easier to confuse the accidental characteristics as being essential. But this causes problems when it comes to European society itself, because the lower classes of Europe are not as easy to distinguish from the upper classes, while nonetheless existing in such a dichotomy. As with white European control over other peoples, Europeans dominated each other also, such that it was not all Europeans, but only some Europeans, who really dominated the world. Thus, we hear of the "Norman yoke," and other concepts of various cultural or "national" groups in Europe, from the Celts to the Basques and beyond. In Europe, like elsewhere, it is conquered peoples who compose the majority of the lower class, and conquering people who compose the upper. It's just not as easy to tell them apart, as they often share a common phenotype. It's much easier to tell white rulers from dark-skinned ruled, than it is when both are white.

Today, the working class has many mixed peoples, not just of European ancestry, but also including many Mestizo, creole, and Mulatto peoples, Amerindians and Congoids who had mixed with each other and with the European races, similar to the process of Turkization involving the mixture of Mongoloids and Nordids with Turanids.

Nonetheless, the tendency in Europe and America has been for the ruling class to be composed of especially Nordids[2164] and some remaining Mediterranoids, the lower class to be composed of Alpinids, Congoids, and American Indians, and for the middle class to be composed of Mediterranoids at the upper rungs and then Mestizos and Mulattos lower down.

The ruling class tends to be very pale while the lower class tends to be very dark, with mid-tones presented in the middle. Of course, this rule is not absolute. There are déclassé Nordids who fall from their upper class stratum—afterall, it is easier to fall than to climb—, either because of bad luck, morals that did not align with the values of the ruling class, physical or mental handicaps (oftentimes from inbreeding), or etc. These Nordids may find themselves in the middle class, and sometimes even in the lower class. Similarly, it is easier to fall into the lower from the middle than the other way around, and so many Mestizos, Mulattos, and Mediterranoids have similarly been made into wage-workers and

[2164] Some of the Nordids have a Turanid substrate owing to the time they spent in Turan and what would become the Sakha Republic

employees. Still, this is not the whole story, as there will be exceptions. Dark-skinned people, including black African Congoids, can join the ruling class at times, though often not the upper rungs of it to an extent anything like light-skinned or white people (including Turanids and pale-skinned Mongoloids, Turks, and Arabids).

Racial divisions along the lines of class, while not strict, do exist. And the instrument by which it is maintained is through contemporary property arrangements and cultural practices of inheritance. The conquering class has been the ruling class and property-owning class. As property-owners in a culture that practices inheritance will tend to pass their property and perceived power down to their heirs, who will tend to share their accidental characteristics, those accidental characteristics will persist among the ruling class of property-owning decision-makers. In this way, income inequality *will* tend to persist along the lines of race, but, again, this is for reasons accidental and not essential. Clearly, the monopoly of property is the main cause of stratification in a class-oriented, and not caste-oriented, society.

It is important to consider accidental and essential properties when it comes to issues of "identity." Particularly, when identifying responsible parties. In today's society, it is common to point to gang violence and other black-on-black crimes as an excuse to treat, with a collectivist impulse, everyone who is black as if they are a potential threat, worthy of profiling. This is an injustice often resulting in the excuse of police violence and imprisonment in a system of modern-day slave labor. It is also common, however, to point to the fact that the ruling class is composed disproportionately of white people, and that financial and media institutions are run by Jews. While it may be true that a given salesman of street narcotics may be of a particular race, this by no means establishes that everyone of this race is a salesman of street narcotics. Equally true may be that a landlord may be of a particular race, but this by no means suggests that everyone of that race must be a landlord. The same is true about the occupations of ethnic groups like Jews and WASPs.

It's important to distinguish between personal bigotries and discrimination. Personal bigotries amount to preconceived notions about social groups. But discrimination results in actual life-affecting conditions. The difference between bigotry and discrimination is the difference between being called a *coon*, a *wop*, a *wetback*, a *kraut*, or so on, and being denied a place to work or live, or financing, or legal opportunities, because of one's race or ethnicity. One results, perhaps, in hurt feelings or anger, at most, and lost opportunities for friendships, while the other results in poverty. Where is the real harm done? Clearly, poverty is a greater threat to human beings than are hurt feelings or a little justified anger (which may motivate one to change things).

This being the case, it should be clear that the white worker, tenant, debtor, and citizen—while not as underprivileged as blacks of the same class, it is true— is not an enemy class to the repressed black. They may hold personal bigotries and ignorance, but more often than not they actually wish to extend an opportunity to blacks they consider to be giving an earnest attempt, and are more than willing to make practical connections with them for mutual gain. Blacks and whites work together in factories, in the oil fields, in construction, and so on, and may even share neighborhoods together. The enemy of the underprivileged black is ultimately the same as the underprivileged white. While the extent of their disprivilege may differ, they are both disprivileged, sharing the goal of the elimination of privilege and disprivilege.

Personal bigotries may result in legitimately hurt feelings or justified anger. But unless a threat is given, no physical act of aggression or its equivalent has been committed. Further, to focus on these petty bigotries is a disservice to the potential unity between races, as attacks result in reaction, all while the equal distribution of disprivilege is not the goal; the goal being the elimination of political hierarchy,

private property and absolute inheritance, the separation of decision-making and execution, and discrimination that results in poverty, stereotyping, etc. and the wider distribution of property and decision-making ability, and the unity of decision and execution by its occupier and user.

Focusing on personal bigotries pits reasonable and innocent whites and blacks against one another, and this keeps them from focusing on the very real issues relating to their class situation. Blacks and whites alike face the hardships of tenancy, unemployment or employment, financing, and political control. They have much to gain from unity with one another. But this unity does not serve the interests of the ruling class—the landlords, employers, financers, and political controllers— who have much rent, profit, interest, and taxes to gain from their tenants, employees, debtors, and citizenry remaining divided, instead of united against the concentrated power of monopolized property. By focusing on surface issues, aesthetics, sentimentality, and by confusing results for causes, the ruling class keeps the working class of all races divided and conquered and from uniting for their common benefit against the ruling class's power and privilege.

Among Leftists of today, *white people* (*sans* Jews, who are exceptional and exempt)[2165] is a common lament. White people being the largest racial group in the United States, reactionary behavior of this sort pushes some otherwise well-intentioned whites to reactions of their own, and sometimes to affinities with movements that reasonable people consider to be a threat. This is not unlike blacks who engage in or call for violence against whites, without separating whites who have the power to discriminate—the ruling class— from those who do not. Similarly, *Jew* among the populist right is synonymous with "crony capitalist," which is unfair to wage-earning Jews everywhere.

It is most assuredly true that the majority of the ruling class is white, and that people of color compose a disproportionate amount of the lower class. But this is an accidental characteristic, not an essential one. There are, though disproportionate, white members of the lower class and black members of the upper class. That there is disproportion at all results from the unplanned results of geographic differences (as outlined for instance in Jared Diamond's *Guns, Germs, and Steel*, among other works of archaeology and anthropology). In short, geographic advantages lent themselves to the dominance of white Europeans.[2166]

To confuse the result for the cause, and to suggest that "whiteness" or "white culture" is the problem to be attacked, is to make of a resolvable problem an unresolvable one, by giving credit where it is not due,

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[2165] As Batya Ungar-Sargon, a Jew, has said, "Jews built the Left in this country [the USA]"

[2166] While geographic advantages have been major culprits of white European domination, it is nonetheless true that those advantages have lent themselves to technological achievements and cultural advancements that have hitherto been out-of-reach to humanity. And these have been the manner in which geographic advantages have been chiefly expressed, lending themselves to the wider advantages over other groups. It is unfortunate, but natural selection sees in warfare a suitable means of spreading advantages and generalizing them amongst a wider populace. War, that is, results in the passing of favorable cultural practices and technologies to a wider population for use, and is often a test of a population's values and organizing principles. That some groups have an advantage over others does not seem to be a primary concern to Nature, as that is how it was made. While the cultural advantages have been given arbitrarily and as accidental characteristics to to one group—white Europeans—over some others, by way of geographic advantages, they are nonetheless advantages when it comes to power, nature's primary consideration. And colonialism has been the manner in which these advantages have been passed along to other cultures, which tend to incorporate the people of those cultures into its own, some of whom become fortunate enough to join in the ruling class, though class remains largely but impurely separated along the lines of race. Once a colonized people is subsumed into the population of the conquering peoples, they begin to be treated under the laws of those peoples. Even during the period of slavery free blacks could be found in the South and in largely equal proportion to those found in the North. Colonization, then, becomes less about racial hatred, and more about advantages. And those advantages eventually become shared as racial boundaries become diluted through intermarriage and favoritism.

and so confounding the problem. Were whiteness responsible for said domination, white supremacy would have a sound argument, for it would be to the intrinsic characteristics of whites, and not what we call *chance*, that the results were due. But, as the results are due— at least in large proportion— to geographic advantages (that is, the economic rent of the land), this gives "whiteness" credit for which it is not due. As it was not "white people" which were essential to the problem, but land, there must be another essential culprit. This culprit was originally the owner of the land and benefactor of private property,—the principal benefactor of geographic advantages, the landlord—, but has grown to include the capitalist of various sorts, who, in transition from agrarian feudal modes of production into industrial capitalist ones, and in increasing the productive capacity of marginal land, displaced the importance of the landlord. It was not "the Jews" who were responsible for usury—though they embodied it—, but laws which forbade Christians from engaging in similar activities themselves.

The fact of the matter is that attacking any identity group will cause mixed reactions from that group (and perhaps other groups as well). When we attack one another for our accidental characteristics, we cause reactions in the other party, and reactions from people who have not always considered the complexity of the situation. Their natural reaction is most often to be defensive, and to associate with others they feel are facing similar circumstances, for the sake of returning the blow. If this defensive association is not reasonable to a high degree, it may react in ways that cause further reaction from their perceived opponent.

On both sides, we find perpetrators and victims.

We find fair-hearted whites who earnestly try their best to give everyone a chance, and who are tired of being considered a bigot because of the color of their skin. Poor, rural and urban whites of the lower class often living in trailer homes or rented apartments, surrounded by meth addiction, and lacking liberal education, feel real consequences of affirmative action and are not convinced by the argument that they have any great degree of privilege. Such whites, in laments of *white people* are lumped together with the "old guard" conservatives, often landlords and businessmen, who complain about "the elites" of the liberal "new guard." This latter is all too prone to use the Poor Whites as a constituency in their campaigns, pulling upon their ignorance and appealing to their sense of injustice. This effort can turn populism to fascism.

We find Jews who reject usury, and who believe, like the Protestants, that it is important to work for a living. My favorite philosopher, Spinoza, was this sort of man.

We also find good-hearted blacks, themselves having been discriminated against, or having seen it affect others in their family or community in very real ways. Often stuck in inner-city ghettos and government "projects," surrounded by crack-cocaine, some become less than convinced that the American dream is within arm's reach. These blacks, tired of being called *black* in Spanish with the slur of a Poor White, being harassed by police, and being dispossessed, despite their never having acted anymore antisocially than they have been treated themselves, are often motivated by black power and related ideologies. Most large movements of these dispossessed blacks of the lower class are unfortunately led by upper class members of their race, who use their commonalities to gather a customer-base or constituency of their own, as when explicitly "black-owned" private or corporate businesses garner the support of black customers on the basis of race alone.

When two sides find themselves lumped together as neo-tribal units, caught up in accidental characteristics, rather than essential ones, and they make countering attacks, good people on both sides find themselves at war, for the sake of their rulers. Oftentimes, these rulers, behind-the-scenes,

collaborate in ways that their constituencies would be unhappy with, recognizing that they have more in common due to their class, than they do with those constituencies. Thus, black business-owners who cater to black consumers may find themselves members with white Jews and Protestants in (majority-white) business associations.

We have come to the point where we must admit that while "whiteness" is not an essential identity of the ruling class, that there are identity groups which are essentially ruling class. These are your landlords, capitalists, financiers, and politicians. By their very nature, these groups rule over others. This is an essential characteristic of theirs. Without this power to rule over others—to set rules that they must follow—they could not be defined as landlords, capitalists, financiers, or politicians, nor would they have any power over their tenants, employees, debtors, or citizens. In short, landlords are essentially capable of discrimination and institutionalizing racism, while white people are not. Some whites have no power of discrimination. But all landlords, employers, financiers, and politicians do. And they come in all shapes, colors, and sizes.

With the difference between essential and accidental properties made clear, it should also be clear that recognition of tendencies within ethnic groups does not amount to essentialism, or the belief that individuals cannot change or are predisposed to a certain kind of thinking or behavior. Rather, because ideas arise in particular instances, among people who often share accidental properties, they will tend to be found among people who are similar in one way or another.

The ruling class *is* primarily white. That *is* its accidental condition. But the ruling class is composed *essentially* of landlords, capitalists, financiers, and politicians. *These* are the people who do the ruling. And while it may be true that the white property-owner tends to run the world, this is also a muddling of accidental and essential characteristics. Black landlords run the world more than white tenants do. Black employers more than white employees. Black financiers more than white debtors. Black politicians more than white citizens. That there are more white landlords, employers, financiers, and politicians than black does not change this fact, and is itself more a matter of happenstance than of anything essential to the equation. We must not confuse the accident for an essence. Landlords are *essentially* bad, while "whiteness" is *accidentally* bad. If we are bitten by a brown dog—brown being an accidental characteristic—it does nothing to blame the bite on the dog's brownness. Plenty of nice dogs are also brown, and are not equally responsible for the biting having had taken place. So it is also with whiteness. Rather than "white people," the lament should be "landlords" or "bosses," etc.

Ultimately, we must come to the conclusion that identity politics is a distraction from class. Like the muddling up of earned and unearned incomes, the muddling of guilty and innocent whites causes mixed reactions which become compounded like a series of mirrors reflecting each other, until they become so tangled it becomes hard to tell which reflection comes from where. The same is equally true of the muddling of innocent blacks and those who commit violent crimes, sell narcotics, or engage in pimping or prostitution (common stereotypes about inner-city black behavior). We have to separate the guilty from the innocent parties, so as to do the situation justice. And so the difference between essential and accidental becomes a matter of utmost importance. Landlords, capitalists, financiers, and politicians are *essentially* exploitative, while "whiteness" is *not*. That most landlords, capitalists, financiers, and politicians have historically been white is no excuse to blacks of the same class for taking on an *essentially* exploitative arrangement.

To focus on equal opportunity to exploit—that is, equal opportunity to engage in landlordism, capitalism, usury, and protection racketeering— does nothing to do away with exploitation and discrimination, the sole causes of poverty, the primary concern the intelligent person sees resulting

from racism. We don't need more black landlords, capitalists, financiers, or politicians. We need fewer tenants, employees, debtors, and citizens and more people of all races who directly control their own lives and the others of no one.

In a society of self-governing owner-operators, the power to discriminate is removed. Discrimination depends upon an owning class with decision-making ability which is distinct from a class of non-owning, non-decision-makers. This class of non-owning, non-decision-makers—tenants, employees, debtors, citizens—must rent their means from an owning, deciding class of landlords, capitalists, financiers, and politicians. As such, they are subject to their leases, employment, financing, and law-making. This is what allows for discrimination. The solution is the elimination of capitalism and the state, but not in an act of regression, but through the progressive creation of anarchy, an increase in order to such an extent that no one has the power to force their decisions onto others, but must instead seek their consent, and so which lacks rulers (which are always established upon violence), the etymology of the word, *anarchy*.

Given opportunities to become property-owners—opportunities which are not provided for under capitalism—, blacks would no longer find themselves in poverty, unemployed, or stereotyped as criminals, and would no longer be able to be discriminated in any significant fashion. No longer needing employment, they will no longer face employment discrimination. Becoming home-owners, they will not longer face discrimination by landlords. Becoming self-financing in mutual banks and credit unions, they will no longer face discrimination by financiers. And becoming self-governing, they will no longer face political discrimination. All of the major problems of discrimination disappear when property is more widely distributed and the class system is eliminated.

It may be suggested that without special attention, minority groups will fall to the will of majority groups. But Nature tends to reward diversity and fairness rather than homogeneity and cruelty. This is true to such an extent that there is no need to regulate the relations between different races, so long as each and every individual, regardless of their race, is given consideration equal to their moral worth. Societies which are open and fair are more stable than those which are closed and considerably more unjust. Being hateful comes with social consequences and at a loss of trade partners. Thus, Nature tends to weed out hateful and exclusivistic behavior over time. Appeals to the ruling class only serve to make matters worse, and are the source of the problem.

When it comes to relations between individuals, the proper stance within the context of our modern society tends toward individualism. Every individual is different, and collectivistic notions of people based on their accidental qualities may only be a disservice to individuals. Individuals cannot be jointly and severally liable for the actions of others associated with their race. In the consideration of the minority, the individual must be considered the smallest minority.

Mutualism and WASPs

The Anglo-Saxon origin of the Mutualists is not of much general importance except perhaps within the context of postmodern society, proponents of which have denounced Mutualism based primarily upon the source of its thought in white, Anglo-Saxon men (and its not being communist or technocratic, that is Jewish or Gallo-Romantic).

Something that must be learned about postmodern society, especially as it exists after World War II, is that ruling class elites have learned to manipulate feelings about race. This is very clear from the common understanding of who Jews are, for instance. Most people do not realize that Ashkenazi Jews

are simply Germanic white Jutes with Radhanite admixture. So the elites can gain the sympathy of the wider culture by pretending to be victimized "Others" of our culture.

Similarly, the WASP elite benefits from the cultural Marxist dismissal of straight, white, males and "old white men" especially, because their power, unlike the influence of people like Spooner and Greene, rests not on persuasion, but on material forces of monopoly and military might. The elites go relatively unharmed by public opinion against white men, despite being white men, because they don't depend on popularity for their power.

Besides that, an image of a problematic white man is less commonly the business tycoon and is more frequently the Poor White of the South; the cracker, hillbilly, redneck, trailer trash, bumpkin, peckerwood, or etc. These Poor Whites have no material power to oppress others, no capacity for political or economic dominance, but are nonetheless scapegoated as if they were the ones with the power to discriminate, which is the real problem facing people of color, sexual minorities, and women. By scapegoating these Poor Whites of the South, the elite "anchor" the concept of the bigot on this image, and thereby escape criticism themselves, by not looking the part.

Even better, the elite can join in on the ridicule of the Poor Whites, expressing a sort of *noblesse oblige*, and can thereby gain a kind of noble status for their noble behavior. Noble behavior of this type may also include elements such as the philia of Jews, blacks, sexual minorities, and so-called "transgender" people, and the phobia of poor white people (especially straight men who aren't confused about their sexuality or gender). This phobia of Poor Whites, matched by a phobia of blacks and along with efforts of affirmative action, also serves to divide Poor Whites from blacks, who are put at odds with one another and told to hate one another for the "privilege" of whites, on the black side, and the "criminality" of blacks on the white side.

Further, while WASP elites may rule the world to some extent, the Mutualists had come largely from WASP backgrounds, and postmodernism is an attempt to quell this rebellious side of Isaac's sons.[2167] All evidence points to the idea that the WASP efforts in Saxony and the rest of Germany were really problematic for the money power, and that this is why the ruling class elites had to manufacture a world war. This would have a drastic impact on the whole world, an impact we are still feeling to this day.

It is true that Mutualism has its origins in white men. This puts Mutualist white men in a sort of *de facto* leadership (but not rulership) position regarding the philosophy. But the women's caucus of the Anarchist Federation in the United Kingdom, in "A Class Struggle Anarchist Analysis of Privilege Theory,"[2168] suggests that white men (excepting Jews, who are considered to be a marginalized group, of course) should not place themselves in leadership positions, owing to their white, male "privilege." They say,

> A large part of the resentment of the term *privilege* within class struggle movements comes from trying to make a direct comparison with ruling class privilege, when this doesn't quite work. Somebody born into a family who owns a chain of supermarkets or factories can, when they inherit their fortune, forgo it. They can collectivise their empire and give it to the workers, go and work in it themselves for the same share of the profits as everybody else. Capitalists can, if they choose, give up their privilege.

[2167] Who, early on, had not accepted the transition from judges to kings, instead maintaining a courtly system like the Hittites to whom they were related, based on codification of precedents.

[2168] This "class war anarchist" paper mistakenly understands Karl Marx as having defined economic class for anarchists as well as wrongly excludes the middle class from the working class, which includes both the lower and the middle class, as defined by their relationship to the means of production as either renters or owner-operators

> This makes it OK for us to think of them as bad people if they don't, and justified in taking it from them by force in a revolutionary situation. Men, white people, straight people, cisgendered people etc., can't give up their privilege—no matter how much they want to. It is forced on them by a system that they cannot opt out of, or choose to stop benefiting from. This comparison with ruling class privilege makes many feel as if they are being accused of hoarding something they're not entitled to, and that they're being blamed for this, or asked to feel guilty or undergo some kind of endless penance to be given absolution for their privilege. This is not the case. Guilt isn't useful; awareness and thoughtful action are. If you take nothing else away from this document, take this: *You are not responsible for the system that gives you your privilege, only for how you respond to it*. The privileged "apart from the ruling class" have a vital role to play in the struggle against the systems that privilege them—it's just not a leadership role.[2169]

As the argument commonly goes among cultural Marxists, white men have "privilege" (which is sometimes left indistinguished, but is otherwise separate, from economic privilege) resulting accidentally because of their genetic and gender commonalities with the white men who hold political power. This privilege cannot be given up, because it is a guilt by association. Therefore, white men should give up their egoism, denounce social Darwinism, and deny themselves influence, except in ways that are selfless and altruistically benefit people of color, women, homosexuals, or gender-liars. "Lysander Spooner, you are dismissed!" one might expect, or "Proudhon, pack your bags. There's somebody new in town!" But, who is it? Sara Horowitz? Rafael Espinal? Estaban Kelly? The ignominious Shawn Wilbur? Kevin Carson?

Nicholas Walter, in *About Anarchism*, describes anarchism in a manner that suggests that Mutualism has largely come and gone within the anarchist movement, having played an important role in its genesis but since having been surpassed by collectivist anarchism and especially "anarcho"-communism (which happens to be favored also by Italians and Jews, as popularized by people such as Errico Malatesta and Giuseppe Ciancabilla or Emma Goldman and Alexander Berkman, who often took favorably to terrorism). Meanwhile, "Spooky," a commentor at the Center for a Stateless Society, in "The Limitations of Contra-Elitism," defines anarchism as support for the "deviant," saying that

> What separates anarchists from mainstream progressives is our relationship to the marginal, the heterodox, and the divergent—that which we call *deviant*. From our perspective, the problem with elites is their embodiment of traits on which the present system places a high premium (whiteness, wealth, cisheteronormativity, etc.)[2170]

"Spooky" then says that "political authority, economic privilege, and all forms of social hierarchy are themselves arrangements of domination to be rejected entirely," putting the classical—that is, real—anarchist position alongside that of the fake, neo-anarchist one, which is really just cultural Marxism. No, "Spooky," anarchism is not different from progressivism because anarchists are not more extreme cultural Marxists (as you suggest). The sort of "divergence" supported by "Spooky" correlates strongly to the sort of thing coming from out of the proto-fascist *fin de siècle*, such as the Decadence movement, which is a postmodern effort that runs counter to the Radical Enlightenment and modernism.

When one individual, who writes anonymously in "Former 'Antifa' Speaks Out Against 'Antifa'" to protect his identity, brought up his support for free markets (not capitalism) among some of his cultural Marxist "anarchist" friends, they "quickly and aggressively silenced" him. He says that

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[2169] Women's caucus of the Anarchist Federation (UK)
[2170] Spooky

> It was explained to me that capitalism was a patriarchal system that required an infrastructure built on racism, sexism, and white power. They claimed capitalism, nor free markets (even in a Libertarian sense) were possible without Anglo-Saxon, imperial dominance over minorities and working class exploitation.[2171]

Upon voicing his opinion that black-on-white prejudice was the same as white-on-black racism, they again addressed him with aggression, telling him that "racism required a system of power and that because blacks were marginalized that it was impossible for them to exert any power over whites and therefore lacked the ability to be racist themselves."[2172]

The Anglo-Saxon background of many of the Mutualists, especially in the United States among the American individualist anarchists, is clearly a matter of concern for many who are wed to a postmodern worldview, in which straight, white, "cis," men are understood to have some sort of inescapable "privilege" related to their "identity." The fallen among Isaac's sons have turned the pointing fingers to abolitionists and feminists such as Lysander Spooner and William B. Greene. Just one look at the postmodern anti-colonial work called *Settlers* will reveal a disdain of whites so powerful that they deny the capacity of white people to even be considered expoloited members of the working class rather than as colonial settlers and members of the ruling caste of whites.[2173] But an Anglo-Saxon like Lysander Spooner is a far cry from one like, say, William Tecumseh Sherman. They had polar opposite views, as Sherman cared little for the plight of negroes, yet fought on behalf of the Union army; while Spooner had much sympathy for the conditions of slaves— making legal arguments as a lawyer for their right to capture and whip slavemasters, to organize resistance in secret, and to violently revolt—, while holding that the Civil War was an even worse crime than slavery. Spooner, then, opposed both slavery and war, and Sherman supported them both. Both of them came from Anglo-Saxon backgrounds, but Lysander Spooner argued his position from that of Saxon common law, Sherman on grounds of racial superiority.[2174] The criticisms of the WASP elite do not properly apply, then, to Anglo-Saxons like Lysander Spooner, coming from out of the Radical Enlightenment. Yet, cultural Marxists make no distinction in their actions between the "white privilege" of men like Sherman and those of Spooner, preferring to dismiss them together in one sweeping criticism.

The Nordid conquest of the land had began with the Aryans, who spread to conquer those around them, and continued with the Germanics, who became feudal lords. The Westerm conquest of the sea really

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[2171] N/A[11]

[2172] N/A[11]

[2173] Perhaps Greene and Spooner, in their criticism of Viking piracy, make a similarly moralistic mistake, and both they and the authors of *Settlers* could benefit from a Spinozan understanding of the Right of Conquest. Of course, someone like Spooner is not far from this understanding himself when he remarks that slaves have the right to resist, to organize in secret, and to whip and even kill deserving slavemasters. However, he lacks the kind of organizational understanding that syndicalists like the European Mutualists had, which is capable of establishing forms of provisional governance, caucasus, committees of correspondence, prefigurative organizations, and etc. that are necessary for establishing the democratic, constitutional, federal, and republican kind of organization necessary for materially claiming restorative justice on behalf of the oppressed. Nonetheless, he and Greene were both advocates of mutual banking, perhaps the most important aspect of Mutualist economics.

[2174] Sherman's view, similar to Lincoln's, demonstrates the elitist WASP opinion, based on an ethic of "might makes right." This is not strange for a Germanic elite, as "might makes right" has long been the general attitude of Germanics toward others and each other, at least when it comes to intergroup conflicts. Intragroup conflicts, on the other hand, were supposed to be dealt with according to the common law, which generally forbade the taking of another's life. The exception to this was the payment of *wergeld*, or "head price," which the courts demanded to compensate the family of a murdered victim, and which became a means of abuse for high-ranking members of society, especially for those who didn't have to foot the bill themselves (like chieftains with money gained from privilege). A form of *blood money*, Spooner explicitly condemns the practice of financing *wergeld* in his famous treatise, *No Treason: the Constitution of No Authority*.

began with the Phoenicians, who became the first major capitalists of the Mediterranean, and continues to the present day. Mutualism, the conquest of industry, began with the Stedinger, who dared to homestead the swamps and to apply their labor to them— as per the Protestant ethic described by Max Weber— and will one day displace the Phoenician law of the sea. The piracy of the land was that of the feudal landlords, the piracy of capital (using sea vessels to acquire products) was that of the capitalist bosses, and the industriousness of labor will be that of the Mutualist workers, who will claim neither land nor sea as their exclusive property—if we take the staunch *usufruct* view—, but will claim sovereignty over their own labor, thereby cutting off the powers of the landlords and capitalists and claiming liberty for all, putting an end to piracy.

Mutualism and the Jewish/WASP Conflict

Marxism and Mutualism (or anarchism more generally) have a long, antagonistic history that is ultimately rooted in ethno-religious tension. This history goes at least as far back as the New Testament, in which Jesus turned over the tables of the money-lenders. This is the story of Christianity, and its rejection of Pharisaic ethnocentrism and usury. The Pharisees represented the tradition of Rabbinical Judaism. Most of the world's Jews— including the Ashkenazi— are of this tradition of Judaism today. According to the ethnocentric laws of this tradition within Judaism, it is understood that Jews are not to lend to fellow Jews at interest, but they may do so with non-Jews. The story of Jesus is the story of a Jewish (possibly Ebionite or Essenian) man who rebelled against this worldview, and who suggested that Jews should treat Christians, Jew or Greek, in the manner of Jews (as one's "brother"), meaning that they should not subject them to usury. Christianity would be taken up, at least exoterically, by the Anglo-Saxons, who had maintained their own post-Samaritan traditions of Germanic paganism.

The Gnostics, too, had been weary of Rabbinical Judaism, but also of Judaism more generally. Marcion, for instance, was an influential Christian Gnostic who may have had influenced the Mutualism of Proudhon and perhaps some of his compatriots. Like Proudhon to come, Marcion had strongly opposed both Judaism and usury. Ultimately, and while certainly not in a common fashion, Proudhon's Mutualism was a continuation of Christianity's and perhaps Marcion's opposition to usury—established upon the basis of the Golden Rule— and its war against elite Jewish ethnocentrism.

Concerns about Jews had long been prominent in Europe among the lower classes, especially after their influence on elites. This had in fact given rise to the Peasants' Crusade, considered the first of the Crusades, in which terrible pogroms had taken place, such as the Rhineland Massacres. Throughout the Middle Ages, "Court Jews"—Jews who held official roles in the courts of royalty as accountants— had been very prominent (alongside Sufi Jesters telling wise riddles).[2175] The dynamic between Court Jews and *bourgeois* Gentiles— especially Protestants, but also Catholic Jesuits—, would continue to develop under mercantilism and capitalism, with Jews establishing themselves in important positions of finance and Gentiles in production and landholding. Jews would become the main force of international financial capitalism, while Protestants would become the industrial capitalists of the nations.

Come the time of the Enlightenment, Jewish financiers such as Haym Salomon (Marx was related to Salomons as well) had financed Protestant revolutions such as the American Revolution, which had put

[2175] Part of the reason for this was the Jewish religion, which allowed usury to be practiced on Gentiles, but there were also other reasons. The Catholic Church had forbidden Jews from participating in the guild system and from owning land, so the trades Jews could participate in were rather limited. On top of this, monarchs had established precious metals essentially as legal tender, which inflated the demand, and so the price, of these metals, an affair that Court Jews were more than happy to benefit from. Among of the most famous of the Court Jews was the Rothschilds family.

the entire nation into debt. The United States would limit the voting citizenry to WASP (White, Anglo-Saxon, Protestant) males who owned land, the original terms of the *Articles of Confederation*. This national white Protestant supremacy represents the now old guard of paleoconservatives and the elite among old modern society. Jews, however, always held an important role in American society, and maintained much international influence. But they could not vote under the *Articles of Confederation*. That was reserved for the WASPs.

The upper class WASPs governed the United States for a long time, but they would eventually be displaced by the onslaught of Jews, as well as Chinese, South and West Asians, and other aliens, into academia and technology industries, where they established themselves as "experts," a new priestly-class of scientists whose opinion is held above that of others. Under the influence of Jews and other minorities, the New Left replaced the Old Left, and culture war replaced class war. As such, Jewish financiers and young tech professionals—many of them immigrants— represent the leadership of the up and coming New Class of postmodern society.

The old conservative, national WASP elite are now being given a run for their money by the New Class, and have been given a run for their money for some decades now, especially following the Vietnam War protests and surrounding movements, and infiltration of the universities in the 80s and 90s. But the New Class offers no sustainable alternative to hierarchy. Also, because of postmodernism's pessimism toward truth, meaning, purpose, and other classical ideas—and to the Enlightenment and Western society at large— it has been unable to establish itself as a real powerhouse in the manner of the old WASP elite. Nonetheless, it is supposed by some scholars that the role postmodernism—and, in particular cultural Marxism— is supposed to play is that of a virus in Western culture. In this case, it is not correct to expect it to do much else but eliminate the host. It is suggested that there are other value systems—non-Western value systems—that can fill the vacuum left in the demise of Western culture.

Under the emerging control of a New Class, which is often propped up by Jewish financial interests (like George Soros), it is important to consider the role that identity politics play for Jewish financial interests. Most of the world's Jews are white and of Ashkenazi origin, and come from the rabbinical tradition coming out of the Pharisees (the group that was doing the banking in the temple that Jesus reacted against). Being white, they share a race with the white European. As such, the Indo-European vs. Semitic cultural wars are not racial, but ethnic. It is well understood that white people stand, in postmodern philosophy, as the colonial oppressors of the world. But Jews get around this by bringing up "the Holocaust" and appealing to their minority status as an ethnicity, thereby being acquitted of the crime of being white while levying attacks at their WASP opponents. By many accounts Jews are not white at all, they've been treated so distinctly. And one is met with the utmost ferocity if one is to criticize the Jewish religion, evoking the name "Hitler" as quickly as possible. Norman Finkelstein's *The Holocaust Industry*, however (and many other such works), suggests that the American Jewish establishment exploits the memory of the Holocaust for its and Israeli political advantages, and that it has been a corrupting force on Jewry as a whole. Postmodern *realpolitik* is used to hide away Jewish power, such that anyone who criticizes international finance capital, Zionism, or the New World Order is rendered an "anti-Semite" and "conspiracy theorist" (a term that is so charged as to mean "wrong" instead of being taken literally by definition).

WASP conservatism and Jewish cultural Marxism compose the apparent antinomies of postmodern U.S. society. Contemporary politics in postmodern society is largely composed of a culture war between the Indo-European Christian ways of Western society and its Old Class and the Semitic Jewish ways of Zionism and the New Class. Much of the culture war exists between WASP national and Jewish international capitalists, with postmodernism serving as an attack on nationalistic capitalists by

international capitalists, or on industrialists by bankers. On the extreme Right, the major concern, coming from the paleoconservative or traditionalist view, is that the Jews or Illuminati are in control of world affairs, and are concentrating power into a New World Order. On the extreme Left, the point of contention is that it is hegemonic WASP traditions that maintain straight, white, male, patriarchy. Both sides are pointing to the accidental characteristics of the other to excuse their own elitist behavior.

In a certain respect, the Anglo-Saxons, with their traditions in allodial title and common law— also the source of much classical liberal sentiment—, represent the individualist side of the conflict between Jews and Anglo-Saxons; while the Jews, with their traditions in feudalism and statutory law, also the source of communism, represent the collectivist side. These might also be distinguished as civil society and common law, up to the point that civil society claims to be "civil government" or "civil authority," both oxymoronic contradictions of terms. Mutualism, sired largely by Anglo-Saxon "Judaizers," might be described as the balance or synthesis of collectivism and individualism, and so of Jewish (and Roman) civil society and Anglo-Saxon (and European, more generally) common law. While not himself an Anglo-Saxon, being instead a Nordicized Celt, Proudhon makes an argument that is likely derived from across the English Channel, or at least correlates with those arguments made by the Ricardian socialists, especially following the influence of William Godwin. Speaking a Gallo-Romantic language, Proudhon did not draw from Anglo-Saxon common law but from Roman common and civil laws. Proudhon argued that access to resources is a matter of right and common access, being *jus ad rem*. *Jus ad rem* refers to one's legal rights, positive rights. These correlate to Roman and Norman statutory laws, civil laws. But Proudhon argued also that one's product is exclusive, being *jus in re*. *Jus in re* refers to an absolute dominion held against the interests of others, and which is not treated as a civil concern or matter deferred to legislation. *Jus in re* refers to natural facts, while *jus ad rem* refers to social arrangements.[2176] Proudhon's solution effectively balances the positive demands of civil society and the negative claims of common law.

Civil society, distinct from *civil government*, would relate largely to the efforts of the Phoenicians, Jews, Romans, Babylonians, and others, and to policy rulings, generally not practiced natively by most Westerners, and certainly not in Anglo-Saxon common law tradition. Civil society precedes civil law, instead representing voluntary associations and their policies, but not governments and their laws (despite the best efforts to establish republics on such a foundation). Common law was practiced especially by the Germanic peoples, particularly the Anglo-Saxons, and represented an *a posteriori*, or "after the fact" approach to the law, rather than the *a priori* or "before the fact" approach of civil law. In common law, there are no crimes or breaking of laws created to regulate behavior and prevent problems. Instead, offenses are brought to judges and juries to be settled after their occurrence, with rulings based on past precedents or present judgements. Civil law is different, because it involves the creation of rules that dictate one's course of action, what one is allowed and not allowed to do, whether or not there is an actual offense committed, a real harm done, or not. Common law is concerned with harms done, but civil law is concerned with behaviors.

Mutualists reject civil law, but not necessarily statutes or policies that exist within voluntary associations, making them advocates of civil society, but also of common law. In a certain respect, this represents a balance of the interests of the ancient interests of the land and of the sea, if we are to consider early Germanic people—the Scythians— to represent a land power rather than the sea power they would later express, and the Mediterranean peoples as a collective maritime force. More specifically, the fusion of civil society and common law represents a fusion of Jewish or Roman and

[2176] Which are Natural facts but not natural facts, the lower-case designating the component of Nature that is not subject to human "art" or "artificial" influence

Anglo-Saxon outlooks on life, Jews being associated with the ways of Babylonia after their captivity, and Anglo-Saxons being the protectors of the common law. This represents, then, a re-uniting of Canaanite interests, which have been long divided, at least since the time of the end of the United Kingdom of Israel (including the Kingdom of Israel and the Kingdom of Judah). Indeed, many of those whom the Anglo-Saxon Mutualists had taken influence from religiously were understood to have been Judaizers.[2177]

The Mutualists maintained a strong interest in finance, especially mutual insurance and banking, and in fraternal organization, both sometimes associated with Judaism. Mutualism has even been home to Jews, despite their traditional roles as usurers, such as those who opened an early credit union in Kiev, or such as Sigismund Danielewicz[2178] a Polish Jewish anarchist who spent time in Mutualist circles.[2179] Henry Cohen was found among the Mutualist Associates who collaborated with Clarence Lee Swartz on *What is Mutualism?* Marx Edgeworth Lazarus was another Jewish Mutualist. Baruch Spinoza, father of the Radical Enlightenment and a Sephardi Jew, had maintained many primitive Christian friends, among them early Mennonites— Anabaptist followers of the Frisian, Menno Simons—, and had likely himself been a participant in proto-Mutualist associations, certainly expounding mutuality as the means of healthy social relationships. To a certain extent, Mutualism is Spinozism, and so is as much Jewish as it is Anglo-Saxon, not that these are not already related (as Jutes are considered to be Anglo-Saxons anyway). William B. Greene, an Anglo-Saxon, maintained a major interest in Kabbalah. True to their primitive Christian backgrounds and Anglo-Saxon heritage, and despite their having largely moved past religion after taking to free thought, the founding Mutualists focused on satisfying the Golden Rule, avoiding usury and taxation, sharing (as in economic cooperation), and opposing landlordism, among other things.[2180]

Mutualists are critical of both the WASP-led Old and the Jewish-led New Class elites (and of fascism, of course, which has typically aligned with Catholic interests). While critical of Jewish usury, Mutualists are also critical of landlordism and bosses, as well of as government, which have traditionally found themselves in the hands of Protestants, not Jews, owing to the fact that Jews in medieval society were largely forbidden from participating in the trades that would develop into the factories and from owning land.[2181]

It was clear that Rabbinical Jewish usury was a major issue, worse than the landlordism of the Anglo-Saxon rulers had been, even, at least in terms of how much wealth and power it concentrated. But Jewish power seemed to flourish when violence was organized against Jews, as if Jewish elites fed off of

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[2177] Christianity at large, Anabaptism, Unitarianism, Universalism, Sabbatarianism, Freemasonry, and etc. have all, each in their own time, been condemned as efforts of Judification. Jesus was apparently a Jew, Spinoza was certainly a Jew, and the radicals following after Spinoza— such as John Toland— had been accused of being Judaizers for their advocating assimilationism. This is the *milieu* from which the Mutualists came. But it is also a *milieu* associated with such events as the Rhineland Massacres, with songs such as *Little Saint Hugh of Lincoln*, and with Proudhon's scribblings for which he has been condemned as an "anti-Semite," the apparent equivalent of Hitler himself in our day and age. This was a *milieu* saturated by realists. They didn't hold to a black and white view of the world, but had mixed feelings that their reasoning could not always clearly sort out. Their outlooks were often nuanced.

[2178] The IWA opposed Chinese immigration, but Danielewicz was a supporter of it

[2179] Though Judaism's ethnocentrism certainly poses problems for Mutualist approaches

[2180] This is in contrast to ideologies such as Marxism and post-Marxism, Libertarianism and "anarcho"-capitalism, Monetarism, etc., all of which have for their founding thinkers Jews, like Karl Marx and Herbert Marcuse, Ayn Rand and Murray Rothbard, and Friedman

[2181] It is, of course, also important to note that much has changed since the Middle Ages, that many Protestants now partake in usury, and many Jews now own and let land. But, historically, in European society, the Catholic Church enforced a strict line of demarcation between what was allowed for Christians and for Jews.

the excuses that pogroms would allow for and the sympathy they would raise. Further, Anglo-Saxon elites were no more just, only less successful, and were happy to engage themselves in the efforts of statutory law and usury, adding these to their usual exploits of landlordism and industrialism: they're not off the hook for being lesser elites than their royal Jutish kin. Instead of pogroms, there was need for the unity of opposites, the alchemical formula. Love, not hatred, had to dissolve Hebrew or Canaanite— both Anglo-Saxon and Jewish— supremacy from both sides.

Proudhon, despite his scribblings, gets it right when he describes Mutualism as the "synthesis of community and property." Indeed, it is where civil society and common law flourish at the expense of civil law and private property, where the good of Jewish (and Roman) culture is combined with the good of Anglo-Saxon culture, where good Jews like Baruch Spinoza meet good Anglo-Saxons like Josiah Warren. Mutualism walks the line between stateless and state society, and may be considered a variety of proto-statism and an advocate of an equilibrium between, or synthesis of, civil authority and jurisdiction of the laity, taking form as voluntary associations (civil society), such as mutuals and cooperatives and their confederations, operating within the conditions of a free market (common law).

The essential property of a banker is that he or she lends money, not that he or she is a Jew, even if a disproportionate number of bankers are Jews. Likewise, the essential property of a landlord is that he or she owns land, not that he or she is a white European of Western Christian cultural background, even if a disproportionate number of whites are landlords. Individual Jews are not all bankers and individual white men are not all landlords. While recognizing the disproportionately WASP orientation of national capitalist affairs, and the disproportionately Jewish orientation of international capitalism, we must not put individuals into prescriptive categories because of their cultural background. Individuals are unique. Nonetheless, it remains important to understand the *realpolitikal* consequences of taking sides in the culture war.

The way out of this situation is not segregation between Jew and gentile, or anything like that, but is actually a rejection of polarized politics oriented around accidental characteristics and cultural conditioning, the rejection of the narrative that all Jews or all WASPs are ruthless creatures, while nonetheless recognizing the WASP and Jewish cultural identity among the ruling class, their ethnocentrism, and attempts to wield power through *realpolitik* such as name stealing. Both white supremacy/nationalism and Jewish ethnocentrism should be challenged on the grounds of sound philosophy, and transcended through "the brotherhood of Man." And this is naturally the project of the post-Christian effort of Mutualism, as well as of the Radical Enlightenment of Spinoza (as in the *Theological-Political Treatise*) and friends.

In Proudhon's Hegelian-Kantian approach— wherein a Hegelian synthesis is treated as a Kantian antinomy, which continues to have tension—, he never expects two opposites to come to complete harmony. He expects there to continue to be tension between individual and collective, subjective and objective, and so on. A proper Mutualist approach to the culture wars should bear this balance of identified interests in free absolutes in mind, and must somehow capture both sides within its scope, while rendering them incapable of enforcing external government upon the other. For Proudhon, Mutualism isn't about having correct beliefs so much as it is about justice, which can always be found as a balancing act between two identified interests. Mutualism did require rationality—particularly, collective reason— to function, but only so far as it served to balance opposing views and maintain association between unique and differing individuals. A major antinomy in the culture war, demanding

balance today, is the conservatism of straight WASP males and the Jewish-led intersectionality of cultural Marxism.[2182]

"Black" and "White Anarchism"

The fact that racism and racial segregation serve the ends of power was very clear to the famous black labor organizer, Ben Fletcher. As a dockworker and an organizer in the Industrial Workers of the World's (IWW) Local 8, Fletcher stressed the importance of interracial unity between black and white workers, and he organized them into the same union, the largest interracial union of the time. Splitting people along racial lines was an effective means of division for some time. But people like Fletcher started to change things, uniting along class lines across racial boundaries. Ben Fletcher would address the issue of segregation by the bosses by organizing white and black workers alike into an unsegregated union. That's the modernist solution!

Postmodernists, however, would tear such efforts apart, by internally re-segregating collective action in the form of ideas like the "progressive stack," wherein the officially oppressed are given special privileges. This is a new day and age. The bosses can no longer effectively divide us with narratives of racial superiority, so they have instead turned to racial guilt and indebtedness, wherein Poor Whites (hillbillies, rednecks, Cajuns, trailer trash, crackers, etc.) are treated as stereotypical racists holding people of color down. While there had been some resentment built up and stoked in Poor Whites during Reconstruction, Poor Whites never benefitted from racism as much as they lost out to it, and many of them were well-aware of this. Poor Whites, even unaware of this, have no power of discrimination. Nonetheless, they have been made the traditional targets, alongside the more deserving police forces, of New Left anti-racism efforts.

Postmodern "philosophy"—in particular, cultural Marxism— has thrown a wedge in the understanding of class and its relation to race. Whereas the original divide was caused by racism stoked by the boss class, overcome by unity across racial boundaries, today the divide is over racism—real and imagined—and anti-racism. This dispute over race and anti-racism has effectively divided the working class in much the same manner that racism originally did, taking the place of class unity and class consciousness. Like racism, but in the name of anti-racism, cultural Marxism would have the labor movement split along racial lines in order to achieve ends particular to a race or races. But this is counter to the Radical Enlightenment attitude inherited by radicals, as was expressed by the original anti-racists, abolitionists,[2183] and etc. who focused on their ideals of human freedom and the need for interracial unity as a component of class struggle. Cultural Marxism goes directly against the ends sought by the Radical Enlightenment and by important labor leaders such as Ben Fletcher, and all of

[2182] We don't just want to balance the antinomies of cultural Marxism and white nationalism, we want to also recognize and honor the plurality they are stifling and that has potential to spring back to life, and to find a means to establish that plurality in a revolutionary unity. This would look something like oppressed people from many different cultures—including those outside the antinomies, but not disincluding those accidentally within it—organizing outside the constraints of identarian lines for the sake of purely human values that are co-arisen to by way of a confederated democratic process. Postmodernism may be a necessary step to break down the trust in the antinomies and to create a kind of pluralism, but it is not a final step, as the vacuum will eventually be filled with something assertive enough. It is the responsibility of Mutualists to fill this vacuum if they do not want to see it filled by some form of authority. A disunited pluralism lacks the power to fill this vacuum, so a renewed cultural unity appears necessary.

[2183] The Mutualists, in particular, were strong abolitionists, owing in part to the affects that slave-picked cotton would have on the free workers in the textile industry, but also more simply from their persistent libertarian orientation

their efforts against identarianism and intolerance. An effective workers' movement will have to somehow organize along class lines, across this cultural division.

Much of the cultural Marxist narrative is about the oppression of people of color, women, sexual deviants, etc. with a large focus put onto patriarchy, white power, and colonialism. Colonialism, for instance, is made into such an enemy by cultural Marxists that there are books written like *Settlers: The Myth of the White Proletariat,* which argues, essentially, that all white people (especially males) are basically capitalists (!):

> The mythology of the white masses pretends that while the evil planter and the London merchant grew fat on the profits of the slave labor, the "Poor White" of the South, the Northern small farmer and white worker were all uninvolved in slavery and benefited not at all from it. The mythology suggests that slavery even lowered the living standard of the white masses by supposedly holding down wages and monopolizing vast tracts of farmland. Thus, it is alleged, slavery was not in the interests of the white masses.[2184]

Like much postmodern thought, there is plenty of truth to be found in the pages of this book—white Western culture is dominant, and participants in this culture do benefit—, but it ends up being an attack on the unprivileged by the disprivileged or detrimented, which ultimately works out to the benefit of the privileged or up-and-coming privileged, just like racial divides always have. As Fred Foldvary has suggested, there must be a distinction made between privilege and the lack of detriment; not having detriment done to oneself is not a privilege!

One problem with the outlook in *Settlers*, characteristic of cultural Marxism, is that it does not consider the dynamics of cultural and societal evolution, and does not have a properly progressive understanding of history (a little reading of Proudhon might fix this!). Cultures evolve and, as they come into contact with one another, those cultures that are more environmentally "fit" win out. And this is how evolution works. And evolution does, as uncomfortable as it may be, demonstrate cultural superiority. But this is an ongoing process. *Settlers* does not consider the causes of white European success. *Settler*s is not concerned with the merits of the evolutionary success of Western "white" culture, nor of Western radicalism, which would spread the benefits of Western culture to everyone, no matter their racial, sexual, ethnic, etc. "identities."[2185]

Lorenzo Kom'boa Ervin's *Anarchism and the Black Revolution* is probably the New Left's most able and convincing statement of cultural Marxism. Lorenzo commands a thorough understanding of what I will here call *canonical anarchism*, anarchism as found acceptable to teach by academics and the—especially Jewish— Left, deviating little, if at all, from the standard delivery of anarchist history and canon theory. Lorenzo states the rise of white identity and white racism largely if not totally correctly, even if now irrelevant: Before the creation of the legal designation of *white* people, white servants and black slaves would intermingle together with others of the lower class and this would lead to such multiracial solidarity events as Bacon's Rebellion, giving rise to the need to distinguish black from white. Lorenzo, while making racial appeals to whites, insists in orienting his argument in class consciousness and material conditions, and seems to have a genuine interest in the mutual gains to be

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[2184] N/A[12]

[2185] This is different from a position like Mutualism, because Proudhon's position is neither conflictarian nor functionalist in regard to the state and capitalists, but compatibilist. Proudhon believes that capitalism and the state are necessary under the present circumstances (but wants to dissolve both into reciprocity). Proudhon is very interested in the causes of state and capitalist power, while at the same time wishing to subdue that power in the progress of history.

won among the working class between white and black people. In this, this writing of black concerns within anarchism appears to be an honest statement of black anarchism. Ervin appears to be rational, and certainly commands a better understanding of canonical anarchism than do most white working class advocates of anarchism, whose comprehension of the basics seem often to be lacking.

Unfortunately, Lorenzo's work runs short in a number of areas. Perhaps most concerning is what seems to be a perennial Marxist disearnesty. While Lorenzo's statements of the facts is *honest* in many areas of the book, his styling and appeals leave one feeling that *earnesty* is lacking, that he presents true facts as well as strategic arguments selectively, performatively. He, for instance, has no problem with capitalizing *Black* while leaving *white* in the lower case, while speaking about understanding the problems of white workers. This signals an imbalance built into the style: Lorenzo is decidedly *not* colorblind. If we are to join him in this, one is left to wonder if Lorenzo is engaging in black magic.

Among the kinds of violence Lorenzo Ervin calls for in his book are "commando-type" operations to "attack [racists'] rallies, close their bookshops and newspapers, destroy their meeting halls, and break up their marches." He says that "pigs like David Duke and Tom Metzger [...] should be assassinated," and that anarchists "should [...] assault leaders and disrupt" white supremacy movements, or "hide at a distance and snipe at them with high-powered rifles." While these white supremacists, who are marginalized by political authorities, should apparently be commando assailed, their assemblies and rallies attacked, sniped at, etc., Lorenzo says that people of all classes should be given free health care. Lorenzo is implying here that racist beliefs are more concerning than are class conditions, which goes against his correct assertion that racism was established to divide and rule the working class, class thereby apparently and correctly being more fundamental and race being the distraction from the issue. Cultural Marxism, like the racism to which Lorenzo Ervin correctly points, has clearly been dividing, not uniting, the working class. Its dividing of the working class serves the same role that "whiteness" used to, and is being made to do again in an opposite way.

The legal distinction between whites and blacks has been legally removed, and so Lorenzo's appeals are from a time when white supremacy was fostered by the state, which is now irrelevant. Now, white supremacy exists exclusively within the private or fraternal opinions of other whites, within the realm of civil society, sometimes of government (insofar as politicians exercise private or fraternal judgement), but not explicitly of the state.[2186]

Lorenzo's argument basically comes down to this: White workers should give black people welfare ("financial assistance") voluntarily, because white people owe black people reparations after being favored by the state and banding together. Lorenzo commands an in-depth comprehension of canon anarchism and consistently makes rational—though disearnest, and so half-honest— appeals to whites, seeming to concern himself genuinely with the plight of white workers, unlike as is done by most, though as is done by the most exceptional, cultural Marxists. In the end, however, it is the same tired Marxist garbage about how the bad guys will use the state if we don't use it ourselves and how anarchists must then bend on their moral principles and both support state action and give in to the threats of black "anarchists." No thanks!

[2186] Mutual societies such as the Knights of the Ku Klux Klan do not represent state action, though they may, like B'nai B'rith the Jewish fraternity, call for or foster plans for state action on behalf of their own interest group. Ethnic associations, so long as they remain within the confines of civil society and do not take state action, are not a problem for anarchy or anarchism, but are to be expected, even if not morally supported. Anarchy has the capacity to contain egoisms and tribalisms of all kinds, and sees its project not as the *abolition*, but the *balance* of interests. This balance produces the leadership— not by men, but— by quality of ideas, independent from the special interests of their source.

Ervin seems to miss the complexity of the matter of race. Ervin does not distinguish between black Congoids and black Australoids, Levantoids, Dravidians, or Orang Asli (even when beneficial for him to do so), nor culturally between Southern black Congoids, Carribean/South American Congoids, or People of Color, or between blacks of South Africa and elsewhere in Africa such as in Nigeria or Ethiopia where longstanding contact with whites has been established. He seems to lump all black people in a category together, whether from slave stock or not, owing to some cultural Marxist-perceived racial "privilege" of whites, to which they are "Other." But Southern blacks, as well as blacks of South Africa, are particularly ignorant in comparison to Carribean blacks, Dravidians, and Levantoids, and arguably less intelligent than some of these groups.

Further, Ervin seems unaware of the origins of whites as albino "lepers" who were "exposed" by their parents or cast out of society, left to mix with Neanderthal and to become Alpines (albinos), Gutes ("Mountain people"), Hebrews ("Without Kin"), and then Germans ("Many Men")— including Jutes, Angles, and Saxons— and Jats, Bedouins, and Radhanites. The nature of Indo-Eurafricanoids is that of a mixed race, the most racially-mixed, having genes from all other races and in the highest quantity. Whites are mutts. How did these albino outcasts come to form superior social structures, capable of supporting greater populations and conquering the people who had cast them out? And does this count for anything at all in terms of natural selection? Ervin doesn't have much to say about this. He seems unaware of the power of blushing and of tolerance or true freedom. Patrick Nolan and Gerhard Lenski, however, have much to say generally about intersocietal and cultural selection, suggesting that natural selection does indeed take place between societies and cultures, and that this process of winners and losers progresses society evolutionarily.

Ervin also seems unaware of the history of non-Jewish white people and their relation to their Jewish kin. Jutes, as Vikings, Danes, and Normans, in league with Radhanite Jews, toppled Anglo-Saxon allodial title and instated feudalism and then absolutism. Anglo-Saxons fled from England to secure freedom again, winning land by Right of Conquest over technologically less-developed people, and as part of evolutionary-ecological intersocietal selection (as outlined by Nolan and Lenski), establishing republics and mostly-private capitalism. Mostly-private capitalism was shifted away from— with Jews especially (but in league with sellout or duped Anglo-Saxons) using the Civil War and Civil Rights as excuses— and trusts and corporations brought in corporatism, essentially feudalism in business.

Statecraft has quite often involved efforts to create conflict between the middle and lower class. It does this by selectively supporting goals of each party, as is currently done in the two-party system, but without making any fundamental changes, for which the other party receives the blame. The state will, most importantly, convince the lower class that it is the middle class that is their enemy, while it convinces the middle class that the lower is its enemy. In terms of racial stratification, this includes roughly the old, somewhat lingering racial divisions, with blacks in the lower class and mixed race people and déclassé whites in the middle class. The upper class includes the old guard of Anglo-Saxons as well as the new guard of Jews and other minorities, such as Indians and some Chinese especially.

Organized Jewry has been willing at times to make use of black efforts in order to club their Anglo-Saxon opponents. This did not only take place during the Civil War and Civil Rights eras, with Marxism and neo-Marxism, but occurs even today. Blacks are often given priorities in public sector jobs ("affirmative action"), becoming employed agents of the state, for instance, and thereby wielded against whites. The endowments of blacks have been used in popular culture to undermine those of whites, too, in efforts of psychological warfare, showcasing such apparently superior traits as social charisma, athleticism, and even a larger penis to demean the worth of white men, with these messages being conveyed through such Jewish-influenced industries as media, popular entertainment, and

pornography. White men are told such things as that they "can't jump," that they need black men to please their wives with their larger genitals, or that they need to take up mannerisms from black culture, such as a love of rap or hip-hop, in order to be perceived in a positive light.[2187] Lorenzo Ervin sees no problem with Jews helping him to spread the word that people need to be assassinated and that there needs to be guerilla warfare on the streets to fight against an invisible white supremacy. Postmodernists, it must be understood, have defined *white supremacy* as loosely as having the self-perception of being *colorblind*, or of making decisions irrespective of race. Should common, white Americans, who see themselves as making decisions irrespective of race, with a level hand, be met with commando forces and snipers?

Lorenzo Ervin, in the lower class, has been convinced by Jews of the upper class that Anglo-Saxons of the middle class are his enemy. Ervin is smart enough to call for the abolition of the state, landlordism, usury, and bosses, but he clings to unfounded notions of equality, and thereby derives a resentment that has been weaponized against others, to his own long-term detriment as an apparent, though really just merely performative, name-stealing anarchist.

Colorblindness is the best Anglo-Saxons can do, considering the natural inequalities of individuals. The material fact of white Anglo-Saxon superiority, as measured by social blushing and adaptivity to crowding (civilization), among other metrics, entails equality of socioeconomic outcome must be involuntary and inequal. Meanwhile Mutualists, following Proudhon, adhere to the idea that while resources are common, labor is exclusive! The uncomfortable truth is that Congoids evolved 200,000 years later than Indo-Eurafricanoids, they can't blush, and are not as adapted to crowding, while the major religions and politicial systems of the World are Saxon or otherwise Germanic or Aryan in origin. Nonetheless, despite these disadvantages, colorblindness on behalf of whites allows deserving or competing blacks to rise above whites when Nature herself calls for it, and is a protection against artificial restraints imposed by whites themselves, which in itself is self-regulation as well as a social investment in blacks on an interracial level, made in hopes blacks can be decent and live at their own expense. White superiority is a moral superiority; color-blindedness and equality of opportunity is owed to this, while statism is owed (today) to racial jealousies (of blacks, primarily) played on by white elites (Jews) against white counter-elites (Anglo-Saxons).

White, Western society operates on notions derived from Nature, though often given a religious connotation or weight. Western society is characterized by a foundation of natural law sentiments, that Nature or God is the ultimate arbiter of justice, and that this arbitration is done by way of ontological fact. In other words, what God or Nature allows is ultimately what we see come into being. In this way, allodial title and then the Right of Conquest and positive law were derived from this Canaanite sentiment, which says that those who can take and defend it, have the natural right, the go ahead from Nature, to rule it. This is an objectivistic or absolutist approach to jurisprudence, which defers to God or Nature as the ultimate say, and which respects the outcomes of struggle, requiring success, and so wisdom and appeals to the people, for claims to be secured by leaders. It might be said that Lorenzo wishes to win by Right of Conquest, and perhaps that is so, but there is also a difference between the Right of Conquest, wherein a new power is established, and the preparation of a power vacuum which might be utilized by outside forces for invasion, thereby filling the vacuum. Black nationalists and their allies have not created the infrastructure necessary to fend off such an invasion, but they have engaged

[2187] Postmodernists suggest that the latter is just whites receiving a taste of their own medicine, the "normalization" of a particular race (with other races seen as abnormal), but white demands of blacks included an increase in quality, whereas Jewish-sponsored black degeneracy—likely unreflective of the actual proportions of black people with these traits— cannot be said to fulfill this role

in cultural Marxist efforts to tear down Western civilization. Lorenzo Ervin is calling for guerilla warfare against a largely-nonexistent enemy and for infringements on the Mutualist Cost Principle by anarchists.

Though the first Mutualists tended to be Aryan, this is by no means a requirement of Mutualism, which is open to people of all races and ethnicities. Mutualism has been home to many blacks, as is explained in David T. Beito's *From Mutual Aid to the Welfare State*, stemming perhaps especially from groups such as the Prince Hall Order of Freemasonry (or black Freemasonry), United Order of True Reformers, Order of Saint Luke, the Knights and Daughters of Tabor, and so on. Before the World Wars and the rise of synarchy and cultural Marxism, there was a flourishing culture of fraternal societies in the United States. And black Americans did not sit this Mutualism out, but actively participated in it. Roderick T. Long says that "[f]raternal societies were particularly popular among blacks and immigrants."[2188] Cultural Marxism would take the focus off of economic class issues and promote racial tensions in their place, effectively disarming the interracial unity necessary to build truly effective working class power. This ensures the safety of the cultural (not economic) Marxist Rainbow Capitalism, an important corrolary of neo-liberalism and synarchy.

Like Ben Fletcher, Sam Mbah and I.E. Igariwey, in *African Anarchism: The History of a Movement*, suggest that there is need to look past petty differences that are used to divide and conquer us. They say that ethnic division

> makes it difficult for anarchism to take root in Africa because the bosses find it easy to atomize the working class by fanning the embers of ethnicity. The labor movement, for instance, becomes polarized along ethnic lines, and issues are seen through ethnic prisms.[2189]

Bobby Seale, the Black Panther who maintained an interest in anarchism, said— as reported in "The Black Panthers Put Class First and Race Second" by Morlock—that

> Working class people of all colors must unite against the exploitative, oppressive ruling class. Let me emphasize again — we believe our fight is a class struggle, not a race struggle.[2190]

At the end of the day, anarchism is Mutualism, no more no less. Anarchism and Mutualism are Radical Enlightenment and modernist ideologies, white-originated philosophies. Organized white labor, especially having a stronghold among weavers in the textile industry, opposed slavery as lowering the natural wages of white workers. Mutualists and other Anglo-Saxons were among the first to oppose slavery as abolitionists in the Come-Outters and in related *milieus*. Mutualism is for everyone, despite its being white, and this is demonstrated by the numbers of people who have participated in it who were not themselves white.

Mutualism owes nothing to black people more than the respect that all others deserve irrespective of color, of being judged directly by Nature and not by humankind, whether white or black, Jew or Gentile. Mutualism has its bet placed that the victor, by Nature's rule, will in the end be a balance or synthesis of each of the legitimate ends of humanity.

[2188] Long[2]
[2189] Mbah and Igariwey, 98
[2190] Morlock

Laying the Dog to Rest: Power is Not the Enemy

I believe a better view than that provided by *Settlers* is provided not only in the thought of people such as Proudhon, but also in more contemporary thinking such as that found in Gerhard Lenski. Gerhard Lenski established *ecological-evolutionary theory*, a theory regarding the evolutionary development of human societies. A crucial key to destroying the postmodern menace is an understanding of ecological-evolutionary theory. Ecological-evolutionary theory quickly diminishes the idea that postmodernism has much merit, because it puts ideas to the test of evolutionary pragmatism, leaving no room for "your truth, my truth" business. In Lenski's ecological-evolutionary theory, he looks at the mechanisms of societal evolution, including forces of natural selection that bear on societies. According to Lenski, human beings are limited in their developmental capacity by their subsistence technologies, which makes it possible to categorize them according to their mode of production, from hunter-gatherer, to horticultural, to agricultural, to industrial. As part of this, Lenski is concerned with the manner in which some cultures displace others, and the manner in which power distributes privileges. As Lenski sees it, societies evolve through processes of competition and cooperation, with more advanced societies—often those which bring a larger number of communities under one "roof," so to speak— displacing or incorporating others into themselves. Throughout evolution, more advanced societies displace or overlay others by way of selection, giving way to societal and political succession and stratification in a way similar to ecological processes.

Lenski acknowledges that societal evolution may at times imply racial tensions and stratification, as societies are often composed of particular races that may correspond at times to unique cultures. However, Lenski does not attribute societal advance to racial causes, but rather treats societal selection as if resulting largely from cultural forces (especially technology, subsistence technology always being the biggest factor). Thus, Lenski finds that while ruling classes are predominately white-skinned in much of the world, this results not so much from superior genetics as from cultural superiority, the ability for a society to find evolutionary success. With Lenski's position, it is perfectly possible to explain a world in which elite groups share accidental characteristics like skin color in common, without reducing their elite status to those characteristics as if they were essential, simply by understanding where race and culture sometimes overlap. Race and ethnicity can be treated as matters of happenstance, which is the proper way to treat them.

Lenski stresses that while some selection does occur on a genetic level, that selection between and within societies has much more to do with memes. As such, those societies which develop more advanced memes—such as subsistence technologies and ideologies conducive to success—will tend to win out in a competition of selection. For Lenski, this means that while a given ruling class may be of a given race, this demonstrates superior ideas more than superior genetics, ideas that can be taken up by any race. Thus, political superiority does not necessarily entail racial superiority, though it might.

These are not new-fangled ideas that Lenski is peddling. These ideas about intersocietal selection are found in Spinoza and in Proudhon and in Herbert Spencer, and are well in line with the thought of the Radical Enlightenment and Mutualist thinking. These are modernist ideas about the potential for change in society, as well as its limits. One merely need read the *Theological-Political Treatise* of Spinoza, *War and Peace* and *The System of Economic Contradictions* by Proudhon, or *Social Statics* by Herbert Spencer to find overlap with the ecological-evolutionary political succession discussed by Gerhard Lenski. Much of this comes from thinking on positive law, such as that of Grotius. All of these men believed that, through intersocietal selection, political systems become more efficient and ultimately provide their ruling members with more of what is demanded (while also wishing to expand

the scope of participating in rule-creation). Intersocietal selection puts the values and social cohesion of a society to the test of quality, with the successful exemplifying progress. But, once again, this is not a genetic or racial affair, but a cultural one.

Proudhon— like Spencer for his social Darwinism— has been criticized as a relentless racist (in Proudhon's case, for his justification of Southern slavery). But, as an anonymous author, "anarcho," reports in "Proudhon: Neither Washington nor Richmond,"

> Nowhere does Proudhon proclaim "the Negro as the lowest in the racial hierarchy" and while he notes "the existence of inequality among the races of mankind" he does not mention a "division of mankind into creative and sterile races." This inequality of races is reflecting what Proudhon considers as marking his world but this does not mean [...] that he was happy with it. This can be seen, ironically, from Proudhon's talk of "inferior" and "superior" races which he clearly does not consider as unchangeable and so argues that "a superior race" has to "raise" the so-called "inferior" races "up to our level." Which means that "superior" and "inferior" was not considered as intrinsic (if it were then this levelling of races would be impossible) but rather a product of history – and just as economic inequalities could be ended, so could the racial ones (particularly given that he used the word "race" very loosely, talking, for example, of "the English race"). He was also very clear on who he was arguing against, namely those who would free the slaves by "making them perish in the desolation of the proletariat."[2191]

Proudhon's position here, and much of his statements regarding "political" succession, are in line with the general themes in Gerhard Lenski's ecological-evolutionary theory and Herbert Spencer's social Darwinism (let's remember that other anarchist projects were interested in the areas of human evolution as well, such as those involved in the anarchist paper *Lucifer, the Lightbearer*, otherwise known as *Eugenics*). Often, those on top were actually resistant to bringing those below them "up to our level." This would oftentimes result in war or, better, revolution on behalf of the lower strata of society. Constance Margaret Hall, in *The Sociology of Pierre Joseph Proudhon*, says that

> For Proudhon war was not only fundamental and necessary in the nature of man, but rather it was through the social activity of war, and war as a dimension of social change, that man had been inspired through the ages to utilize and express his higher faculties. It was through war as a social activity and as a dimension of social change that the mores of society had been reformed and social progress made. Furthermore, it was only because of the social indicators of a state of war that we could understand the nature of peace[2192]

She says,

> Proudhon saw war as being a dominant type of social change, history itself being explained by war [...] It was through war that reason, which was temporarily hidden by the actual conflict of war, would emerge and act in its true role of directive of history: "In war as in politics, as in history, it is the general reason, reason of the peoples and reason of things, which triumphs definitively."
>
> [...]

[2191] Anarcho
[2192] Hall[3], 64

> "I have re-established war to the prestige it had in antiquity; I have shown, contrary to the opinion of lawyers, that it is essentially an element of justice."[2193]

"Collective reason," for Proudhon, was put to the test in the process of war. Sounding a radical democratic reasoning, much like Spinoza, some reason for this might be found in the fact that

> Proudhon insisted that only society as a collective being could follow its "instinct" freely. This was so because the superior reason in the group would disengage itself gradually from the reflections of individual members of the group and would consequently always lead the group in the "right" direction, namely the direction of the constructive working out of the principle of justice.[2194]

This principle of justice, discovered through collective reason, and along with it, is precisely what war would put to the test and, ultimately, refine. In other words, and as Lenski might suggest, in intersocietal or intercultural competition, values and processes and organizing principles—the whole of a society's technologies— are put to the test against one another. Ideas that have been diffused, altered, discovered, invented—including physical technologies as well as social systems and ethics—all come to play in intersocietal and intercultural selection. Thus, society progresses, in part, through the displacement of relatively defunct societies or cultures by those which are better working, thereby spreading progress to those resistant to it. The argument of many postmodernists is that politics comes down to the intraracial favoritism of whites, but few postmodernists explain why white ingroup behavior was able to surpass the power of the ingroup behavior of other races or colors. Not all blacks are the same, but they are similar in the respect that they are dominated or influenced politically by whites.

Again, this is in reference to intersocietal and sociocultural selection, and not so much to biological selection. This is because cultures can be learned, and human biology already allows for this, allowing evolutionarily advantageous cultural strategies to be transferred between the races. Much of the biological selection has already been undergone in the deselection of human species such as *Homo habilis*, Neanderthal, and Denisova, bringing about homosapien, of which the races are not separate species, but actually approach an equilibrium called the Hardy-Weinberg equilibrium. Through this long selection process, humans have come to be very capable of adapting to one another's cultures, and share a mental capacity with only a small range of difference. Nonetheless, the process of cultural absorption can be quite uncomfortable, and may take a long time, especially if there is a lot of resentment toward the conquering culture, which prevents the conquered culture from properly diffusing the new culture which is absorbing them (sometimes this can be for good reason and may even find success in re-establishing itself). This is similar to working class resentment toward *bourgeois* tools such as money, which leads to irrational ideas such as the belief that communism can function well. Ideologies such as communism among the working class, and resentment toward a particular culture among conquered people, keep those people from establishing themselves on the same level as their rulers. This was understood by Mutualists, who, in opposing the Moderate Enlightenment and *bourgeois* Freemasonry, upheld the republican values of the Radical Enlightenment with their Freemasonry for workers.

"People of color" do often represent subdued groups of people. But Proudhon, himself, was of the peasant class, and represents then some of the conquered families of Europe, much as Mestizo peasants in South America represented conquered families. Across the world, class is often demarcated by

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[2193] Hall[3], 63
[2194] Hall[3], 35

differences in skin tone, with lighter skin associated with higher rungs of the hierarchy and darker skin in the lower rungs. But, in Europe, where the conquered are of a similar race, this demarcation is not so sharp. While they look similar, the lower classes of Europe are as much a conquered group as are people of color, even if they are further along in being culturally absorbed (tensions from absorption still linger in European nationalist movements, such as in the Basque region, where remnants of non-Indo-European language might remain). And Proudhon recognizes that both white workers and black slaves are less than free. As quoted by Robert L. Hoffman, Proudhon says that,

> To be free: the man who is in possession of his reason and of his faculties, who is neither blinded by passion, nor constrained or impeded by fear, nor decieved by false opinion.
>
> [...]
>
> The negro who sells his wife for a knife, his children for glass beads, and himself for a bottle of brandy– he is not free. The merchant of human flesh with whom he deals is not an associate but his enemy.
>
> The civilized worker who gives his labor for a piece of bread, who builds a palace in order to sleep in a stable, who makes the richest materials in order to wear rags, who produces everything in order to do without everything– he is not free. The master for whom he works does not become his associate by the exchange of salary and services between them, and is his enemy.

There is nothing racist about acknowledging the superiority of a particular culture, because race is different from culture. Proudhon was addressing this issue while maintaining that his own position as a peasant in society was legitimate in so far as his class did not remain elevated in consciousness. Part of the context for understanding this position might come from the fact that the Lyons Mutualists whom Proudhon got Mutualism from considered their project a "Freemasonry for workers," and all of the character-alchemy that such a project involves. In short, Proudhon was assuming an elevation in consciousness, equivalent to that brought about by Freemasonry for the *bourgeoisie*, was not only possible for the working classes, but was a necessary precondition to establishing a more mutualistic society. And he adopted the Mutualist project while this was already in action!

Proudhon was a peasant, and he did support the peasant classes. Were his program of Mutualism to synthesize the classes— as he aimed to do— and to bring about a new prosperity, because people of color are peasants too, they too would share in the prosperity that was brought about by Mutualism! So, it appears that the rational development necessary to bring about prosperity for the lower classes is precisely what is needed to bring prosperity, also, for people of color; both groups are conquered peoples. They should share ultimately one and the same goal: for conquered peoples—the working class— to raise their level of consciousness to such a point that they can establish the dominance of their collective reason.

Despite Proudhon's own position as a European peasant, and despite his own desire to transcend the class system, he did not believe it desirable simply to abolish it in one revolutionary act. Instead, a gradualist, and a child of the Enlightenment, Proudhon believed that it was necessary to get rid of superstition and to participate in the collective reason, which, over time, would work out successive solutions to the tensions of society. Much like Spinoza's position on monarchy in his *Theological-Political Treatise* (essentially a treatise on the establishment of a democratic state), wherein Spinoza honors the successes of monarchy, while also wishing to displace it, Hall says that

> Proudhon saw the social class system of his day as being a necessary historical stage of the evolution of French society. He thought that eventually no stratification system would exist, except as necessitated by the division of labor.[2195]

She says,

> For Proudhon all inequalities and contradictions served a function only insofar as they were a necessary stage of evolution through which society must progress.[2196]

But Proudhon— like Spinoza, Herbert Spencer, and Gerhard Lenski— did acknowledged that there are necessary stages of evolution, and that some degree of stratification was an inevitable result of that. Is it unfair of Proudhon—and Spencer, and Lenski— to apply this concept not only to the classes, but also to cultures?

The problem for postmodernists is that their great realization—that everyone has a perspective that is a legitimate part of reality—does not explain the dynamics of how those perspectives interact, which ones will be successful, which will fail, and so on. It can't stand being put to the test of natural selection; it will wiggle and squirm and whine and complain. The postmodern pushback against colonialism, and support for disorganized "indigenous peoples," is a perfect example of this. Postmodernism simply has little truly consequential to say about the qualities of success (but it does offer some value in regard to tearing down some impediments to success, or seeing them in context).[2197] Postmodernism wishes to treat all of the unsuccessful cultural values and systems as being on par with Western success, all out of sentimentality and ressentiment. But cultural values which do not succeed, and which have no real competitive advantage, are not of equal worth to those which do succeed or which have the potential to compete. Proudhon criticized communism of producing mediocrity and exploiting the strong; it seems that same criticism is appropriately levied at cultural Marxism, but magnified.

Postmodernism would treat cultural dominance as a more-or-less bad thing that is fundamentally oppressive. But this is not the view of Proudhon, nor is it the view of modern sociology, such as the ecological-evolutionary theory of Gerhard Lenski. Both Proudhon and Lenski (and like Herbert Spencer, a Mutualist to whom Proudhon is at times compared, and Lenski draws from) understand cultural dominance to be a symptom of progress. This calls into question whether or not WASP or even Jewish dominance is a fundamentally bad thing, or whether it is just a temporary impediment to particular desires that have not yet been brought up to par in practicability, or that represent old ways to be done away with.[2198] As even Shawn Wilbur points out, in "The Gift Economy of Property," "Mutualism recognizes positive power, and looks for liberty in the counterpoise of powers, not in power's abolition," as "[M]utualism is progressive and conservative."[2199]

[2195] Hall[3], 101
[2196] Hall[3], 106
[2197] This would have to be found in modernist philosophies such as the necessitarianism of Spinoza and Godwin, or the pragmatism of Proudhon, Mill, and James, or even in efforts of "creative evolution" found in continental process philosophers such as Henri Bergson (Proudhon is also a bit of a process philosopher), himself influenced a great deal by the pragmatism of James
[2198] What is clear for Mutualists is that, fundamentally bad or not, it is undesirable. Yet, for the Mutualist, as with the Spinozan (in which the Radical Enlightenment is rooted), it is understood that the responsibility of doing something better remains in the hands of those affected by a given problem or "oppression" and their sympathizers, and that this requires collective reason and collective force (as Constance Margaret Hall points out). For the Mutualist, as with the Spinozan, the solution relies on the organic development of an alternative within the existing society. This is, of course, a reflection of the modernist pursuit to change the world.
[2199] Wilbur[3], 4

Scientific Jiu-Jitsu

Defenders of Radical Enlightenment, like Jonathan Israel, suggest that postmodernist criticisms do not apply as easily to Radical Enlightenment participants, as to those of the more aristocratic-minded Moderate Enlightenment, which had had a decided role in giving direction to our modern societies. In other words, defenders of the Radical Enlightenment argue that modernity, as inherited from the Moderate Enlightenment, is not the entire picture of Enlightenment. There is an Enlightenment that is egalitarian, abolitionist, feminist, sexually-tolerant, and democratic, too. That was the Radical Enlightenment, which Israel also calls the "*Democratic Enlightenment*." This Radical Enlightenment is not the one that gave rise to oligarchy, allowed for slavery, and produced corporatism, but something different. It gave rise to modernism. As P. Andrew Sandlin says, postmodernism isn't something that stands on its own, but is actually Modernism turning upon itself:

> Postmodernism is really hyper-modernism's attack on its predecessor. Modernism birthed postmodernism, and then postmodernism committed patricide. Or, to alter the metaphor, it's the case of the snake devouring its own tail.[2200]

Postmodernism can be understood, in part, as a political *Jiu-jitsu* act, in which the momentum of the Enlightenment, and in particular Modernism, is used against it. In *Jiu-jitsu*, the martial art, the goal is not to use one's own energy to defeat one's opponent, but to capture their energy in order to steer them off course, thereby defeating them. Yuri Bezmenov, a defector of the KGB, tells of international cold warfare use of psychological operations and active measures in which Marxist ideology is administered to the United States public in an act of political *Jiu-jitsu*. This is used to demoralize the American public to such a point that Yuri says that "exposure to true information no longer matters" to someone who has been infected. *Realpolitik* plays a major role in postmodern politics.

Postmodernism did a *Jiu-jitsu* maneuver with the scientific induction behind the *bourgeois* Enlightenment, particularly after the rise of Modernism, leading to solipsistic outlooks and moral relativism that was also fueled by degrees of historicism. This is part of its being an outgrowth of modernism, which approached the limits of scientific understanding.

The difference between postmodernism and Modernism is actually one of degree rather than being a strict difference. Postmodernism is Modernism taken to *reductio ad absurdum*, and quite possibly as part of a conscious effort on behalf of some of its popularizers. Postmodernity, for instance, takes the induction and reduction of the Newtonian Moderate Enlightenment and blows it out of proportion—suggesting that quantum theory and free will, among other things, makes things unknowable—, rending it a vice instead of a virtue.[2201] In postmodernity's embrace of hyper-induction, it embraces also concepts of relativity that lead it to hypersubjectivism and solipsism. Objectivity, particularly in the form of relativism, is useful to postmodernists when it can be used in sophistry, to orient notions of solipsism and subjectivism, or to challenge notions of truth, by allowing a preoccupation with insecurity and a lack of confidence in the truth as perceived through common sense and reason. Deduction and abduction—especially when utilized by the working class—, and not objectivity, are the enemies of postmodernism.

[2200] Sandlin

[2201] This seems odd, as postmodernism is against claims of scientific objectivity. But, because it takes what Modernism presented and blew it out of proportion— for instance, the cultural relativity found in anthropology or the relativity and quantum dynamics of modern physics—, we can understand postmodernism as taking induction too far. In many ways, these inductive sciences would orient the Modern world in a situation of relativity and subjectivity that postmodernism would take to an extreme.

The sort of induction used by the Moderate Enlightenment was criticized by those among the Radical Enlightenment, because it was not sufficiently holistic. These thinkers believed pure induction coupled with reduction to be problematic, because it was only capable of taking things apart. It was deduction and intuition that put things together. Yet, the new Newtonian reductionism upheld by the *bourgeoisie* became the standard. Margaret C. Jacob contrasts the Newtonian deism of the Moderate Enlightenment with the pantheism of the radicals and Radical Enlightenment. She writes,

> there was a vast difference between the social assumptions held by pantheistic heretics who believed that God or spirit dwelt in nature, that in effect nature contained within it sufficient explanations of its various phenomena, and the assumptions held by essentially orthodox Newtonians, among them even Voltaire, who argued that God controlled nature from outside, as it were by laws and spiritual agencies.[2202]

She says,

> the version of the mechanical philosophy that most captivated European thinkers, namely the Newtonian, argued in the strongest possible terms for a material order that was moved by spiritual forces outside of matter, by a providential creator who maintained a system of spiritual forces that regulates and controlled nature. If European radicals were to keep the new science and to escape its ideological burdens, then pantheistic and materialistic explanations would have to be fashioned. Yet these would have to exist in harmony with the mechanical world picture and the new scientific discoveries.
>
> Enlightenment radicals searched for their philosophical foundations in two intellectual traditions. They embraced aspects of the new science while attempting to salvage and to revitalize purely naturalistic explanations of the universe that had largely flourished during the late Renaissance.[2203]

Before the Newtonian Moderate Enlightenment, science carried a different meaning, but the *bourgeois* revolutions would eventually solidify induction as the foundation of the new science. As Larry Gambone writes,

> the term *Science* began to change meaning. Previously, any organized body of knowledge was considered a science and there was nothing smacking of pretentiousness or scientism in speaking about the "science of cookery" or "scientific socialism". With the rise of Positivism and materialism came a new and more restricted use of the word. The term "science" was now reduced to those areas of inquiry which applied the methodology of the natural sciences. Positivism engaged in a search for the immutable laws of nature which supposedly existed independently of the observer. Any other approach was deemed unscientific or pseudo-science and condemned in language similar to that used by 16th Century heresy-hunters. Science had become a new absolutism and a new superstition.[2204]

But much of the new science was based on a misunderstanding of Roger Bacon, who had gotten the idea from Sufis after the Islamic Golden Age. Idries Shah, Grand Sheikh of the Sufis, points out that the efforts to move science in the direction of induction and experimentation was a misunderstanding of the original attempt provided by these Sufis. He says, in *The Sufis*, that

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[2202] Jacob
[2203] Jacob
[2204] Gambone[1]

> It is interesting to note the difference between science as we know it today, and as it was seen by one of its pioneers. Roger Bacon, considered to be the wonder of the middle ages and one of humanity's greatest thinkers, was the pioneer of the method of knowledge gained through experience. This Franciscan monk learned from the Sufis of the illuminist school that there is a difference between the collection of information and the knowing of things through actual experiment.
>
> [...]
>
> Modern science, however, instead of accepting the idea that experience was necessary in all branches of human thought, took the word in its sense of "experiment," in which the experimenter remained as far as possible outside the experience.
>
> From the Sufi point of view, therefore, Bacon [...] both launched modern science and also transmitted only a portion of the wisdom upon which it could have been based.[2205]

The new science, based on the misunderstanding of Roger Bacon's followers, nonetheless, became the dominant worldview over time. Interestingly enough, Antonella Vannini, in "Entropy and Syntropy: From Mechanical to Life Science," describes a similar misunderstanding on behalf of another Bacon, Francis:

> In the same years during which Galileo was working on his ingenious experiments, Francis Bacon (1561-1626) was arriving at the formulation of the inductive method, deriving general conclusions from the observation of the experimental method. He became one of the major assertors of experimental methodology, courageously attacking the traditional schools of thought which were based on Aristotelian deductive logic. The Aristotelian method, starting from general laws, or postulates, deducts empirical consequences which have to be proved; Bacon's inductive method starts from empirical evidence to arrive at general laws. In order to produce objective knowledge, Galileo's and Bacon's scientific methods separated the observer from the observed. This approach totally transformed the nature and purpose of science. Whereas previously the purpose of science had been to understand nature and life, science's purpose now involved the controlling and manipulating of nature. As Bacon said: "Objective knowledge will give command over nature, medicine, mechanical forces, and all other aspects of the universe". In this perspective, the aim of science becomes that of enslaving nature, of using torture to extract its secrets. We are now far away from the concept of "Mother Earth", and this concept will be totally lost when the organic concept of nature will be replaced by the mechanical concept of the world, which can be traced back to the works of Newton and Descartes.[2206]

The inductive reductionism of the Newtonian worldview was associated more with the *bourgeois* science of the Moderate Enlightenment than it was understood to be science within the Radical Enlightenment.

When postmodernists attack Modernism, they are openly attacking the science of the Moderate Enlightenment that they themselves have built upon. Nonetheless, the Radical Enlightenment, due to its unactualized potential, is impossible to be "post" in relation to: Radical modernity isn't yet a thing. Yet, at the same time, the postmodern attack on the Moderate Enlightenment takes its problem of induction to a new extreme, perhaps in an effort of "political *Jiu-jitsu*," and this attack does not apply with as much validity to the Radical Enlightenment, though it attempts to treat both Enlightenments

[2205] Shah
[2206] Vannini[2]

with one brush.[2207] There is a respect by which postmodernism does attack the Radical Enlightenment with its *Jiu-jitsu* tactics, however. That is when it wields blacks against whites and women against men. It was the Radical Enlightenment and modernism that had fought for abolitionism and women's equality, after all, and postmodernism took this effort and pushed it too far. Now, traditional Mutualists are often considered to be racists and sexists for Mutualists' having traditionally organized along racial, ethnic, and sexual lines. Today, white men are expected to associate as equals with blacks who, more often than not, are not at all their moral or intellectual equals. This "indifferential cosmopolitanism" has led to a breakdown of union, cooperative, and mutual solidarity. Ethnic homogeneity has been found to greatly increase the likelihood of trusting interpersonal relations between people. Mutualists had fought for the freedom of blacks and women, but this effort was ultimately turned against them. Now Mutualists must also invite blacks and women into their associations, ultimately to the detriment of Mutualism.

Neo-liberalism, the Alt-Right, and the Great Reset

A lot would go on coming into the *neo-liberal era*, the late stage of postmodernity.

The Cold War would result from apparent tensions and a military standstill primarily between the United States and the Soviet Union, and capitalist and Communist nations more generally, themselves resulting from the invention of nuclear weapons and tensions between economic visions. Invictus says that synarchists at this time "sought to steer a third way between the either/or of Soviet communism and American state capitalism in the Cold War era. Naturally," he says, "both these ideas were highly controversial and well outside the mainstream of American political thought."[2208] The Cold War, as a result, is said to represent a turn toward *Fourth Generation Warfare*, wherein government becomes more concerned with the activities of its own citizens and ruling classes start to collaborate against the lower classes of each other's nations, putting to use psychological warfare, biological warfare, medical warfare (such as treating mental health issues as genetic instead of social issues), and control of information, and focusing on domestic threats. However, while there were no wars between superpowers, there were nonetheless "proxy wars" that were fought in other areas of the world, such as the wars in Korea and in Vietnam.

[2207] There are some aesthetic similarities between postmodernism and Radical Enlightenment that need to be taken into account. The Radical Enlightenment did make a fair use of subjectivism, skepticism and apophathic thinking (that can be mistaken for poststructuralism), maintained its own questions regarding the limitations of Reason, and was also critical of the *bourgeois* Moderate Enlightenment. It, for instance, would occasionally make use of Pyrrhonist zeteticism and of Sufi mysticism, and stood for radical republicanism as opposed to the oligarchical republicanism of, say, the American founding fathers. But the use of these philosophies was not in denouncing deduction, denying reductive truths, nor assuming infallibility. Rather, they provided a foundation upon which skeptical and free thinking individuals could approach the world with agency, making use of logic and Reason all along the way, without becoming rigid in one's views. Pyrrhonism, for instance, and like Stoicism, would suggest that one might remain pragmatic in action, and that while truth is never 100% certain, it is more problematic not to act on suspected truths than to act imperfectly. This contrasts to the postmodern position, which serves to deflate confidence. Similarly, Sufi illuminism maintained that there were limits to Reason, which the postmodernists certainly echo, but were nonetheless advocates of using intuition in a way that is too assertive to be postmodern, and which nonetheless supported the use of logic. Many radicals were critical of Modernity themselves, so we must not get confused about the nuance between the radicals and the postmodernists. The problem with postmodernism is not that it criticizes, or that what it says is incorrect, necessarily, but that it serves to make a person indecisive and unconfident, weak, by orienting the individual in negation, rather than providing the individual the tool of negation in compliment to position. Pragmatism is a much better philosophy for radicals than postmodernism, and in fact grew out of John Stuart Mill's and William James's radicalism. Proudhon, too, is considered to have been a pragmatist by many accounts.

[2208] Invictus[2]

The Central Intelligence Agency (CIA) of the United States began to test out efforts of brainwashing, interrogation, and psychological torture, at times on United States citizens, using such things as "acid" (LSD), electroshocking, sensory deprivation, isolation, hypnosis, and various forms of abuse to control victims. Much of this was done in a projecy called *MK Ultra*. Meanwhile, the "space race" would rage on, and JFK, who had apparently been interested in shifting to silver-backed currency, would be assassinated.

According to some sources, JFK was assassinated by Zionist interests, by way of connections to *Mossad*, the secret intelligence agency of Israel, as well as *B'nai B'rith*, the Jewish fraternity. The Prime Minister of Israel said that, without nukes, Israel could not survive, while Kennedy said "those sons of bitches lie to me constantly about their nuclear capability," and threatened to cease aid to Israel upon discovering their own nuclear weapons program. The B'Nai B'rith, by way of Director Julius Schepps of the Dallas Citizens Council, had invited JFK to come to Dallas. The man who most famously filmed JFK's death, Abraham Zapruder, was also a member of the B'nai B'rith, and was stationed in the textiles building of Dallas as a manufacturer, the building from which the first two shots were fired, which had missed. The building was owned by one of the major financiers of the Anti-Defamation League (ADL), David Weisblat, and by Douglas Jaffe, who was a major contributor to Lyndon B. Johnson, who took JFK's place. Johnson's mother had apparently been Jewish. The committee that had invited JFK to Dallas was chaired by Sam Bloom, who had pushed Dallas Police to transfer Lee Harvey Oswald to the Dallas Jail, a journey wherein Jack Ruby—real name, Jacob Rubinstein— would shoot him dead. After this, Israel would acquire nuclear capabilities and Johnson would sign into law the Hart-Celler Act, which would increase immigration from outside of the National Origins Formula, which had restricted immigration from the Eastern Hemisphere so as to favor immigration from Western and Northern Europe. This change would, in effect, flood the United States with immigrants from Eastern Europe and Asia, which would impact it greatly on a cultural level.[2209]

Tensions rose. Situationists and others of the New Left had inspired student strikes and "wildcat" labor strikes instead of concerted democracy. France tried to redeem its US treasury notes for gold, but was denied because the reserves were not available, due to fractional reserve banking. This was called the *Nixon Shock*, and it ended trust in the Bretton Woods system. Nixon moved the backing of the currency from gold and silver to oil, which was held by allies under US protection. This established the petrodollar. Nixon had prior placed the open, public lands off limits to the people through the EPA and the Watergate Scandal occurred. During the time of Reagan, the M.O.V.E. organization of black "anarcho-primitivists" would be bombed. The synarchist Propaganda Due—known, like the old Knights Templar, as a "shadow government," or "state within a state"— was active, and the synarchists were involved in the Bologna Massacre and the Armed Revolutionary Nuclei as well. The Club of Rome, a global elite organization, had a supercomputer (for its time) built,[2210] with which it had a number of calculations done. These were calculations about the way that climate change and human population were going to interact, among other things. They predicted that 2020 would be when the global system had a meltdown.

[2209] William Cooper, author of *Behold a Pale Horse*, considered the ADL to be a branch of the Illuminati. B'nai B'rith was apparently involved in the assassination, also, of Abraham Lincoln, at least according to Cooper, who, further, suggests connections between B'nai B'rith and the Illuminati, by way of the Scottish Rite of Freemasonry. Cooper considers the Confederate States of America to have been an Illuminati plot to take America back for England and the East India Company, a plot which B'nai B'rith, composed in part of Sephardix ex-slavers and cotton men, was also taking part in.

[2210] 1973

Neo-liberalism is an ideology that applies the thought of classical liberalism (as opposed to paternalistic conservatism, social liberalism, or etc.) and neoclassical economics to the corporate marketplace, promoting *laissez-faire* policies for state-privileged corporations and the removal or rollback of social safety nets and public services. On the surface neo-liberalism maintains a libertarian veneer, because it truly supports liberty—for the privileged— and the removal of aspects of socialism and the nanny-welfare state from the economy (and hands these over to corporations to administer without regulation). Noam Chomsky, I think quite accurately, describes neo-liberalism as privatizing profits and socializing costs.

Neo-liberal thinking comes from thinkers such as Friedrich Hayek, Ludwig von Mises, Ayn Rand, and Milton Friedman, associated with the Austrian School of economics, Objectivism, or monetarism, and the Marginal Revolution. One of its wings, the *neo-conservatives*, is particularly militarist and interventionist, often called *hawkish*. The Republican and Libertarian parties are saturated with neo-liberalism, with people such as the Koch brothers being major contributors to the cause. Many on the Right would refer to neo-liberalism as a form of "crony capitalism."

Friedrich Hayek and related thinkers have been labeled *postmodernist*. Renditions of neo-liberalism that try to keep up a Modernist face, such as Objectivism, while perhaps not postmodern*ist*, are *postmodern* by fact of their being originated in the postmodern era and in apparent response to postmodern outlooks, like hypersubjectivism (or otherwise elitist, as with the case of neo-Malthusiansm). This is in the manner of *controlled opposition*, establishing ideologies that predict the sentiments of opponents, and thereby funneling them to one's own groups that express the reactionary sentiment as an alternative, an alternative that promises a solution it does not intend to keep. These typically also involve *overcorrection*, such as with Objectivism's cold, subjectivity-rejecting outlook, which is intended to appeal to those looking for a correction to postmodernism's hypersubjectivity.

Like Marxism, Rothbard's efforts represent an attack on Mutualism by the banksters. Prior to the development of anarcho-capitalism and Libertarianism, the assault on Mutualism and the classical economics upon which it was based had already begun, though. Anarchism had been infiltrated or co-opted by communistic forces.[2211] The neo-liberal project of "anarcho"-capitalism, like "anarcho"-communism, was similarly a rejection of Mutualism, though primarily in its form as American individualist anarchism. Libertarianism was likely in efforts to co-opt libertarianism and anarchism into Libertarianism or "anarcho"-capitalism, though *libertarian* was a word used first, strangely enough, by an anarcho-*communist*, Joseph Dejacque. Murray Rothbard, who had been familiar with the individualist anarchists, was drawn to Mutualist ideas, but opposed their anti-capitalism. Anarcho-capitalism, through Murray Rothbard, would have funding from the William Volker Fund, which was largely responsible for the establishment of Libertarian and some conservative ideology. He had parted ways with the Koch[2212] brothers'[2213] and his Cato Institute—of which he was a founding member—, forming the Mises Institute instead. One project of the Mises Institute includes the Center for a Stateless Society, which has become something of the official think tank for market anarchism and, by extension, "Mutualism" within the non-profit industrial complex.[2214] Market anarchism— including

[2211] *Libertarian*, however, is a word first used by the "anarcho"-communist Joseph Dejacque
[2212] *Koch* is a surname often traced to Jewish origins, meaning "cook"
[2213] Business magnates
[2214] The Center for a Stateless Society has produced a number of important works of Mutualism, especially including the early works of Kevin Carson. Unfortunately, the Center has taken to a cultural Marxist outlook on cultural matters, which makes their reasons for supporting Mutualism questionable, considering the history outlined in this book and the fact that Mutualism, if allowed to operate, would operate to the demise of the capitalism so beloved by Rothbard and the Mises Institute. The Center also has alleged connections to pedophilia

voluntaryism, anarcho-capitalism, autarchism, agorism, and panarchy— promotes the concept of voluntary, market-provided "government." This is perhaps best exemplified by Rothbard's anticipant, Gustave Molinari, in his "Production of Security," wherein he argues that market forces will ultimately wither away the state in favor of private security. These kinds of ideas were further formulated and carried on by people such as Paul Emile de Puydt, Auberon Herbert, Robert LeFevre, and Samuel Edward Konkin III too. Many of them have concepts very close to Mutualism, though they may differ in some fundamental ways, particularly in their regard toward private property rights and private control, and their fetishism over gold.[2215] Rothbard, who admitted Tucker's influence, would come to admit in "Are Libertarians 'Anarchists'?" that his views were not truly representative of the anarchist position. Of Libertarians, he said that "[w]e must therefore conclude that we are not anarchists, and that those who call us anarchists are not on firm etymological ground, and are being completely unhistorical."[2216] It would be nice if the communists and other fake anarchists would be so nice as to admit they are not actually anarchists, either. We'll forfeit the word *libertarian*.

Neo-liberalism would not be entirely hegemonic. Objectivism, marginalism, and other varieties of neo-liberalism would be met by new approaches to Keynes. Post-Keynesian Modern Monetary Theory (MMT), basing itself on Keynes' achievements, also naturally shares commonalities with Mutualism. Keynesian systems often provide low-interest loans, but in an exclusive way to secondary financial institutions, thereby making use of Mutualist banking methods, while not extending their benefit to the populace at large, instead establishing a system of privilege. In this way, elites of the world have *privately* benefited from what was intended to help humanity *collectively*. In Chomsky's words, they 'socialized the costs and privatized the profits.' Imagine what could happen if this private benefit were to be socialized.

Neo-Malthusianism, another worldview among the synarchsts, refers to contemporary thought that shares common elements with the original thought of Thomas Malthus, a classical economist who suggested the need for population control. Some neo-Malthusians support the reduction of population through such mechanisms as accelerated market selection,[2217] warfare, genocide, sterilization, and etc. Neo-Malthusianism is a popular outlook among the ruling elites. There is no telling what the numbers of neo-Malthusians are like among the synarchists, but one might expect them to be exceptionally high, despite a large number of elite humanitarians who likely compose the leading public influences. According to the work of Piers J. Hale, Mutualism was among the first positions to reject the

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by way of one of its early members, Brad Spangler. My opinion is that Mutualism is allowed to enter the conversation because there has been a grassroots resurgence, by way of convergence and not contact, of Mutualistic sentiments that—as the exploiters might see it— must be redirected toward culture wars and reformism so as to preclude the free exchange of ideas in, and the civil unity of, the working class. In other words, the Mises Institute may have allowed the Center, or the Center may have allowed Carson, to have written on Mutualism so as to use his genuine labors in efforts of name stealing, so that native sentiments of Mutualism might be captured and redirected toward culture wars and reformism, much in the manner that Libertarianism, Communism, and social democracy have been used, as outlined in this book. Unfortunately, Carson himself has taken to a cultural Marxist opinion as well.

[2215] There are some "capitalist" anarchists, however, who, while using the term in a favorable light, promote the foundations of a society in which capitalism would not actually be able to persist. This is especially true of capitalists who truly promote free banking, a situation in which banks may compete to the fullest. Such a condition would allow for the mutual bank of Mutualism to do its job of out-competing capitalistic forms of banking, by providing sound money free of interest. In so doing, it would distribute capital so widely that the economic concentration of power into the hands of capitalists would diminish, thus reducing capitalism to a relic in the dustbin of history.

[2216] Rothbard

[2217] Wherein artificial markets are used as selection devices

Malthusian doctrine. Instead, the Mutualists—as represented by Herbert Spencer—supported social Darwinism.[2218]

Globalism refers to the ideology of globalization, or global economic conquest. This is like the internationalism of socialists, but between corporations, governments, and non-governmental organizations (NGOs) rather than workers and tenants. Globalists focus on behavioral and developmental economics and on cooperation between governments, NGOs, and corporations for the ends of economic colonialism and, essentially, the establishment of continental and world domination.[2219]

The "punk" subculture, drawing heavily on Radical Counter-Enlightenment aesthetics of Decadence, Symbolism, BDSM, and etc. would develop from a new urban white middle class, and bands such as the Sex Pistols, Crass, the Exploited, Subhumans, and more shouted a mix of informed and ignorant messages of tone-deaf anarchy atop rackety and choppy music. This would be followed by "Oi!" and "hardcore" bands such as Angelic Upstarts, The Oppressed, Minor Threat, Youth of Today, Gorilla Biscuits, as well as punk offshoots like New Wave and post-punk. The punk subculture would divide into further subcultures, ranging from anarcho- and peace punk, to Oi! and hardcore, to grind and emo, and on to post-punk, grunge, and beyond. The various subgenres often bickered between issues of political correctness and incorrectness, drug-use and "straightedge," anarchy and socialism, skinhead and gutterpunk, and etc. Punk, especially, is notable for its expressed support of anarchism, however genuine or ingenuine. Unfortunately, most deliveries of the anarchist message by punks have been tinged with postmodernism, and so might be considered neo-anarchist rather than anarchist-proper, with the exception of some bands or songs. Reaganism and Thatcherism, expressions of neo-liberalism, were common targets of punks of the period, and globalism would increasingly come to be criticized as well, especially among "crust punk" bands carrying on in the anarcho-punk, peace punk, and non-straightedge hardcore traditions. All throughout, and like the prior New Left that encapsulated anything remaining of a Left at all, punk carried with it the remnants of "the Left that Was," as Murray Bookchin might put it if he could get past the lifestylism (something he critiqued) in punk. Punks and punk revivalists would, however, and like the hippies with the Bobos, find themselves increasingly the members of the techno-managerial "class" as they aged. Teen rebellion is converted to opportunism and domination when one gets jaded and sells out.

Generation X, who came of age during the onset of the neo-liberal era, was known as the *Latchkey Generation* because it had been largely self-raised, and so had keys to the doors of their parents' homes, as parents of Gen-X, primarily from the Silent Generation, also called the *Traditionalist Generation*, had become careerists away from the home. The Traditionalists had kept their noses clean and bought into the system, believing in the gospel of working from inside the system. Their parents, largely from the *Lost Generation*, had lived through the horrors of both of the World Wars and a Great Depression,

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[2218] However, it must be understood that there are also toxic presentations of social Darwinism, particularly statist renditions, that have nothing to do with Mutualism. Unfortunately, these are also the quickest to come to mind when one hears the term *social Darwinism*.

[2219] The principal bodies associated with globalization today are the United Nations, the European Union, the World Bank and International Monetary Fund, the World Health Organization and Center for Disease Control, the World Economic Forum, the Bildabergers, Trilateral Commission, technologic corporations, and participating governments of the New World Order and the Great Reset. It has become clear that much in American politics today is about American nationalism vs. globalism, and synarchism stands as one of the first expositions of a modern globalist ideology that could have fueled such a divide, as well as to have provided *controlled opposition*—official alternatives to the program in motion, which are actually aligned to it—, which can be found in the nationalist movements.

and their outlook was nihilistic and defeatist as a result. The Lost Generation had been born at the height of the *fin de siècle*, which, by way of their parents and others, influenced them greatly.

Consider the importance of generational psychological experiences to history. Lloyd deMause was the father of *psychohistory*, which looks at how psychology has influences history. He posited that historical events were largely driven by the psychological conditions of the people in the societies in which the events took place, suggesting that there are different levels of development corresponding to different approaches to childrearing. Societies that practice infanticide (Mesoamericans, Canaanites), for instance, will differ from those that do not,[2220] but which do continue to abandon their children (such as to foster care or bording school),[2221] or to be ambivalent toward them (oscillating between affection and punishment),[2222] and even further still from those who are intrusive (sexually repressive, guilting, disciplinary),[2223] who socialize their children (compulsory schooling),[2224] or who actively help their children to learn (deschooling, free schooling).[2225] According to deMause, these forces are still active in modern societies, as well, and can help to explain mental illnesses as well as social problems such as abuse patterns.

It seems that there is likely some developmental issue that has taken place, perhaps having been passed down generationally, with Generation X, which has exacerbated the problems already latent in our society upon the end of the Baby Boomers and their rise in political influence. Through the Lost Generation and then the Traditionalist Generation, the values of the *fin de siècle*, such as postmodernism, had been passed down to Generation X, who were more than happy to partake in the efforts of synarchy. While Generation X had not dealt with two World Wars or a Great Depression, this self-raised generation was nonetheless raised in the aftermath by a generation that was well-acquainted with them, and whose fear was being played on during the Cold War, leaving Generation X to live with a constant fear of nuclear war that was pervading the culture through propaganda, all while having little adult support or guidance. Those adults who were most available to influence the culture were wealthy and of the *fin de siècle* mindset, and they administered postmodernism to Generation X as much as was possible. In the end, Generation X came out a largely nihilistic and solipsistic bunch, obsessed with fictions that they raised themselves on, living life as if every moment might be their very last. In short, there developed a sort of generational psychopathy, or sociopathy, established upon the mindset of a keenly-veiled dog-eat-dog world with immediate returns. Generation X, for instance, has been considered one of the hardest-working and most helpful of the generations. Perhaps this is so, but for what ends, really? This generation turned increasingly to egotistical ideologies such as Satanism and Objectivism and especially toward distractions such as Atari and Nintendo video game systems and IBM computer games, subcultures such as heavy metal, punk rock, and gangster rap, as well as to pornography,[2226] drug consumption, and, like the later Boomers, a lot of television and movies.

[2220] Such as by producing schizoid and narcissistic children
[2221] Causing masochism by this model
[2222] Causing borderline personality
[2223] Causing depression
[2224] Causing neurosis
[2225] Affirming individuation
[2226] Speaking of pornography, the origins of such in the neoliberal era, during the Golden Age of Porn, were anything but "vanilla" or "straight." Andy Warhol, the first to really spearhead the porn industry, compared his porn, *Blue Movie*, to muscle magazines, saying neither were true pornography (which is false), though they were said to be. *Last Tango in Paris*, starring Marlon Brando, was originally about a gay relationship, but then became about straights, and was based on Wahol's *Blue Movie* porn. It has a simulated anal rape scene in it in which butter is used as a lubricant, which the actress has said left lasting negative impressions on her. *Mona the Virgin Nymph* featured incestuous pedophilia and oral gang rape. *Boys in the Sand* was an outright gay porn. *Behind the Green Door* featured miscegenistic gang rape. *The Idiots* depicts a bohemian group who behave idiotically in some

Of course, sexual, racial, ethnic, cultural, and other sorts of identity would also be played upon. Some of these identities would be expressed as sentiments within particular genres of music. For instance, white people resistant to rock and roll or cultural change were funneled toward classical, folk music, gunslinger ballads, country Western, and so on, often expressing Romantic themes such as rugged individualism. Blacks would be directed toward rhythym and blues, jazz, rock and roll, rap, and hip-hop. Hispanics and, to a lesser extent, Asians would be led to jazz, rap, hip-hop, techno, drum and bass, etc. While many of these genres were sponsored for financial reasons as well, barn, garage, and street musicians playing folk, punk, and hip-hop especially were sponsored largely for reasons of capturing and redirecting or limiting grassroots rebellion. Some of these sentiments could also be found in other independent genres, such as in extreme heavy metal and hardcore, industrial, rock and roll, rap, and country, but to much less of an extent. Subcultures of all kinds, based on all manners of social delusion, continued to grow. Among these were various sexual "communities," such as those surrounding homosexuality, bisexuality, and strange things such as "transexuality," "pansexuality," and even *furries*— people who pretend to be animals— beastiality, and pedophilia, among other things. Violence and control became an expression of sexuality among those who practice "bondage," sadism, masochism, and domination. Inspired by ideologies such as Satanism, subcultures such as Goth, and by folklore from cultural anthropology and modern fiction, "Vampyre" communities started to organize into "houses" and "courts," as the Germanic Goths, or clans, had done. They began to refer to the *non-sanguinians*, those who do not drink blood, as *mundanes*, a term used also in science fiction and other circles also to refer to those who do not partake in their activities.[2227]

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sort of rebellion, engaging in group sex as an aspect of this. *Breaking Point* involves a serial rapist and killer. *Porno Holocaust* mixed sexploitation and gore.

If a capitalist looks at the Golden Age of Porn they will typically come to believe that the kinds of things in the Golden Age of Porn were actually the most in-demand forms of sexual relationship. This, of course, ranges from incest to pedophilia to rape, and so on. But what is missing from this analysis is that there are financing interests behind such industries, and they are financing these forms of sexual interactions in pornography in order to achieve political results by way of cultural degeneration. This depends foremost on an overly-chaste and prudish cultural setting in which people's sexuality has already been repressed and suppressed, allowing for the masses to make a "Hobson's choice" between watching such things and not seeing sexuality in their lives at all or to a very minor degree. In this way, people's repressed sexuality is preyed upon by sexual perversions that have been financed by Big Money.

[2227] Many anthropologists have suggested that the many of the medieval tales of werewolves, vampires, and other shapeshifters are actually stories about serial killers. Indeed, while these strange shapeshifting and profane subcultures were arising from the *fin de siècle* and postmodernism (including neo-liberalism), serial murder was also on the rise, beginning in France with Eusebius Pieydagnelle and most notably in England with Jack the Ripper. Jack the Ripper is considered among many to be the first publicized serial killer, having become a sensation through the various journals and papers of the time. Ripper would be followed by H.H. Holmes in the United States. Dean Corll, John Wayne Gacy the "Killer Clown," and Jeffrey Dahmer were pedophiles and murderers. The Boston Strangler went around murdering women. Issei Sagawa became a famous and celebrated murderer, necrophiliac, and cannibal in Japan after murdering a fellow student in France. He had murdered Renee Hartevelt, had sex with her corpse, and ate a substantial amount of her flesh. The French people had apparently been so offended that Sagawa was being kept alive in prison on their tax dollar that Sagawa was transported to Japan, where he was celebrated as a celebrity. Charles Manson started a cult whose members would commit a number of murders, for which Manson would be convicted. Most of the serial killings appear to have been associated with sexual fetishes involving death, such as necrophilia or voraphilia. *Renfield Syndrome* describes a strong desire to consume or play with blood. It used to be known as *clinical vampirism*, and was associated with an erotic fixation on blood or eating living creatures. This apparently begins during a child's development, when an event occurs that makes them associate blood with excitement, later on, after pubescence, becoming an erotic fantasy. Direne Sakarya has written about a case of vampirism and its relationship to psychological dissociation in "'Vampirism' in a case of dissociative identity disorder and post-traumatic stress disorder." Others have connected vampirism to *porphyria*, a metabolic and nervous disorder sometimes confused

The AIDS, or *Acquired Immunodeficiency Syndrome,* epidemic would rear its head. HIV, or the *Human Immunodeficiency Virus* would be named as the culprit. Dr. Anthony Fauci had been involved, for which he would be much criticized by people such as Dr. Robert Millner, who had pricked himself with blood from an HIV-positive patient on live television to prove that HIV was not the cause of AIDs. Millner attributed AIDs to a number of causes, including malnutrition, drug use, and radiation, including drugs and radiation from medical treatments. Not long after his stunt, he died in a car crash. Kary Mullis, who invented the PCR, or *polymerase chain reaction*, technique, also denied the role that HIV had to play in AIDs, and suggested that his test was being misused. AIDs was particularly problematic for gay men, intravenous drug users, and blacks.

"Satanic Panic" would see Christian parents, in particular, deeply concerned about the perceived rise of Satanism and Satanic influences in pop culture, including in aggressive music, literature, and on screen, as well as events related to animal torture, human sacrifice, and so on. Lloyd deMause was a believer in Satanic Ritual Abuse, and wrote in "Why Cults Terrorize and Kill Children" about the psychohistory of such abuse, including graphic details from children who experienced such abuse. Some of these details include descriptions of children being hung upside down and raped, being forced to eat feces and drink urine or to eat from off of the genitals of their parents, or even assisting in murdering and being forced into cannibalism. DeMause held that this was primarily to satisfy the sexual urges of the perpetrators. He says, in "Why Cults Terrorize and Kill Children," that "[c]ult abuse, like all sadistic acts, individual or group, is a sexual perversion whose purpose is achieving organism by means of a defense against severe fears of disintegration and engulfment."[2228]

New Atheism is a sterile materialism characterized more by its anti-theism than by a dedication to free thinking. Positions such as New Atheism and even Satanism, which has been embraced by some atheists as a *motif*, are often related to free thought through the larger category of *non-believers*, a category that may or may not include free thinkers depending on the belief in question. As it relates to an anthropomorphic deity, the free thinkers were generally safely categorized as such. But the beliefs of the New Atheist, the Satanist, and other new non-believers, and those who have inherited the tradition of the free thinkers, are quite different. The free thinkers derived much meaning and purpose from their understanding of Nature, whereas the New Atheists tend to eschew these concepts, and Satanists to solipsize them.

The neo-liberal age would continue with much welfare reform and new "free trade" agreements, such as those of the NAFTA and the WTO. The welfare state that had been used to defang the labor movement would start to be deconstructed. These matters would receive much pushback from the public, such as the "Battle in Seattle," a set of riots that had taken place against the WTO. Years prior, the LA riots had wreaked havoc on the city of Los Angeles, the Branch Davidians were seiged in Waco, the Oklahoma City Bombings had occurred, the Zapatista Liberation Army had begun to establish territory, the USSR had dissolved, the Cold War is said to have been called off, and the Gulf War had passed. "Free trade" would continue to spread with NATO and the FTAA and other neoliberal trade agreements. "Structural adjustment" policies of the World Bank and IMF would ruin third world nations. Personal computers and the internet had become widespread during the Digital Revolution, which some have called a *third industrial revolution*. CERN, a technocracy center in Switzerland that also hosts the "Large Hadron Collider," was one of the earliest web servers for dynamic pages, and was integral to the creation of the internet. However, this would be met by a ".com bubble burst" and the "Y2K" scare about computers

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for bipolar disorder that is suggested to have affected people such as King George III of England and his descendents, Mary Queen of Scots, Vlad the Impaler, King Nebuchadnezzar, and many others.

[2228] DeMause

being unable to switch past the year 2,000! Greenwashing and "rainbow capitalism" would start to increase, as companies began to market themselves as ecologically-friendly and as holding up New Left values. Companies would increasingly tend toward language of partnership and of being a "team" or "family," and would promote *McHappiness*, pre-manufactured corporate-sponsored methods of happiness, forms of Buddhistic, New Age self-deception. *Enshittification*, or "platform decay," the tendency of online services to become worse over time owing to a sequence of first offering useful services to encourage a user base and, then, reducing those offerings to privilege special business interests, before eliminating those benefits as well, in order to extract profits even from business interests, was first described by Cory Doctorow, and become increasingly the norm.

The catastrophic event referred to as *9/11* would lead to a war in Afghanistan and eventually a second Gulf War, as well as the Patriot Act and an increase of federal surveillance and powers. Various uprisings and widespread protests occurred, such as protests against the wars and against the IMF/World Bank, the Arab Spring, the Occupy movement, and the Rojavan Revolution, to name a few. The Euro would be introduced, and economic turmoil would lead to massive bank bailouts. The "sharing economy" and "gig economy" would begin to take sway. A "Green New Deal" would be pushed, promising to regulate tech giants and increase public welfare.

All of this would pose a great threat to more traditional, private capitalism, substituting corporatism and the therapeutic welfare and nanny state, and displacing many of the old guard, WASP (White, Anglo-Saxon, Protestant) male conservatives along the way, as much of the New Class would now be composed of people of color, Jews, women, sexual deviants and more (though Christian-born white males still play a prominent role). Corporations had become commonplace, and private businesses served a smaller and smaller share of the market. According to Antony Jay, in *Management and Machiavelli*, "The new science of management is in fact only a continuation of the old art of government,"[2229] saying further that "[i]n all important ways states and corporations are the same"[2230] and that a "corporation, in fact, is not something different from a state with some interesting similarities; it *is* a state, with a few unimportant differences."[2231] This transition to the corporate form of business from that of private ownership mirrors in many respects the transition from allodial title to feudalism. Quite similarly, it involved a cultural displacement of Anglo-Saxons by Jews, which is seen prominently in academia, media, and finance, but also in industry more generally. Today, there is much conflict between the old guard, old-monied WASP elites and the new-monied Bobos, and they are in competition with one another for power. It's Christian Nationalism vs. cultural Marxism. Nonetheless, they recognize a common need to keep their class interests up.[2232]

Concerns regarding authoritarian technocracy have been growing as the influence of techno-capitalists and corporations has been expanding.

The Club of Rome's concern about 2020 was no secret, it was out in the open. What was not so out in the open was the plans that were intended to deal with it. That is, until Aaaron Russo spilled the beans.[2233] He had been in a conversation with a member of the longstanding-elite Rockefeller family. In it, Russo had been told about the plans for the implementation of the Real ID, for microchipping, and for the potential of a viral threat. Russo had decided that he could not let this go without notice to the

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[2229] Jay, 3
[2230] Jay, 11
[2231] Jay, 17
[2232] Such as when popular lesbian Bobo actress "Ellen" made clear that her politics did not separate her from her class interests with former president George W. Bush
[2233] In 2006

public. So he made a documentary about it, called *America: Freedom to Fascism*. Compared to the events of the recent past, Russo's documentary may not be correct down to the level of the detail. But regardless, it is clear for any honest person to see that Russo was giving us an earnest warning. And you know what? He paid for it with his life (suspicious cancer). Professional conspiracy theorist Alex Jones, probably a shill placed to make conspiracy theorists look outlandish and over-the-top, had started warning about Agenda 21 and other efforts of the government, suggesting there would be depopulation efforts, chemtrails, vaccination programs, and that a new government would be installed through the enactment of emergency powers, called the *Council of Governors*. George Bush signed the National Defense Authorization Act, which required the establishment of a Council of Governors. The Council was formally established by Barack Obama. The Council of Governors was established to advise the Secretary of Defense on matters of national security. Bill Ryan,[2234] of the Project Avalon, put out a video called *The Anglo-Saxon Mission, explained by Bill Ryan*, wherein he discloses information from a participant in high-level Freemason meetings. Bill said that he had spoken to an insider of the meetings, who said that there was much discussion involving a plan for China to "catch a cold." This was part of a larger White Supremacist mission, connected to the Order of the Dragon; the virus was apparently designed to infect Asians but not people of European ancestry.

Meanwhile, in response to postmodern indoctrination by the American managerial classes, Americans from all across the political spectrum were starting to push back against postmodernism, from anarcho-syndicalists, to paleo-conservatives (the Old Right), to Old Left Marxists, to alt-Right populists. The American populace is divided, and because that populace is divided so too is its working class. Black and brown workers, yellow workers, and white workers are caught up in various divisive schemes. But instead of just racism dividing the workers, it is also anti-racist and anti-sexist efforts, which have assumed the worst of all white men, a good portion of the working class. White men, effectively told to shut up by the Newest Left sponsored by neo-liberalism, have lost interest in Leftism, but they haven't stopped being exploited by capitalism, and they are well-aware of that. But many of them have turned to culturally Right-wing socialism as an alternative to New Leftist intersectionality, representing a "standpoint epistemology" that favors the achievements of their own ancestors. "Anti-Semitism" is on the rise. Postmodernism has effectively divided the working class, and has handed much of the white male population—you can blame "white fragility" if you want to, but it doesn't help— to a growing movement of "alt-Right" neo-nationalists, fed up with political correctness and Left identarianism, having now aligned themselves to the Right identarianism of white nationalism and white supremacy. Postmodernism, among whites, has led to white nationalism and white supremacy as they are found among fascists.

Right-wing fascist ideas are growing, largely in reaction to identity politics favoring other demographics, by which these whites are feeling racially (and sexually) challenged.[2235] Right-wing postmodernism or identarianism would include conceptions of white, often masculine identity, such as would be commonly found among groups such as the German National Socialist Workers' (NAZI) Party, Christian Identity, Aryan Nations, the Ku Klux Klan, and so on. This trend in nationalism, racism, nativism, and white supremacy may originally have taken off during the modern era during and then after Reconstruction following the Civil War and had a revival after the World Wars and Civil Rights. But it would be in response to the takeover of postmodernism by the New Left that the *alt-Right* or *alternative Right*, a populist force modeling itself on the French New Right as a reinvention of Right-

[2234] In 2011

[2235] Among these whites, the mistaken view that "racial purity" is a solution to their problems has become fashionable, to much benefit of the ruling class. This is a benefit to the ruling class, because the ruling class has learned the problems of inbreeding quite well.

wing alignments, would develop as a later expression of this tendency. As with most Right-wing movements, the alt-Right was a *reactionary* movement, meaning it was responding to something else happening. Many in the alt-Right consider themselves to be conservatives, but some even consider themselves to be part of the Old Left or on the fringes of the New Left, though the leading extremities are probably Traditionalist, nationalist in various flavors, or even outright fascist. It is not uncommon to see racist and even violent expressions and endorsement of such views as have been found or attributed to the Nazis, Klansmen, and so on. Right-wing nationalist groups such as America First, modeling itself on, or name-stealing, a prior isolationist organization of a similar name, would start to show up again, putting forward the policy of Woodrow Wilson and Warren G. Harding except now under the leadership of Donald J. Trump, who had been elected President of the United States. It is unfortunate, but also true, that neo-reactionary postmodernism gave rise to Trump, a reaction to New Left postmodern hegemony. Trump appealed to paleo-conservative business interests and alt-Right populism in his push against New Left political correctness, capturing the interest of much of the now marginalized white working class, enabling white supremacy while it hadn't gotten such a strong spotlight in decades. Gary Lachman, in *Dark Star Rising: Magick and Power in the Age of Trump*, has argued that Donald Trump is an outright synarchist who utilizes *chaos magick*, a new form of black magic, to get his way.[2236] The rise of the alt-Right can be attributed largely to the need to capture the rising popular reaction against the New Left's cultural Marxism. The alt-Right, it seems, would much prefer to substitute cultural fascism.

Like paleoconservatives and the alt-Right, Mutualists have much reason to be concerned with cultural Marxism. But Mutualists, nonetheless, do not share the same values or mission for society as either the alt-Right or cultural Marxism. This puts them in the peculiar position of sharing a common enemy with an enemy and the need to lead from the minority position. This peculiar relationship exists from similar cultural circumstances, as well. Fascists opposed Judaism because of its financial power, and Marxism for its degeneracy. Similarly, Proudhon opposed Judaism for its usurious practices and communism for its mediocrity. But the fascists and Proudhon wanted vastly different things. Likewise, paleoconservatives and the alt-Right are critical of Jewish financial power and of cultural Marxist degeneracy. But why should Mutualists listen to WASP paleoconservatives and white nationalist alt-Righters? Well, because the best people to listen to about who is in power is who was replaced by them! Why? Because they have a lot of bones to pick, and they're spilling the beans about who is now in the seat of power. If you were displaced by someone, you might be inclined to complain out loud too. And that's exactly what is going on. Much of what the paleoconservatives and alt-Right have to say has value to the open-minded Mutualist, and overlaps with experience. Similarly, one should consider the shots of the postmodernists against the old guard of WASPs. Antinomies must be balanced, or thesis and antithesis sublated. Neither the alt-Right and paleoconservatives, nor the New Left and cultural Marxists should be supported, but their interests identified and balanced.

In terms of generational changes and generational conflicts, *Baby Boomers*, those born during the Baby Boom after the World Wars, had been fairly non-resistant to the shifting of their children's social security to themselves and the government by the *Silent Generation*, those born during the time of the *fin de siècle*. This left a bleak future for their *Millenial* offspring, those born around the turn of the millenium. The Millenials were the first to come to age after having been immersed in advanced computing and internet technology. They have lived through Satanic Panic and the onset of neo-liberalism. Meanwhile, *Generation X*, born to the Silent Generation, and which had become leaders of the up and coming tech industry, or "Big Tech," encouraged division between Boomers and Millenials

[2236] Other Presidents or Vice Presidents claimed as synarchists have included Franklin D. Roosevelt, the Bushes, Dick Cheney, the Clintons, Obama, Joe Biden, and Kamala Harris, among many others.

by pointing this fact out to Millenials and by encouraging Boomers to blame the Millenials for their difficulties and to administer "tough love" to their children as a solution. Boomers then blamed Millenials for their "laziness" and for their utilization of technology developed largely by Generation X. Millenials blamed Boomers for having sold their future to the Silent Generation and continuing to do so in the form of *reverse mortgages*, wherein banks buy homes from the elderly, whose children go without an inheritance as a result.

An "ontological turn" had taken place in anthropology as an extension of cultural Marxism. This would be characterized by titles such as *Cannibal Metaphysics*, by Eduardo Viveiros de Castro, and largely focused on understanding the worldviews of primitive peoples through a lens free from Western conceptions of naturalism. Authors such as de Castro as well as Marilyn Strathern have basically been promoting a wider acceptance of such things as indigenous cannibalism and transvestism, among other things.

Elite sexual misconduct on a systematic scale was beginning to become exposed to the mainstream after *PizzaGate*, the exposure of a child sex-trafficking and possible *pedovore*—child-eating— network. Among other things, Comet Ping Pong, a pizza restaurant, was said to host events of, and maintain as clientele, politicians such as Hillary Clinton and John Podesta, whose e-mails to one another had been exposed, including cryptic language considered to relate to pedophilia. Apparently, pedophiles have their own code words for things, among them *pizza*, leading to the conspiracy theory. Tony Podesta was shown to own "artwork" depicting pedophilic and torturous acts on children. Some have pointed out that, in one of the photographs depicting a towheaded, perhaps albino, boy strapped violently to a tile wall, the child appears to be a reporter for the media outlet CNN, Anderson Cooper. This claim is founded on an indoor swimming pool in a Vanderbilt mansion, that Cooper was apparently raised in. Cooper, before becoming a reporter for CNN, had been involved in the Central Intelligence Agency (CIA), and is himself a Vanderbilt. Secretary of Defense Robert Gates has been a major ally to Hillary Clinton, suggesting a connection to the Council of Governors. The United States Government would be caught using hush funds to pay off victims of some of this misconduct. Futher, Jewish figures such as Harvey Weinstein would be convicted for demanding sexual favors from his Hollywood actresses in order to receive contracts, Jeffrey Epstein, also a Jew, would be arrested for child sex-trafficking and mysteriously be declared dead by way of suicide while his mistress, Ghislaine Maxwell, would be caught and convicted. Famous figures would be listed as visitors within the flight logbook to Epstein's Pedophile Island, which had an ancient Oriental-style temple built on it. Among these figures were Democrat Bill Clinton and Republican Donald Trump, as well as Prince Andrew of England, representing both sides of the two-party system along with English royalty. Bill Gates, long having familial connections to the Rockefellers, was also a friend of Epstein's. Jewish "anarcho-syndicalist" Noam Chomsky was also connected to Epstein. The rapper "P-Diddy" would later be caught having done similarly sinister things to Epstein. Orthodox Jews in New York were found in tunnels that had dirty mattresses for trafficking children.

Months before the onset of what was to come,[2237] the John Hopkins Center for Health Security, partnered with the World Economic Forum and the Bill and Melinda Gates Foundation, hosted an exercise called *Event 201*. In this event, which included government, military, technical, and other important intelligentsia, a simulation of a worldwide pandemic was undergone, involving the outbreak of a coronavirus from a pig in South America.

[2237] In October of 2019

The first outbreak[2238] of the Coronavirus Pandemic was announced to have taken place in China, wherefrom it is said to have spread worldwide, blamed on bats that were being sold at an illegal market. The Coronavirus Pandemic would cause economic distress and government overreach. President Joe Biden used the Covid Pandemic to enact emergency powers and to put mandates into place that were enforced by governors. There was much coordination, perhaps as arranged by the Council of Governors. Once again, Dr. Anthony Fauci would be involved. Fauci had written an essay about the Spanish Flu which suggested that most of the deaths during the pandemic were not from the flu itself, but from pneumonia attributed to the wearing of masks. Pandemic measures included the closing down of all third places, deemed "nonessential businesses," including churches, coffee shops, bars, dine-in restaurants, hairdressers, and etc. The public had been instructed to wear masks, to *social distance*— not to get closer than six feet, at minimum, to others—, not to assemble or go to church.[2239] Most forcefully, the public was instructed to get vaccinated with experimental mRNA "vaccines." Leftists loosely affiliated with Black Lives Matter and Antifa would burn police stations across the United States and take down statues that they affiliated with white supremacy. Pallets of bricks were left in inconspicuous places to encourage rioters to use them on buildings. Those on the Right would have a march on the capitol building, considered by the Left to have been a *coup* attempt. Media had become increasingly deceitful, *false flags*—staged or planned events caused to legitimize some kind of action by government— had become standardized, the internet was being censored, people had begun to receive punishments for their beliefs. The Left refused to acknowledge the authoritarianism taking place, and actively participated in coercing people to get vaccinated. Postmodernism had successfully pushed society back toward the ways of pre-modernism, of persecution, thought control, particularism, and domination. American citizens, such as in Afghanistan, were left behind in foreign nations as the United States closed down some of its foreign bases. The United States nuclear weapons had mysteriously also been disarmed.

When the pandemic hit, global elites called for a "zero marginal cost" economy brought about by a "Great Reset" in which a *fourth industrial revolution* was called for to "build back better."[2240] This idea had actually been around for awhile, but the elites made it a public announcement during the pandemic. The fourth industrial revolution is devised to connect basically everything and everyone to the internet, an *internet of things*, as they call it, and to what they call *artificial intelligence*. To connect everything, they decided to roll out a new system called *5G*. "You will own nothing," said the spokesman for the World Economic Forum, Klaus Schwab, "and you will be happy."[2241] Along with Schwab and the World Economic Forum, the World Health Organization, Center for Disease Control, and Bill Gates would be a leading force in the effort to control the world. The plan of the World Economic Forum involved the establishment of a fraternity of Young Global Leaders who had "penetrated" the cabinets and congresses of leading industrialized nations. Yuval Noah Harari, lead advisor to Klaus Schwab, such as compiled in "Surveillance Under the Skin," has said that society will have "surveillance under the skin," that "humans are now 'hackable animals.'"[2242] He has suggested that powerful people will be able to monitor everything on everyone, including their emotional states.

[2238] In December 2019

[2239] These measures, used alongside censorship on the internet, were used to keep people apart so that they would not discover from one another what was really happening

[2240] The elite economists are not settled on whether this will be a *third* or a *fourth* industrial revolution, as Jeremy Rifkin and Klaus Scwab separately use the different terms, but are both associated with the push for the "internet of things," a new industrial revolution, the Green New Deal, and globalist intentions

[2241] This was widely reported on as it was a commercial for the World Economic Forum

[2242] Harrari[1]

The Shanghai Cooperation Organization (SCO) is a mutual bank between Russia, China, India, etc., and "the largest regional organisation in the world in terms of geographical coverage and population, covering three-fifths of the Eurasian continent and nearly half of the human population," according to Silk Road Briefing in "Shanghai Cooperation Organisation to Introduce 'Mutual Settlement in National Currencies' and Ditch U.S. Dollar." The SCO just toppled the dollar as the global currency. Having put together a "system of mutual settlement of national currencies," the SCO "made the decision to conduct bilateral trade and investment and issue bonds in local and national currencies instead of US dollars." Because "the trade and investment between the member states of the SCO begin in national currencies instead of dollars and pounds, it will increase trade, strengthen the national currencies of the member countries and promote mutual trade and investment," [2243] just as mutual banking is intended to do for its participants. According to the United Nations, in "The Role of the Shanghai Cooperation Organizaton in Counteracting Threats to Peace and Security," the SCO

> was established as a multilateral association to ensure security and maintain stability across the vast Eurasian region, join forces to counteract emerging challenges and threats, and enhance trade, as well as cultural and humanitarian cooperation.
>
> By reinforcing mutually beneficial cooperation, preventing confrontation and conflict, and maintaining equal and indivisible security, SCO aims to build a just polycentric world order, in full conformity with the norms of international law and principles of mutual respect, which meets the interests of each and every State, taking into account their mutual needs and aspirations. As a multinational and multicultural organization, SCO strives to stave off the clash of civilizations across its respective regions.[2244]

Despite its having toppled the US dollar, the SCO did "not intend to form any alliances or direct its actions against any sovereign entity." Instead, it stands for international anarchistic ideas such as "cooperation" and "equality and sovereignty of States, inadmissibility of intervention in their domestic affairs, respect for territorial integrity, inviolability of borders, non-aggression, peaceful settlement of disputes, non-use of force or threat of force," and is for "respecting the right to determine one's own destiny and path forward for political, socioeconomic and cultural development." The UN says further that the "entire structure of the organization" exists to create "multilateral partnerships" and "an opportunity for member States to concentrate their efforts on common goals in accordance with the principles of voluntary cooperation and equitable distribution of responsibilities.[2245] Indeed, what can clearly be seen here is the maintenance of an international anarchy, a balance of powers, using mutualism as the mechanism. This is not an anarchy of individuals, though, but that between nation-states, as is described in the field of polticial realism.

Julia Horowitz of *CNN Business* reported, in "Premarket Stocks: WTI crashes below $0 a barrel—a record low," just following the announcement of the plandemic, that oil "crashes below $0 a barrel." People were paying to have oil taken from them so that they would not have to deal with the costs of storage! She said,

> The spectacular collapse in oil markets is showing no signs of easing, as the coronavirus crisis saps demand and producers run out of places to store all their excess barrels of crude.

[2243] Silk Road Briefing
[2244] United Nations
[2245] United Nations

> What's happening: US oil prices plunged, falling below $0 Monday to $-37.63 a barrel. That's the lowest level since [...] 1983.[2246]

As the US dollar has long been pegged to oil, this was the signal of a crashing dollar and, by extension, a crashing United States Empire. The Shanghai Cooperation Organization may represent pushback against the Great Game, led by China but involving Central Asian countries and India, but also Russia, who, perhaps, came to understand the British-led Great Game to be a showing of cards that could be turned against them. These countries are getting off of the dollar, and are using mutual banking, or "a system of mutual settlement of national currencies,"[2247] to do the job. Just as in a mutual bank, wherein people can bring their warehouse receipts, promissory notes, or etc. and exchange them for currency, the member-states of the SCO can exchange their national currencies for bonds that are respected by the other member-states.

The SCO had officially dethroned the dollar, using mutual banking, an idea that had been come up with by a French peasant, Pierre-Joseph Proudhon, as a plan for the economic emancipation of the working class. The white working class of Europe and the United States did not consider his words closely enough to put this plan into action, despite their having all of the resources needed to do so—anyone can start a mutual bank, using a paper and pen with some friends, and go from there—, but Chinese Dengists, practicing Socialism with "Chinese Characteristics," did listen, and with their knowledge they dethroned the power of the American government, just as Proudhon had promised was possible. They did not do this as individuals forming a mutual bank of issue, however, but as a mutualism of states. Mutualism has not taken hold for the common working people of China, Russia, and etc., but only between the nation-states, the institutions of their ruling classes.

Meanwhile, the "plandemic" was just beginning. Those who were not vaccinated were, in most places, expected to be tested for the virus, by use of intrusive swabbing near a newly-found organ, the *tubarial salivary gland*, a saliva gland behind the nasal cavity and throat, near the sphenoid sinus of the "butterfly bone," the *sphenoid bone*, at the center of the skull.[2248] Vaccination and non-vaccination had turned into a public issue, ushering in persecutory sentiment toward those who questioned government and corporate vaccination strategies. "Vaccines" were being pushed hard from every influence imaginable, from celebrities to workplaces to churches and even within families. Many people stood their ground. In countries such as Australia, however, people were being forcefully vaccinated, and massive centers were established for the sake of forcefullty quarantining citizens. All over the world, faulty PCR tests that were known even from the start, by the creator, to give false positives were being used to test for coronavirus, thereby forcing those deemd to have it into quarantine.[2249] Those who did not have vaccine passports were restricted from many businesses as well as from travel. Populations at large were forced into quarantine, very similar to house arrest, not being allowed to leave their premises except in order for necessary errands or, sometimes, short walks in nearby parks.

Blood clots, myochondritis, and other ailments were becoming unofficially established as part of an official "new normal." By way of intentionally reckless government spending, the population was given "stimulus checks," especially multinational corporations that were given in massive disproportion, giving them an even greater share of the economy. This resulted in massive inflation, driving prices, including that of oil, which had become nearly prohibitively expensive for many common purposes.

[2246] Horowitz[1]
[2247] Silk Road Briefing
[2248] As may have important symbology to programs such as the Monarch Project!
[2249] This is a form of *cleromancy*, the use of probability to defer to an apparent will of God

Shortages of all kinds of products were occurring, first being blamed on overconsumption and hoarding by *preppers*, people who had been smart enough to be on the lookout for this sort of thing.

As it turns out, the plan for the fourth industrial revolution had included the delivery of some sort of graphene nanoparticles, "magneto proteins," and other materials into the population by way of new mRNA "vaccines." The purpose of these included the introduction of a neural "lace" that would form between the brain and the skull, allowing for connection to "artificial intelligence" and the "internet of things." People had been given these "vaccines" without the knowledge of plans to be connected to *5G*. If the plan is not to turn humans into *cyborgs*, living organisms interfaced with technology, it may be to turn them into xenobots. The technology for xenobots has recently been discovered, *xenobots* being biological organisms that have been hacked. They are no longer alive, but are nonetheless controllable in the manner of a robot. They are, essentially, organisms that have been turned into robots, not entirely unlike a manipulable Frankenstein monster.

Russia would begin a war in Ukraine. Paul Stronski and Nicole Ng have pointed out that China has not challenged any Russian claims on Central Asia, and have suggested, in "Cooperation and Competition: Russia and China in Central Asia, the Russian Far East, and the Arctic," that China, Russia, and the West may have mutual interests in a balance of power established there. Alexander Dugin, the leading Russian philosopher of international politics and an advisor to Vladimir Putin, however, is pushing for a "multipolar world," wherein the unilateral control of the United States and the West more generally has been removed from the world system.

Plasma theorists and Electric Universe cosmologists, such as Ben Davidson, are warning of an oncoming polar shift in the Earth, said to be caused by changes in 12,000-year heliological cycles[2250] occurring within a "plasma blanket" that connects the Earth to the rest of the galaxy and perhaps the Universe at-large. Increased sunspot activity is commonly being reported along with resulting solar flares and "magnetic reconnections," and it is expected that something like a "mini-nova" is going to take place in a catastrophic event that is also expected to rain down much radiation onto the Earth. It is claimed that the process has already begun. Weather changes have already taken place, including an increase in polar vortices. Antarctica has surely had some interesting phenomena take place in recent years. John Cartwright, for instance, says, in "We May Have Spotted a Parallel Universe Going Backwards in Time," that "strange particles observed by an experiment in Antarctica could be evidence of an alternative reality where everything is upside down." This is explained, suggests Cartwright, by a "topsy-turvy universe created in the same Big Bang as our own and existing in parallel with it. In this mirror world," he explains, "positive is negative, left is right and time runs backwards."[2251] This initial finding has been met with much controversy and is currently rejected by most scientists, as is to be expected. Common people have started to notice an increase in aerosols sprayed from out of aircraft, as well, colloquially referred to as *chemtrails*, and these have started to behave in the manner of plasmatic, magnetic, and common interference patterns. The World Meteorological Society, reports Jason Daley in "Cloud Atlas Adds First New 'Species' in Almost 70 Years," has also actively begun classifying new kinds of clouds.[2252] Claims, true or false, from a video featuring impoverished Africans creating sparks with rocks, have been advanced, "fact checked," and suppressed that these stones in the equatorial country of Congo have been discovered that are newly charged with an electrical current, these going by *Congo stones*.

[2250] The Younger Dryas occurred around this far back
[2251] Cartwright
[2252] See Daley

Trump, in his second term as President, was accused in Department of Justice files of having gang raped a teenage girl, forced her to carry to birth, and then cut the newborn child's head off and disposed of the body in Lake Michigan.

Elites seem to be name-stealing Mutualism and polarizing its leading cultural elements as inherently racist and sexist.[2253] They are also *Ju-jitsu*ing the conspiracy theories, by making conspiracy theory a prevalent topic, particularly through the use of false narratives that kill the trust in conspiracy theories. Governments are taking nonsensical actions as well, to increase hype in conspiracy theories at the same time, presumably to cause exhaustion. In order to divide the workforce, people such as Jeff Bezos, utilizing postmodern ideology, are making sure to maintain a diverse staff, presumably including diversity of race, sex, and gender self-identity, while emphasizing their differences. The working class is, in response, going to have to organize across these largely-fabricated divisions and forced combinations. While perpetuating false conspiracy theories, the government has also taken to denouncing belief in conspiracy theories, such that *conspiracy theorist* is today taken to mean "a wacko."

The Seat of Power

Still the remnants of the Roman Empire linger on in the Vatican of the Catholic Church and in the Latin world, while that of the Greek continues to haunt us just as well from the Orthodox Church. The old powers— waiting to be revived— of the Greek and Roman empires, remaining in the forms of the Catholic Church and the Orthodox Church should not go understated. These already-dethroned power centers continue to play into world politics today, as is widely known. The role of Catholicism in organized crime should also not go unconsidered, as various mafia groups may be considered to be Catholic and fascist forms of dual power economics, along with literal fascist organizations.

It is not an uncommon claim to be made by conspiracy theorists that Rome still rules the West from the Vatican, many Protestants holding that the Pope is a type of anti-Christ.[2254] Indeed, the Byzantines of the East held out for quite some time, and the Holy Roman Empire had been a continuation or revival of Roman power during the Middle Ages. And even without direct political control outside of Church territory, the Church had nonetheless maintained Roman influence over the Germanic royals and nobility in a near-suzerainty-like relationship until the revival of primitive Christianity and the rise of Protestantism. Culturally, Rome's impact is still obvious in the form of the Romantic languages and Latin, as is still used as a liturgical language similar to Greek, Aramaic, and Hebrew. Politically, there are conflicting opinions as to the actual influence of the Vatican on world affairs today. Some hold that France, among other countries, is still a rendition of Rome. Romania clearly bears the name of the Romans.

What is a little lesser known is the role that the Phoenicians, another people whose society was built on slavery, still play in world politics. Remember, the relationship of the Phoenicians to the Jews and Saxons (Samaritans) may go all the way back to their time together at the Khyber Pass, the Phoenicians being responsible for the *Anglo-* in *Anglo-Saxon*. Indeed, the Phoenicians appear to be with us still, in

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[2253] Or else are trying otherwise to co-opt it as an element of cultural Marxism or neo-anarchism, as is done is the absolutely terrible work by Charles Orser, Jr., *Mutualist Archaeology*, which is perhaps the most atrocious work on Mutualism ever claimed to have been written by a self-claimed proponent of Mutualism, which cites but does not learn from Piers J. Hale, and instead tries to promote Mutualism as a philosophy of sensibilism that runs counter to the conscientious, evolutionary sociology of Herbert Spencer. Orser should be shamed harshly for his moral and intellectual failings.

[2254] The Pope has the title, for instance, of *Vicar of Christ*, meaning "substitute for Christ"

the influence of the *Venetians*, the Gallo-Romantic people of the Republic of Venice in Northern Italy, by way of their diaspora in Europe, the Levant, and South America.[2255] The Taliaferro family of Virginia politics in the United States, also connected with Masonry, is Venetian. The Phoenicians, as Venetians, are still with us today, perhaps more culturally than nationally and may still maintain an influence in secret.[2256]

Though a relative to the Anglo-Saxons, and like them derivative from the Hebrews, I've not come across many claims that the Celtic or Gallic people are in any way in control of the world, though I would be interested to read such a claim. Jesus's parents, after all, had been occupants in Galilee, a Celtic toponym, and the Druze, perhaps a remnant of the Druids, can be found in Israel and are very similar to conceptions of Freemasonry such as the Eastern Star.

Of course, other ancient peoples may also be involved, including people such as the Sumerians, Egyptians, and Babylonians. All of these have been pointed to as various sources of power, as have more recent dynasties such as those of the Saudis of Arabia. With all of the varying opinions, it is difficult to point a finger in any one direction.

It is, perhaps, the royal and noble families from the Phoenicians, Jutes, and Saxons who have the most influence on Western affairs,[2257] though not without pushback from the Latin or Gallo-Romantic and Orthodox world, displaced by or subsumed into them, or without haggling with the various other world super-influencers. Among the Germanic peoples, it is popularly said to be the white, Anglo-Saxon, Protestants (WASP)—the English and English-derived Americans— who are presently the dominant ethnic power in the world system.

The Conflict between the various Canaanite-derived people— the Anglo-Saxons (including the Jutes)— and the Romans had been, or continues to be, longstanding. Indeed, when looking at their relationship, the conflict between the Canaanites and the Graeco-Romans may extend back as far as Troy if not before. Tov Rose, for instance, says that "[i]t has been adduced from substantial evidence that some 89 years after the fall of Troy (a Phoenician colony)" to the Greeks, "Brutus, a descendant of the Trojan royalty, sailed up the River Thames in Britain and founded Tri-Novantum ('New Troy'). This ultimately became London."[2258, 2259] The City of London had also existed under Anglo-Saxon times, suggesting a further connection to the Anglo-Saxon rulers. However, it was under the control of William the Conqueror that the City of London is often said to have been chartered, bringing in a Norman or French element (though it may have been in operation as the City of London Corporation before that).[2260] Here

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[2255] Especially in Brazil and Argentina

[2256] One people that has not been mentioned enough throughout this work is the Genoese, the traditional rivals of the Venetians from Genoa, and just as well a slaving and usurious people, by dictate of their rulers. Derived from Liguria, on the opposite side of Northern Italy to the Venetians, they interacted not only with the Etruscans and Venetians, but also with Gallic peoples, Basques, Ambrones, and etc. Their flag, like that of the Swiss, had a Templar cross on it. They would be subsumed into the Gallo-Romantic languages.

[2257] There is also the possibility that these are joined by other, perhaps more ancient peoples, such as the Etruscans, speaking Tyrsenian languages

[2258] Rose[1]

[2259] Again, as with Buckminster Fuller and Carroll Quigley and their apparent disagreement about who the Viking ships belonged to, we see that Rose associates Troy with the Phoenicians, while Fuller and Quigley associate it with the Etruscans. I think that what might be happening here is that there are at least two sources for the Venetian-Viking ruling class, one Etruscan and the other Phoenician. That they had previously been enemies, according to Fuller, does pose a problem. However, the Phoenicians were well-exposed to Hermeticism, from which the concept of the "unity of opposites" is derived, leaving the possibility that the Phoenicians had convinced the Etruscans into an alliance based on this politically-motivating principle.

[2260] The City of London Corporation contains in its coat of arms two dragons, reminiscent of the Order of the Dragon, and a number of Templar crosses

we see a convergence of Venetian, Anglo-Saxon, and Norman[2261] influences in the heart of the City of London.

According to those in the LaRouche movement, the Venetians play a leading role in world affairs. And, in fact, they are correct that the Venetians had made a major impact on the English system of government. Gerald Rose, for instance, says that the "Venetian Aristotelians organized Henry's break with Rome. It was this break which opened England wide for Venetian operations."[2262] He tells us that "English parliamentary system of government was modeled explicitly on the Venetian system of a Great Assembly and Senate that controls the doge." Through this Venetian influence, Rose says, England "officially" "became an oligarchy."[2263]

Kent, especially, at the heart of the City of London, appears to be a core of financial control. The importance of other important financial centers, however, such as in the United States (such as Washington, D.C., New York City, San Francisco, etc.), the Netherlands (such as in Amsterdam), Switzerland (Davos), Brussels (France), Italy (as with the Vatican and Venice), Israel, and etc. should not be overlooked. There exists a whole network of elite cities, much as had existed with the Hanseatic League.

The English, on their island home in the Atlantic, are generally considered to have developed into a particular mix of Nordid, Mediterranoid, and Cro-Magnoid, called the *Atlantid*, generally associated with light eyes and skin like a Nordid, but with darker hair. It bears a strong appearance to some of the "proto-Nordid" peoples of the Levant, also, such as the Samaritans and Druze, as well as to Nordid subtypes such as the *North Pontid*, a proto-Slavic or Scythian type, and to "Indo-Nordids" of the Hindu Kush and Himalayas (such as Brokpa and other Dardic peoples). In the case that it is Anglo-American dominance at play in world politics, the corresponding dominant subrace would be the Atlantid. The Atlantid race is understood, then, to dominate especially through their power centers in England, especially Kent in London, and the United States, in coastal cities such as New York, San Fancisco, and in the District of Columbia.

The Jutes, who would become also the Normans, while not fitting as clearly into the WASP acronym, are also understood to be a part of this power complex, although it is difficult to find much of a history or analysis of Jutish history as such. *Ghent*, similar in name to *Kent*, was a major Jutish outpost in Flanders. It had become a large city-state and a major city for cloth, especially wool.[2264] As Normans,

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[2261] The division between the Anglo-Saxons and the Normans is not really a sharp one, as the Normans are derivative of the Anglo-Saxons, and in particular the Jutes or Danes. Also, the Venetians were the Phoenicians, whom we have already established as a source for the Angles of the Anglo-Saxons.

[2262] Rose[2]

[2263] Rose[2]

[2264] Jacob van Artevelde, "the Brewer of Ghent," had been born into a wealthy family in Ghent, becoming wealthy himself in the weaving trade around the time of the Hundred Years' War. The first Revolt of Ghent involved battles for the establishment of an autonomous city-state. Jacob van Artevelde's son, Philip, led the revolt. In the second revolt, the people of Ghent revolted in order to gain the right to elect the deans of their guilds, a right that had been taken away from them. The rebels included among them millers, cordwainers, old shoemakers, smiths, shipmakers, and other artisan workers. After the revolt, the guilds were merged into corporations. The commoners were unable to establish an independent republic. The revolts represented the growing influence and power of the commoners. Quite similarly, the Battle of the Golden Spurs stood as an example of the ability of armored knights on horseback to be defeated by infantry and pikemen. Militia armies had become much more important as a result. The Swiss Confederation, preceding the Helvetic Republic, would become especially famous for its pikemen, which were offered as mercenaries. During the Swiss Peasant War, which was part of the General Crisis, peasants revolted against taxes by this Confederation after their currency had been devalued.

Jutes have an interest in both Anglo-American and in French matters, the French often aligning themselves with the interests of the Latins.

More than being a single center of power, the London Corporation and similar projects such as the District of Columbia might be considered to be centers of Atlantid balance, the coming together in cooperation of the multiple power-centers of the West, engaged together in something not entirely different from the Hanseatic League, which had, during the time of the Vikings, established trade centers all across maritime Northwestern Europe and beyond.

All of this discussion of the London Corporation and the District of Columbia may ultimately be slanted, however. It may not be Atlantids who run the world at all. Perhaps it is Switzerland, especially, that should not go without consideration to its role in world affairs and as a challenge posed to Anglo-American, Atlantid dominance, especially considering its being home to the Great Reset, which has crept into areas of American sovereignty, and to the Bank of International Settlements.

Sean Hross, for instance, points out the major roles that the Swiss have had to play, suggesting that the Swiss are the stronghold of the remnants of the Knights Templar. Indeed, and as Sean points out, the Swiss appear to have appeared in history around the time of the expulsion of the Knights Templar, and did so accompanied by well-trained peasant pikemen, similar in some respects to the Flemish, Scottish, and Dutch, likely related in their struggles.

The importance of Switzerland might have some to do with its geographic and situational advantages. Not only is Switzerland situated in the Alps, the highest mountain range in Western Europe, though, the Swiss Confederacy carried on the Scythian tradition of mutual tension between independent groups united in loose affiliation with one another as a horde. Scythians had been a loose grouping of otherwise unrelated people, united only in their common steppe culture, a dynamic that produced relatively egalitarian and libertarian social relationships, though also oligarchical ones. The Swiss, and their being a confederation of unrelated peoples often in tension with one another, seem to be a similar situation.[2265] The *Wikipedia* article on the "Swiss People," citing Kohn, says that

> Because the various populations of Switzerland share language, ethnicity, and religion not with each other but with the major European powers between whom Switzerland during the modern history of Europe found itself positioned, a policy of domestic plurality in conjunction with international neutrality became a matter of self-preservation. Consequently, the Swiss elites during the period of the formation of nation states throughout Europe did not attempt to impose a national language or a nationalism based on ethnicity, instead pushing for the creation of a civic nation grounded in democratic ideology, common political institutions, and shared political ritual. Political allegiance and patriotism was directed towards the cantons, not the federal level, where a spirit of rivalry and competition rather than unity prevailed.[2266]

The Swiss are also situated in a central location, in between the Celtic, Germanic, Italic, and Slavic strongholds of Europe, themselves having arisen from a Gallo-Romantic and Germanic hybridization, which still shows itself in the multiple official languages of Switzerland. Switzerland, similar in some respects to France (another immensely important world power in Europe), represents the synthesis of Gallo-Romantic—that is, Celtic and Roman— and Germanic cultures, of Southern and Northern

[2265] The Swiss for a very long time were also organized along the lines of direct-democracy, utilizing the Germanic Thing for their mode of operation

[2266] Wikipedia[7]

Europe.[2267] If we have learned anything from the dynamics of convergent and hybridizing evolution, we know that this sort of synthesis is likely to provide advantages and even give an upper edge. The Swiss, among others of the Alpines, are considered to be especially *Dinarid* by race, a combination of Nordid, Alpinid, and Mediterranoid, generally substituting more Alpinid in place of the Atlantid's Cro-Magnoid substrate. They generally have light skin, dark brown hair, and brown eyes.

The combining of Gallo-Romantic and Germanic efforts in the key location in the Alps would make Switzerland a prime genesis-point for what would become the European Union, a known synarchist endeavor. Sean Hross suggests that the Swiss, while playing neutral during World War II, had actually financed it. Indeed, the Swiss have long been criticized for their having held onto gold that had been confiscated from the Germans, seeming to have made out big, financially, from the war. Sean Hross has traced the origins of the Swiss to Ancient Egypt, but seems to think the ruling class at large is related to the Ancient Egyptians as well. As it turns out, the ancients haven't fully disappeared, they have merely shape-shifted.

Another important place to consider is Eastern Europe, in the Slavic zones. Much like the Dinarid and the Atlantid, the Slavid has developed as something of an emerging subrace, resulting from much hybdridization of peoples (sometimes on purpose as in the case of *chlopomania*). The Slavic language is also the result of much interaction with other languages. Further, the Slavs have developed in the Aryan and Scythian homelands on the steppes, wherefrom Indo-European invasions have typically pivoted from. The Slavic expansion also occurred from this area, an event that might still be taking place today or that is being superseded by a new race, perhaps not yet identified by mainstream anthropologists or even any other. It must be remembered that those involved in the Great Game consider this area to be of utmost importance as the center for the land powers, with much geographic, archaeological, and historical basis for this to be the case. The area, including Poland, was also a major point of conflict during the World Wars. Slavs, whether on their own or as a result of themselves being pushed outward, are expanding, becoming also more prevalent and outspoken in the United States. It appears that Slavs are overrunning the West and distracting Anglo-Saxons with efforts of "divide and conquer" by sewing discontent toward Jews and blacks instead of toward the advancing Slavic Alpinids. It must be remembered, however, that Slavs are themselves of close relation to Phoenicians, Germanics, Iranics, Jews, etc. and that all of these groups also occupy Slavic lands such as in Ukraine.

Another possible source of pressure from racial expansion may include the Turkic peoples, perhaps especially the Caspids, or "Caspian race," that has been developing fairly recently in the evolutionary sociological timescale, which includes peoples of Central Asia such as the Tats and Azerbaijanis. The Tats, of course, are a rendition of Jats, and are were also referred to historically as Tatars, a people following in the tradition of Westward-moving Eastern invaders after the Huns, Scythians, and Mongols. Caspids are often categorized as a subtype or mixture of Turanid and Orientalid, a highly Basal Eurasian population that may represent the Southernmost presence of Turanids and that have started to develop Asiatic features such as almond-shaped eyes.

Of course, the American people are the most racially-mixed people on the whole planet, going beyond the Atlantid admixture of the WASP elites to include admixture not only as diverse as Indo-

[2267] After the Hundred Years' War there had been a sharp distinction between Germanic and Gallo-Romantic languages (the latter of which would basically be subsumed into French, so between English and French, basically). The Gallo-Romantic peoples divided eventually into France, Spain, and Italy primarily, while the Germanic countries divided into Scandinavian countries, Germany, and England. Countries such as Switzerland, especially, but also France, Scotland, and others, would combine Gallo-Romantic (or Gallo-Brittonic) and Germanic efforts to varying extents.

Eurafricanoids at-large, but also Mulattos and Mestizos by way of admixture with black Congoids (with some Capoid admixture) and Amerindians. Many conservatives suggest, however, that this is, especially in the case of Mulattos, an example of a dominant culture over-mixing with its host and thereby degenerating culturally. While admixture of genetic and memetic material from different sources can contribute toward hybrid vigor, there does seem to be a certain velocity or rate of acceleration that can throw the equilibrium of a culture or ethnicity out of balance, thereby causing its weakening, allowing for its demise to predation from the outside. Some have even claimed that this was one of the original intentions of slavery in the United States, to interject a less evolved element into the country at a detrimental rate or in a detrimental volume, a project they claim started to fruit first during Reconstruction and then during the Civil Rights Era, having ever since depleted the moral and cultural integrity of Americans.

While we have considered some of the Western power centers, the Latin, Orthodox, Anglo-Saxon, French, Swiss, and Slav, the power and influence of peoples in the Middle East and beyond, such as the Saudis, Iranians, Indians, etc. should also not be discounted. Though these countries are unlikely to exert any sort of direct unilateral influence on the West, their combined efforts do apply some pressure, especially through international capital holdings. And, of course, China and Russia are the most capable contenders of the Anglo-American Empire.

Elites of the West are certainly engaged in agreements with Chinese, Russian, and other elements, which have been largely responsible for the elites' status as such. It must be understood that hierarchy is something that is established between human individuals and groups only when an external force compels it to be such. It was, for instance, the haggling of Germanic war chiefs with enemy interests from the outside that allowed them to monopolize power within their tribes and to establish themselves as authorities over civil society. Similarly, it can be expected that it is through haggling with China, Russia, Saudi Arabia, India, and etc. that Western elites have established themselves largely independent from the ruling class that they were born into.

It is, perhaps, Jews, among Westerners, who have maintained the strongest connections to the East.[2268] Indeed, it had also been the Gothic or Jutish war chieftains who had established themselves as royals over the Anglo-Saxons, in the form of the Normans. Jews, and in particular Babylonian or Rabbinical Jews—not so much Jutes or Goths as a whole—, have been considered since at least the Middle Ages to be a nefarious element within Western society, having been blamed for poisoning wells, sacrificing children to the Devil, having been associated with or personified by monsters of lore and legend, and the worst among them having had unfavorable occupations such as tax collector, executioner, slaver, and usurer. Jews were the subject of much conspiracy theorizing as well as sociological and anthropological speculation during the Enlightenment. The Jewish Question saw the world ask what to do with Jews upon modernization. For this reason, Rabbinical Jews found allies in the Catholic traditionalists and the aristocracy of Europe, who then saw about the postmodern project of deconstructing modernity. It is well understood that Jews, in league with others, have replaced WASP elites as the dominant elites in the United States, having strategically positioned themselves and their influence in key places of the society, including in the media, education, in finance, and in international trade, becoming especially influential in coastal cities of the United States such as in New York and San Francisco. In many countries, it has been considered a "hate crime" to speak poorly of Jews and in the United States, while not illegal, may be used as an argument that a crime has been committed with a racial bias, turning another crime into a "hate crime." This is an effort that had been spearheaded by groups such as the Anti-Defamation League, a Jewish organization. The Zionist State of Israel has

[2268] It must be remembered that Jews have ancient connections to China by way of the Great Yu and the Yuezhi

become a particularly contentious project in world affairs. Known as a Jewish (Jutish) State, it is also home to Druze (Celts, possibly Phoenicians) and Samaritans (Saxons).

Perhaps even more important than the various nations and ethnicities might be the international associations of elites, as in their secret societies, their professional associations and regulatory agencies, their think tanks, and so on. These range from organizations such as the Freemasons, Jesuits, and Rosicrucians to the World Health Organization and the Center for Disease Control, and from the World Economic Forum and World Trade Organization to the Bildabergers and the Council on Foreign Relations, etc. It also spans the various treaties recognized by world authorities. Chief among their networks, bringing the major superpowers together, may be the Strict Observance or Great White Brotherhood, perhaps a revival or revision of the Cult of the Cave Bear, meeting in Tibet and having extralegal influence over the affairs of organizations such as the United Nations. Nation-states are, today, and through intergovernmental organizations monopolized by expert influence, giving way to globalization and efforts to obtain a New World Order, a One World Government.[2269] According to Richard Shargel, in *Politics Perfected: SYNARCHY: Life's Divine Loving Principles of Nature Applied*, "the festivals" of the synarchists "are celebrated at California's Mount Shasta."[2270] Indeed, a number of photos of Mt. Shasta make it into the book, including what appears to be white-clad cultists celebrating together, reminiscent of what one might expect from the Great White Brotherhood, the cult that occultists such as Manly P. Hall and Lady Blavatsky have suggested runs the world from Tibet, which is also mentioned by Shargel. Guy Ballard had searched on Mount Shasta for a mythical Brotherhood of Mount Shasta, a branch of the Great White Brotherhood. Shasta was named, along with other sites such as Mount Fuji in Japan, Chichen Itza in Yucatan Mexico, Stonehenge in Britain, Macchu Pichu in Peru, Uluru in Australia, Mount Yamnuska in Alberta of Canada, and other locations as "power centers" during the international "Harmonic Convergence" effort, a "synchronized global meditation" for world peace that coincided with astrological alignments and was related to Aztec and Mayan cosmology.

All of the trafficking of children suggests different, possibly corollary, conclusions, though the secrecy of it entails the use of abduction, which can be faulty (so approach with healthy skepticism). There may be a subterranean race of humans, perhaps ultimately derived from *Homo antecessor* or Denisovan, that engages in pedivory and pedophilia. There is the very strange, but very real, possibility that we are influenced by Cryptids at these power centers. Could Sasquatch, or Sasquatch's father, perhaps related somehow to Denisovan, really be living in underground lairs, perhaps in volcanoes such as Mount Shasta, and in otherwise harsh conditions such as in the Himalayas of Tibet, or even Antarctica, warmed by geothermal forces? Could the Great White Brotherhood be simply the "house slaves" to Sasquatch or their common ancestor, while the rest of us are bred and raised as livestock and work animals? There are some people who believe that the elites put their messages into works of fiction, similar to esoteric messages in mythology, efforts of "predictive programming" and such. Could fiction have something to say about the giants and the Great White Brotherhood? In *The Time Machine*, by H.G. Wells, a Decadent or Symbolist fictional tale from the *fin de siècle*, there is a race of simians who live underground, called the *Morlocks* (Molochs), ape-like cavemen who are distantly related to both the upper and lower classes of humans, or *Eloi* (Elohim) as they are called in the book (which is a story about speculative evolution). The cinematic version of *The Time Machine*, by George Pal, clearly shows cult-like behavior on behalf of the Eloi, who dress strangely similar though not the same as the cults on Mount Shasta (who wear all white), each person basically dressed the same as the other. They are

[2269] Counter-elites adhering to localist, nationalist, Libertarian, and paleoconservative beliefs do push back, however, though they often become compromised to relationships of extranational economic suzerainty themselves

[2270] Shargel, 84

subject to strange disappearances and fear the moonless night, then eaten by the Morlocks, but who are otherwise called into the dark underground by their Morlock captors, presumably to be eaten then instead. The protagonist is given a flower before entering the lair of the Morlocks, perhaps telling us something about the reasons for Tulip Mania. If we go with the reasoning of those who suggest that movies have "predictive programming," the elites may be in contact with such a being and may have taken up some of its rites or practices themselves. This could serve a number of purposes. Perhaps the being itself serves an ecological role similar to a predator or a parasite, selecting against families who are too relaxed with their children, devouring them, and thereby accumulating a variety of genes by way of horizontal gene-transfer (commonly occurring in the stomach) and spreading them through molestation (as commonly occurs in monster myths). It is popularly though that elites, who might be taking up some of the rituals, may be using adrenochrome,[2271] utilizing rituals as a means of accumulating "dirt" with which to make *throffers* ("threat-offers"), expressing antinomian or nihilistic sentiments, or a number of other possibilities. The elites, if Pizzagate is to be believed, may also be practicing family abuse as a means of behavioral modification (to establish fetishization of dominance and abuse) or splitting, and incest as a means of backcrossing and, so, "transmigrating" their "soul" from one body to another. Elites might also adopt new forms by selectively breeding with, or, perhaps even by cannibalizing, other races, though there is no certain proof of this abduction. The center of trafficking appears to be established in Ukraine, as this is the place from which many expansions in the past, such as the Aryan and Scythian, occurred, and this is where conflict over trafficking is taking place today. While the epicenter may be, or at least may include, Ukraine, then, trafficking does not preclude an international effort, most likely relying on one.

All of these possibilities are strangely on the table. Luckily, these are not the important questions in our lives, because Mutualism is the solution regardless of who tries to stand in its way. Fighting about the specifics, though healthy debate is good, is likely to divide society further, rather than to push it to Mutualism. And that may likely be the point of all of this secrecy in the first place, to divide those outside of the Duk-Duk and drive them to fear the outside world, to be superstitious and participate in Flower Wars. It may be that there is no Sasquatch at all, that paleo-Amerindians did not evolve from *Protopithecus*, and that the Duk-Duk system was brought to the Americas by Melanesians by way of Antarctica, who, in their new home, adapted and evolved into a completely different race of people. But for now, I like to keep it all on the table for zetetic investigation.

So, who is it that is sitting in the seat of power? Ultimately, the seat of power does not matter. Whether from Tibet, Mount Shasta, London, Venice, the Vatican, Switzerland, Wall Street, or etc., and whether by Otamids or Denisovan, Sasquatch, Sasquatch's father, Latins, Jews, Venetians, Saxons, or whoever else, and whether the plot is organized through the Templar Freemasons, the Illuminati, the Rosicrucians, the Jesuits, or whoever, the problem is not one of fraternity, nationality, race, species, or anything like that, but of *class*.[2272] It's the ruling class at-large, the people who make decisions for

[2271] There have been claims that what the elites who engage in cannibalism today are after is adrenochrome. Despite what the media reports, it appears that adrenochrome is real, and is produced by the adrenal glands. As the story goes, it is used by elites as a psychoactive drug. It is also found in meat in small quantities, which is probably why biblical laws exist around it, such as those about Kosher slaughtering and ingesting the blood.

[2272] Ultimately, it should not matter to Mutualists the race or ethnicity or sex or whatever of who is exploiting them, and ultimately, I don't think anyone really even needs to know these accidental characteristics of individuals. Mutualist methods of change affect the capitalist no matter their face, and, because they are non-violent, require no marksmanship in aggressive activity. Instead, Mutualists passively withdraw their labor from the control of the present system, not needing to know who is ultimately holding the reigns in that system. No matter what their race or ethnicity, no matter how hidden from the public, individuals—through collective reason and collective force—may withdraw their labor from those who would otherwise maintain an external constitution.

others, who rule, who have power over others. They have many nationalities, and are not all directly, familially related, though they may believe together in common Vedic and Biblical origins, and may have a tendency to be white (though lower rungs may include people of color). The ruling class is aware of its common origins in India, Israel, and the Americas, and is united globally, as a class, into governments that are effectively controlled or administered by secret governments, deep states, and underground societies of its elites (serving as its trustees),[2273] potentially in the service of relicts, Cryptids, and mutants.

Only one collective group can be considered guilty until proven innocent. That group is the filthy rich. This is because, as a categorical fact, surplus only comes from plunder, and it is typically surplus that makes a person rich. The common German, the common Slav, the common Turk, the common Jew, Christian, Muslim, Buddhist, the common Freemason, Catholic, Protestant, or Republican, Libertarian, Green, or Democrat, are not typically themselves plunderers. But between all of these, there is a class of people who are, and these individuals are the rich. United by class interest, they fraternalize together, and elites among them conspire to control the rest of us. Every single rich person, if truly *filthy rich*, here demarcated by the presence of surplus returns such as interest, rent, and profit, is guilty of being in possession of another's wages, without exception. There is no such guilt that can be applied across an entire race of *Homo sapiens*.[2274]

The Great Reset, while administered by the elites of the ruling class, is not being achieved with the efforts of the elites, or with the efforts of the ruling class at large, but with the efforts stolen by the ruling class and administered by the elites, sourced from tenants, workers, debtors, and tax-payers. Without interest, rent, and profit income, along with inflation and deflation, tax subsidies and other governmental privileges, the Great Reset would have no resources with which to go about its Fourth Industrial Revolution. Thus, by acting on principle— that exploitation of others is wrong— and by disabling usury, landlordism, and bossism through the practice of reciprocity, the Great Reset, along with the petty exploiters, loses its means of expansion. But so long as we allow some to exploit others, and thereby to derive an idle income from them, that income will become a common threat to all of humanity and a new Great Reset will rear its head if this one does not find success.

The fact of the matter is that all who make their income idly, from the labor of others, operate on the principle of government, and partake in rulership, even if on a level smaller than the Great Reset (which is itself just another perennial manifestation of political authority). This includes all usurers, landlords, and bosses as well as experts, clergy, and politicians. Indeed, many of these may be petty-rulers, they may even be friendly neighbors or aunts and uncles to many of us, but they operate on the same principle as the elites, that *mechanisms of expansion*, unearned forms of income, are acceptable. Every usurer, landlord, and boss, no matter how small, makes income that is derived from the efforts of another person who accepts this condition under duress imposed by legal tender laws, compulsory taxation, and licensing. Petty landlords, petty barons, are nobles nonetheless. They may not have a seat in the King's court, but they are rulers regardless.

The seat of power is a collective or corporate one, more like a table surrounded by seats of many sizes, and within those seats sitting all whose income is derived from the decadent divorce of labor from its product, of interest from the debtor, rent from the tenant, profit from the worker and consumer, and taxes from the citizenry. But at the head of the table sits the Great White Brotherhood, the mysterious CEO whose seat faces the other direction and whose central committee has effective control of the ship.

[2273] Though certainly the upper strata more than the lower

[2274] Unless there is a race that substantially subsists on cannibalism, perhaps

If you want to call the captain's seat, larger as it is, the *seat of power*, so be it. But know that this seat is filled not by any particular interest, but by the elites beholden to the ruling class interest at-large, the interest of political authority. The CEO is merely the figurehead. All who are seated act on the principle of authority and not on the principle of mutuality (except between one another).

The context of the world is much different today than it was ages ago. The early Iron Ages, for instance, had seen the warring between chieftains and kings of many tribes controlling small countries. But over time, these countries have been consolidated into much larger empires and nation-states. It must be understood that the superpowers of the world today, much different from their warring with one another as in the past, are largely united in an idiosyncratic fashion behind the scenes, in efforts of *coopetition*, or "cooperative competition." Global think tanks, non-governmental organizations, billionaire clubs, secret societies, multinational corporations, and numbers of other projects bring these elites, from all over the world, together. They don't all get to be in the driver's seat at the same time, but they are all stakeholders in world corporatism and in the system of stratification. What they have in common is a stake in the class system, the system of stratification, which is also somewhat familial or clannish. Anything that threatens the class system, the super-extended family system of dominance, essentially, is opposed by any of the participants in the ruling elite who see it as such, regardless of their being economically capitalist or communist.

This process has involved much ethnic and cultural assimilation, including on various levels of society. The assimilation of ruling classes and elites differs from the assimilation of subjects and citizens. The elites of the ruling class have been largely assimilated into the Great White Brotherhood. Such assimilation does not require ideological agreement, but merely agreement to the terms of association, which may include recognition of a certain degree of ethnic relatedness between all white peoples, thereby providing a unifying mythos. Elites, as it were, are the perceived "cream of the crop" which have risen to the top of their peoples and have been skimmed off by the Great White Brotherhood for its purposes of securing white supremacy, white authority, the dominance of "moon children" and their progeny. The elites originate themselves from many places, but show themselves worthy to become elites by meeting certain criteria of the *milieu*.

Ruling class elites of all races and ethnicities, so far as material stakes are concerned, have more in common with each other than they do with "their own kind" existent among the abiding classes. Like rulers of all races and ethnicities, they dominate people of their own ethnicity when they can, extracting from them profit, rent, interest, and taxes. They make the rules to which others of "their kind" must bend if they find themselves in the unfortunate position of being a tenant, employee, debtor, or citizen under their command.

Similarly, the abiding classes of all races and ethnicities have more in common with one another than they do with their own masters, even when those masters are of the same race or ethnicity. All abiders are similarly abused and exploited by their overlords.

In each case, it is class that is the unifying force, and each party is aware of this to varying degrees.[2275]

Focus on any one arm of the beast takes the focus off of the larger creature. This is why it is so important not to get caught up in specifics of who is doing what, and to instead organize as a class, like

[2275] One might be tempted to suggest that conscience is a factor, but so far as this is so it will have an effect on class, as any one who claims to have a conscience must, if consistent, be willing to give up one's privileges, one's means of exploitation and domination that distinguishes one as a class from others. To hold onto the tools of class domination, while claiming to oppose class domination, is quite dubious.

the elites do. It doesn't ultimately matter who the elites of the ruling class are or what they are up to. Getting caught up in specifics leads one to prioritize accident over essence and effect over causation. It's not the particular instances that matter, but the causal principle which is made to manifest, the principle of political authority, an absurdity. No matter who it is—and we will likely never know the specifics in all of their details—Mutualism is the solution, and it is a solution that does not require the exploited to know who their exploiter is in order to start acting.[2276] Merely by keeping to themselves, individually and especially in their communities, Mutualists can defeat the ruling class.

Decline of Mutualism

As Mutualism gained sway, gaining in international persuasion, it faced at least these three main sources of opposition, outside of the expected opposition from national governments, corporations, and private business: It faced the Marxist infiltration of socialism, of which Proudhon was the major figurehead of the time. It faced the Austrian infiltration of classical liberal labor theories of value. And it would face a documented growing alliance of continental and global elites, united explicitly against the forces of anarchism at the beginning of the Gilded Age, perhaps responsible for or related to these others. Marxism, marginalism, synarchism, and their derivatives—such as social democracy, democratic socialism, progressivism, fascism, cultural Marxism, neo-liberalism, and even the alt-Right— were all established to deal with the rising threat of Mutualism, first as socialism and then as anarchism and social individualism.[2277] Around the same time that Mutualism started its decline, the synarchists became inactive in the public eye, as if to get about the business of govering in secret. A cabal of bankers has no need for public exposure, the way a politican does.

Reasons for the decline of Mutualism are many—liberal, Marxist, synarchist, and fascist opposition, for instance—, but there is generalized agreement that the decline occurred around the time of the World Wars and Great Depression, with the Spanish Flu, the Red Scare, and the New Deal, as well as Civil Rights and the New Left, being major players as well. David T. Beito says, "societies had to contend not only with the normal costs of raising premiums but also the disruptions of World War I and the deadly influenza epidemic in 1918 and 1919."[2278] Piers J. Hale believes Mutualism to have been a strong anti-Malthusian tendency that ceased to play a major role around World War I.[2279] He writes,

> The realities of trench warfare undermined the faith of all but the most dogmatic that war between modern industrial nations could possibly be a means to social progress. The Great War of 1914 cast a shadow across Europe that signaled the end of innocence in the politics of evolution.[2280]

Marco Van Leeuwen suggests that mutual insurance companies had a difficult time adjusting to epidemics. The Spanish Flu hit mutual insurance societies particularly hard. Van Leeuwen notes that, "[t]owards the end of the [19th] century social liberalism replaced its *laissez-faire* sibling as the dominant form of liberalism, and it did not turn a blind eye to the flaws of mutual insurance."[2281] Shortly after this, the American Medical Asssociation would press compulsory insurance and regulation of lodge practice, as summarized by Roderick T. Long. Nonetheless, Beito says, "[o]n the whole,

[2276] By the use of mutual credit, the supply lines to the supporter— the buying power of the exploiter— is cut off. If nobody accepts government currency, the exploiters have no capacity to move labor around, and, by extension, no means to control the economy.
[2277] As well as to deal with paleo-conservative forces
[2278] Beito, 142
[2279] Hale, Leaf on Dust Jacket
[2280] Hale, 334
[2281] Van Leeuwen, 164

fraternal societies were in good shape on the eve of the Great Depression." But, he says "[t]his was not nearly as true by the end of the 1930s, a decade characterized by a dramatic and demoralizing fall in memberships and prestige."[2282] Mutual aid associations, the cornerstone of working class access to medical care and insurance, were shut out by the American Medical Association and its lobbying for power.

Changes in society during and since the World Wars had dealt blows to labor. Events such as the Palmer Raids and McCarthyism during the First and Second Red Scares, and the Taft-Hartley Act after the Second World War, were a hit to Mutualists, who had always been perceived as communist sympathizers, despite their libertarian tendency to anarchy. Suburbanization, car culture, the material surplus resulting from the Oil Boom, the replacement of conviviality with passive entertainment (such as television, video games, comic books, etc.), the breakdown of the family, the ruin of "third places," crony capitalist or corporatist regulations that created inefficiencies and caused barriers to entry into particular markets by co-ops and mutuals,[2283] the corporativization and co-optation of mutuals and co-ops, Keynesian economics, New Age religions, scientism, credentialism, and the manufacture of fake ideologies such as "anarcho"-communism and "anarcho"-capitalism would act as forces against free thought, civil society, community self-reliance, and mutual and cooperative associations. Van Leeuwen says that

> After 1945, and even more so after 1960, the local union branch—as a close knit network of friends and colleagues in which the behavior of individuals was clearly visible and where the social consequences of bad reputation were damaging—gave way to the more amorphous trade unions we know today. Workplace meetings became rare, contributions were no longer paid in person but by cheque, and commuting workers no longer shared work and residential areas to the degree they had done before.[2284]

And, "[t]he post-war period saw increasing political support for government-initiated measures to offset poverty."[2285] Belonging to such working class staples as the Elks Lodge or the Order of the Moose became associated with white suburbia, rather than with a means for the working class to arrange their own insurance and senior assistance, a form of bottom-up socialism. Cooperatives, after seeing some loss of interest, did see some revived growth, but, unless infrastructural and subsidized like rural electric cooperatives, tended to decline soon after being established. Fraternalism was being replaced by paternalism.

Postmodernists argued that the World Wars demonstrated that modernist ideas— such as those in favor of the family, civil society, science, pantheism, and Mutualism— could not work, that ideologies were necessarily prone to failure and melancholy. The cultural attack on Western society, Christianity, the Enlightenment, and ideology or "grand narratives" more generally—collectively considered under "modernity"— being launched throughout all of this, in the form of postmodern philosophy, had been a direct rejection of Mutualism, as Mutualism is a Western ideology produced by the Dissenting, Nonconforming, and post-Christian Great Awakening and Radical Enlightenment.[2286]

[2282] Beito, 222
[2283] Such as with the American Medical Association
[2284] Van Leeuwen, 266
[2285] Van Leeuwen, 172
[2286] Proudhon's portrait was painted by the famous modernist, Realist painter, Gustave Courbet. Among the first postmodern thinkers were Catholics who had come to oppose the modernization of the Catholic Church, exemplified by the social teachings followed by distributists, closely related to Mutualism in that they support a widespread distribution of property and a family-centered economy (smilar to Proudhon).

The effect of identity politics on Mutualism has been to falsely anchor eugenics and social Darwinism— originally stemming from the Mutualist Herbert Spencer— to fascism and Nazism. Mutualistic concepts such as Herbert Spencer's *social Darwinism* and Moses Harman's *eugenics* had long been co-opted by robber barons and the state, with faulty associations to fascism driving the nail in the coffin. Anyone mentioning social Darwinism or eugenics today is not understood to be evoking civility as an adaptive trait, as Herbert Spencer or Moses Harman had done, but instead jackboots and gas chambers, the opposite of what these libertarians would have supported. Herbert Spencer has had his social Darwinism, and Moses Harman his eugenics, linked with fascism through propagandistic teachings following the Long March through the Institutions, and Proudhon and even Bakunin have had their names anchored to anti-Semitism, which is to say the same thing. Mutualism is today synonymous with the much-loathed "white supremacy."

Individualist anarchists such as Josiah Warren and Benjamin Tucker are lucky to receive a warm mention in Left anarchist circles. Many of the elite thinkers and doers behind Mutualism, then, whose cultural backgrounds have been conducive to the genesis of Mutualism, have been effectively shut out, and their influence limited on the basis that they share accidental characteristics—race, sex, gender self-identity, sexuality, etc.— with the WASP ruling class. Instead, the historical emphasis has shifted in favor of Russian and especially Jewish anarchists, with attempts to develop explicitly ethnic approaches such as the Zapatistas, preaching variously such ideas as collectivist "anarchism," "anarcho"-communism, autonomism, situationism, ethnic nationalism, intersectional identarianism, and etc. The working class Anglo-Saxon anarchists have been forced to pass the torch instead to Prince Kropotkin, and then Jewish and Yiddish-speaking anarchists such as Emma Goldman, Alexander Berkman, Rudolf Rocker, and then Murray Bookchin and Noam Chomsky, and toward autonomist Marxist or situationist-influenced "anarchisms."

From postmodernism and neo-Marxism, and even by neo-anarchists such as Murray Bookchin (who had claimed to be opposed to postmodernism, and for the "Left that Was" and even Radical Enlightenment), concepts such as *workerism* were devised to critique anarcho-syndicalism and other class-oriented remnants of the Radical Enlightenment, modernist, Old Left. Neo-Marxists promoted identity-politics and Bookchin, like a neo-Marxist autonomist, promoted slacking off at work instead of organizing unions. Rather than organizing along class lines, planning and plotting strikes and boycotts in the most effective manner, workers were taught by postmodernists, and postmoderns like Bookchin, to treat their experiences subjectively, according to their own situation. Situationists, autonomists, and municipalists had all shifted their efforts toward something other than organized labor, toward a strange sort of spontaneous autonomism. At the same time, Bookchin criticized individualism and lifestyle politics, preferring, like a medievalist, to orient his vision in a communalism of city-life. Postmodernism was not the only, but was a major cohort— along with the communalism of postmoderns like Bookchin— in the shift away from class consciousness and organized labor. This worked by changing the attitude of the rank-and-file toward the unionizer and organization more generally, as by considering these efforts of white colonization, or as wasting their time. The New Left would have such a focus on identity politics that libertarian capitalist—economically Right— feminists became welcomed participants. The famed creator of so-called "anarcho"-capitalism, Murray Rothbard, would himself participate in the New Left… What ever happened to class consciousness?

The effect of "Left unity" (anarchist alliances with Marxists) and intersectionality—New Left projects— on Mutualism has been to either drive Anglo-Saxon workers away from Mutualism (as seen as part of the Left) or to ensure against Anglo-Saxon influence in Left-wing movements.

It is certainly true that the ruling class has traditionally been composed of straight white men.[2287] But it is also true that Mutualism represents the only workable counter-ideology to the New World Order, and that it, too, is— especially in Britain and the United States— a largely Anglo-Saxon or Celtic-Germanic phenomenon (nonetheless involving also many Spanish speakers, Italians, and etc. who are important in their own right and who equally deserve regard proportional to their contributions). Most of the major thinkers of Mutualism in this book are Celtic-Germanic, and typically Anglo-Saxon, though Mutualism is certainly not excluded to these. Nonetheless, cultural Marxism appears to attack Mutualism at this point of origin, thereby derailing it and anchoring it to concepts such as *whiteness* and *anti-semitism* that have become major taboos ever since the end of World War II.

The linking of conspiracy theories to anti-Semitism after World War II served to establish an effect of *anchoring*— or establishing of a cognitive bias through association of a concept with a negative referent— conspiracy theories to acts of mass genocide, a genocide that may or may not have taken place. James J. Martin, for instance— an author on individualist anarchism, and so a man whose conscience draws him toward the truth—, had also been a Jewish Holocaust denier, having written on the topic. Erica Legalisse, on the other hand, suggests that "anti-semitism within many popular theories of power is the most often stated concern among contemporary anarchist activists [...]"[2288] She rejects that the world is run by "Jewish lizard bankers,"[2289] but quite reasonably also argues that conspiracy theorists need to be dealt with using more compassion. She does not make any claims that excluding people from a listserv according to subjective judgements is non-anarchist in principle, however, presumably being fine with it but finding it not sensible for the war her unknown superiors are losing against conspiracy theorists. Indeed, Left anarchism seems to be infatuated with Jews and Judaism, using the War that Antony Sutton proved was funded by Wall Street (and others have traced even further) as a justification for their fetishization of Jews. The number of books about or in defense of Jews and Jewish anarchists and by Jewish anarchists, published by AK Press (in San Francisco and London) and affiliate companies (like PM Press) cannot go without mentioning in a study such as this.

The postmodern era, like postmodern philosophy, became obsessed with psychologising and subjectivizing while simultaneously concerning itself greatly with psychiatry, the treatment of mental ailments through medication or surgerical procedures. The technocracy greatly embraced psychiatry as a means of controlling unwanted behaviors resulting from their domination, [2290] including for political

[2287] Including Jews who claim to be an exception to the rule due to their particular struggles during events such as the Rhineland Massacres and the Holocaust, but perhaps especially WASPs in the early days of the United States and until around the time of neoliberalism when Jews started to become predominant in Ivy League colleges (and the presence of other minorities including East Indians and East Asians grew as well).

[2288] Lagalisse, 105

[2289] Lagalisse, 95

[2290] People with mental illness often face issues resulting from a clash in their value recognition, often between the subjective and social realities of the world and those that are objective and common sensical. In postmodern society, the subjective and objective are made to mismatch, as the postmodern era is an era of digitalization and virtual reality, and of mass gaslighting, all of which have detrimental effects on one's mental wellbeing, because mental health is reliant upon a correspondence between objective reality and social expectations. When these are made to clash, and unless one is aware of what is happening on a deeper level, mental illness may result. The reason this is so may be because humans, according to evolutionary psychology, are evolved to live in small, close-knit bands of family wherein one's place is valued as a contributing member, with little means to manipulate social realities by hierarchies. This is the setting our brain evolved within and, though the brain is neutrally "plastic," its plasticity has a hard time keeping up with the changes in culture. It takes an effort of philosophy to keep up with one's mental health, such that one can understand the illusions of the world as illusions and not as one's own inability to comprehend, a sort of self-gaslighting that results from postmodernity. As such, mental illness results from social realities that do not correspond to one's common sense observations, that require one go beyond—but not reject—common sense and utilize rational thinking to make sense of the world. But social realities can be changed to match with objective reality.

reasons. A military-like *compartmentalization of knowledge*, whereby overspecialization was encouraged, was also established. This ensured that cross-disciplinary studies did not occur without much scrutiny and heckling by overspecialized peers who had been taught to adhere to such false or half-truthed beliefs as a one-directional Universe in cosmology, a constant-sized Earth in geology, divergent evolution in biology, Marxism or marginalism in economics, and so on. Knowledge in

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Mental illness occurs under conditions in which people are not aware that their religious and political leaders are not their friends. Ultimately, mental illness is caused by the non-dual or complementary existence of authority and ignorance, and psychiatric authority only serves to exacerbate the problem. Mutualism, on the other hand, can contribute to the individual an environment, such as a workers' collective, that is rewarding, trustworthy, and fair, and so that is therapeutic without escaping the hardships of reality, by placing the individual in conditions similar to those one's brain evolved within, conditions of relative equality. However, Mutualism is not something that can be conjured from out of thin air, but instead requires religious dissent, free thinking, and natural philosophy. This does not mean that everyone should be pressured into giving their life away to write books for others to benefit from, but it does require that the population has enough generalized wisdom to know that private, corporate, or governmental authority is never a tertiary solution, but only has pioneering value.

Organisms evolve to fit the equilibrium demanded from their social environments. If they fall out of equilibrium, they are deselected and cannot pass on their genes to future generations. This social-ecological process has been going for millions of years, producing greatly stable individuals in almost every circumstance, except when acted upon from the outside in damaging ways. A social setting in which the individual is not valued and treated fairly, relative to others, is damaging to that individual, and traumas of this sort can often result in mental illness. Humans have no syntropic agency on each other's bodies, but can only cause entropy. As such, treatments involving medication and surgery can never add anything to the brain itself, but can only remove. Medical procedures are designed to reduce entropy, not to garner syntropy. Humans have no retrocausal agency to do such a thing, but are restricted to having their physical actions (unlike their thoughts) go from past to future. As such, medical procedures are entropic in nature, and can only remove or damage portions of the brain, being unable to generate anything new. Forced psychiatric treatments amount to brain mutilation. Meanwhile, while humans cannot cause syntropy, we can refrain from causing more entropy, and thereby allow syntropy to do its work, work that we have no agency in.

An anti-psychiatry movement has developed in response to the idea that those facing mental illnesses are often victims of institutional oppression, a problem exacerbated by forceful psychiatric treatment. Karl Jaspers had suggested that, since mental illnesses are not able to be understood in themselves, they likely are a symptomatic effect of something else underlying them as a problem. Gregory Bateson, Donald Jackson, and Jay Haley suggested that mental illnesses could result from a "doube bind" situation, in which one is put "between a rock and a hard place," as the old phrase goes, where one is "damned if I do and damned if I don't." Peter Breggin has encouraged the use of therapy, education, compassion, affection, and volunteering as replacements for psychiatry, suggesting that drugs are instead pushed onto people for political and economic reasons. According to Breggin, unsuspecting psychiatrists are persuaded into administering drugs that ultimately harm people. Thomas Szaz argued that mental illness was a myth altogether, and that the mentally ill were really "disabled from living," or have a difficult time coping with their social environments. R.D. Laing, who himself enjoyed an "anarchy of experience," opposed chemical treatments for problems like schizophrenia, and felt that they could be simply normal responses to an extranormal stimulus. Daniel Mackler, despite his misanthropic and privileged politics (Malthusianism, deep ecology, apologist for the rich), as well as his personal flaws (there is a sense that Mackler gets his sense of identity from his victim status, and has been unable to truly come back from it, despite his earnest expression and often correct analysis of real, even if at times subtle, abuse that he, and countless of other people, have faced. His speech impediment, a lisp, is likely an expression of his need for attention as well), has been an important, if lispy, voice in the struggle against psychiatric oppression and the psychological abuse toward children by parents and institutions such as the compulsory educational system. Mackler's anti-authortian approach to childrearing and interpersonal interactions seems to be very anarchistic, and it is unfortunate that he is instead drawn to Bobo politics. There are also those who are supportive of the idea of psychiatry, though they are critical of efforts by people such as E. Fuller Torrey to increase the ability to force compulsory medical treatments or other such medical malevolences. Among these were people such as Silvano Arieti, who believed parental rearing and social conditioning to be a primary cause of illnesses like schizophrenia, and people such as Peter C. Gotzsche, who is critical also of the organized anti-psychiatry movement, but who is deeply critical of the relationships between psychiatric institutions and pharmaceutical companies. James Gottstein was a very influential lawyer who worked to protect the rights of the mentally ill.

postmodernity has largely, at least on the lower levels, been treated as premodern snippets, aphorisms, or koans, each causally unrelated to each other, such that the disputes between physics and biology are largely ignored, relegated to areas of intellectual expertise beyond the common person's comprehension. Unfounded mathematical models, useless jargon, and etc. are also established to confuse the learner. Meanwhile, nonsensical explanations, filled with these empty maths and jargon, are popularized by way of *talking heads*, people made famous through technological avenues such as on television and the internet, whereby they are made to be familiarized. In this way, intellectuals take on the role of the priesthood, of becoming familiar, moral guides, whose persuasive powers are owed more to charisma and familiarization than to earnest effort and success in one's discoveries.

In pre-modern society, the mechanism of tribalism, hysteria, sentimentalism, nationalism, and induced irrationalism and emotionalism had been religion. Religion had been the major hurdle to the Enlightenment and its associated projects of universal freedom and equality. Postmodernists would defeat the rationalism of the Enlightenment by substituting a new form of hysteria, entertainment. The old gods had even been transformed into comic book heroes and villains, as well as celebrities and pop culture icons, which serve today as the new tribal leaders, whose totems are worn on clothing to signal to others one's tribal affiliations and thereby to gain their favor. Anyone who goes against the favorite of tribal leaders is shunned, disaffiliated from, ignored, or worse.

Sexual partners are often wooed by a common interest in tribal leaders as well, or can be deterred by a lack of allegiance to their leader. All of this has served to detract from the sexual value of rational thought, and thereby also from Mutualism, as anything that is perceived to be a cost to sexual success is likely to be avoided. Only those confident enough to signal their difference to others, and strong enough to withstand the social judgements from not fitting in, can find sexual success while staying true to their conscience. The vast majority of the population are lacking in the character to do such a thing. This is how subsidized and well-financed entertainment, which has been perceived as sexy and fun, rather than degenerate and wasteful as it is in reality, was wielded as a tool against Enlightenment, modernism, and Mutualism.

The persistets of Mutualism through the World Wars, Spanish Flu, Great Depression, the New Deal, entertainment, and the New Left, wherein it made a major decline, would eventually also come to meet an era of rampant demutualization during the neo-liberal era. Mutual financial institutions such as mutual insurance companies, mutual savings banks, and credit unions, as well as large cooperative firms— already harmed prior by the Spanish Flu pandemic, the World Wars, the New Deal, Red Scares, and the deconstruction of civil society— would face demutualization by boards filled with Bobo professionals. Demutualization occurs when the boards of insufficiently democratic mutuals or co-ops turn them into other forms of entities, such as corporations. Race Mathews suggests, in *Jobs of Our Own: Building a Stakeholder Society; Alternatives to the Market and the State*, that

> where co-operatives are successful in commercial terms, there may be attempts to demutualize them by their boards or management or external corporate raiders. Where members of a co-operative have lost the habit of seeing themselves as having property rights in it or otherwise actively looking after their interests, a determined takeover bid may well be successful.[2291]

These professionals would vote to demutualize, to put forward shady referendums to the policy-holders or members, and pay them for their share or transfer it to another kind of stock, and run the company as a for-profit enterprise. Demutualization was particularly troublesome when occurring to "secondary

[2291] Mathews, 157

institutions" or "support institutions" such as credit unions and mutual programs, because these were infrastructural support for smaller cooperatives. Mutual insurance and credit union demutualization would accompany a wider movement toward neo-liberalism, wherein *laissez-faire* policies would be favored on a corporate, rather than a private or individual, level, and public infrastructure would fall under attack.

Another issue that co-ops and mutuals face is the commandeering of the democratic process by technical elites, such as the techno-managerial or coordinator class, who may at times establish an interlocking Board of Directors organized through Board-controlled nominating committees. This is a "class"[2292] within the corporate system that does not own the means of production—often owned by external shareholders— but nonetheless exercises effective control over the workings of the company. Their roles, even when not involving control of the Board, are also associated with a monopolization of rewarding and empowering labor such as office positions.[2293]

Patrick Nolan and Gerhard Lenski suggest that industrial societies were among the first in which workers had to receive a cut of the surpluses that they created. They suggest that "*the overall level of inequality in industrial societies is considerably less than that in agrarian societies of the past or in most nonindustrial societies in the world today.*"[2294] This would reverse the overall, millennias-long trend, established in advanced horticultural societies, towards greater and greater stratification and concentration of wealth into ruling class elite hands. They say, "we reached the conclusion that sociocultural evolution has, more often than not, been accompanied by declining levels of freedom, justice, and happiness for the majority of the people, but that technological advances in the past 200 years have reversed this trend, at least for the vast majority of members of industrial societies."[2295] They suggest that the "best explanation for this egalitarian trend seems to be the enormous growth in productivity unleashed by the Industrial Revolution, together with the demographic transition," and that "the dominant classes found it was no longer in their interest to fight all the claims of other classes to a larger share of the economic surplus."[2296] These claims were made, primarily, by organized labor, by Mutualism. Mutualism, in the last two centuries, reversed an otherwise iron, millenias-long trend.

Nonetheless, they say that the reversal is starting to slow, and that it "is certainly possible [...] that the growing inequality in income could begin to produce increasing wealth inequality in coming years."[2297] This would set us back on our millennia-long, general trend. The gains made by organized labor, in making "claims [...] to a larger share of the economic surplus," had been hampered by the decline of Mutualism in the postmodern era.

If the synarchists have found more success than they have announced to the public, it would only make sense that the rise of synarchy would result in attacks on Mutualism and the Enlightenment it came

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[2292] This is not truly an economic class, so much as a sociological one

[2293] Co-ops and mutuals that want to forgo demutualization or other forms of effective control by a coordinator class may consider maintaining a more consistent democratic process within their associations, as well as substituting the management of things (workers' self-management or *autogestion*) for the management of people. Industrial democracy and self-management are important tools against such coordinator classes, proven to work against the otherwise "*iron law*" *of oligarchy* described by Robert Michels. Also of importance is that the association remains collectively-owned and utilizes consensus decision-making in regard to core policy changes.

[2294] Nolan and Lenski, 317

[2295] Nolan and Lenski, 405

[2296] Nolan and Lenski, 317

[2297] Nolan and Lenski, 307

from or spurred.[2298] Postmodernism, an extension of the Radical Counter-Enlightenment, would set about critiquing Modernism in efforts to go "beyond" the Enlightenment, and even "beyond" modernism. This is the source of the decline of Mutualism, an appeal to ignorance, sentiment, sensibility, emotionalism, and hysteria, connected to entertainment and very much related to religion.

Mutualism as a somewhat-cohesive ideology is still alive today, though it is struggling to keep its head above water. Among those who have helped to revive Mutualism include Kevin Carson, Larry Gambone, and Joe Peacott. Robert Anton Wilson was apparently (and perhaps contradictorily)[2299] a proponent of Mutualism and individualist anarchism, too. Along with myself, a modern synthesis of Georgism with classical Mutualism of the Proudhon and Tucker variety has been provided by an English fellow by the name of *Jock Coats*. Coats was the first to coin the term *geo-*[*M*]*utualism*, though it has been a sentiment held by others in the American individualist anarchist *milieu*, and in Europe and likely South America as well. Other fellow travelers of Mutualism include Thomas Greco, Johnston Birchall, and Race Mathews.

Mutualism today still takes many forms, though it has been greatly compromised! Many older fraternities like those on which Mutualism was based, such as Freemasonry and the Oddfellows, are still around today. There is also the widespread cooperative movement, with thousands in existence, some of them a part of the United States Federation of Worker Cooperatives. Mutualistic institutions such as mutual savings and credit banks, credit unions, ROSCAs, mutual funds, REITs, etc. are also widespread. Many labor unions, guilds, and associations exist. Intentional communities and alternative currencies such as LETS abound.

Mutualism desperately needs independent, common sensical, free thinking, self-educated, working class advocates if it is ever to become what it was before. America was built imperfectly on Mutualism, and can be built more perfectly on Mutualism should she embrace the leadership of ideas over those of people. Mutualism was winning, interrupted by World Wars and postmodernity, established to attack Mutualism.

It seems that, in order for classical mutualism to be revived, there has to be a return to a cultural preference for modernity, perhaps propped up by a revived pantheism. In other words, *paleo-mutualists*, those who take a culturally "conservative" position (in post-WWII terms), would do best to take a retroprogressive stance of remodernism. The alternative would be the increasingly popular "dark mutualism" concept, which is just Traditionalism sneaking its nasty synarchist tentacles into mutualism from another angle, since Traditionalism is the stuff of the fin de siècle. And that is no good, either.

Homosexuality, Transvestism, and the New World Order

Perhaps one of the most defining characteristics of postmodernity is the proliferation of "queerness." This is nothing new, of course. Charles Beaumont d'Eon was a French spy who successfully infiltrated a court in Russia by presenting as a woman, and who would later be recognized by King Louis XVI as a legal woman, for instance. And Bram Stoker believed the old legend that Queen Elizabeth I had actually been a boy, the "Bisley boy," who had replaced the princess upon her death in the absence of the King in fear of the retribution her death would bring. But what is new is the general acceptance, and indeed promotion, of queerness in postmodernity.

[2298] However, the attacks on Christianity and the West have a distinctively Jewish flavor, while the synarchists are traditionally Christians

[2299] Due to his ties to Discordianism, a Radical Counter-Enlightenment force

Hypermasculine, agonistic homosexuality is featured widely in the culture, but is perhaps most readily recognizable among motorcycle clubs and the subcultures stemming from them, which became home to many hypermasculine homosexuals in the postmodern era. This was associated with the development of leather fetishes among homosexuals, and the phenomenon of *leathermen*, men who wear leather in connection with their homosexuality. Along with this developed a proclivity for "kink" and *S&M*, or sadism and masochism. Famously, *Life* magazine would put out some articles about San Francisco being a hub of leathermen, perhaps as a hopeful self-fulfilling fantasy, because after that leathermen really did flock to the area. San Francisco would come to be known as the *Gay City*. Gay magazines such as *Drummer* promoted a hypermasculine presence among gay men, and gay skinheads adopted a hypermasculine aesthetic. The Village People disco band was readily recognized as a macho effort of gay-fantasy promotion.

Homosexual male artists, "pioneers" one might say, such as Tom of Finland, have often focused on the aesthetic of a powerful and toned male *physique*,[2300] with gays historically having been especially attracted to the musculature of working men, such as lumberjacks, sailors, and construction workers. This is not unlike the preoccupation of Ancient Greek and Roman sculptors with the bodies of athletes. It is for similar reasons that bodybuilding or "beefcake" magazines of the early 20th century were presented as health- and fitness-centered in order to sell to gay men "in the closet."

Increasingly, comic book heroes and celebrities featured sculpted male "physiques," and were sold to little boys in the forms of figures such as He-Man and Conan the Barbarian and to young men as gay celebrities such as a fashionable but masculine Marlon Brando among other queer role models. Little boys have almost all been raised since a young age with beefcake stimulation, making them, if not themselves homosexual, effectively gay by way of their rolemodeling. This would be perfect preparation for such gay activities as rodeo, hockey, football, basketball, baseball, and even golf later in life, themselves echoing the time of the even more hypermasculine, gay spectacle, the gladiators of Rome.[2301, 2302] Many men today, who believe they are straight as a beam, are, in fact, effectively gay. They do things that are driven by male-male admiration and inter-male competition, not by the admiration and pursuit of women. They involve satisfying the male image created for purposes of homoerotic propaganda, and the desire to live up to that which is sourced in gay notions of what an attractive man is. If women wanted men like that, action films would be like porn to women, but they simply are not. Men are their biggest consumers. The "man's man," driven by gay Romanticism as can be found in the Country Western and Action genre of movies, and the "woman's man" in competition with him, both gay, became staples of the culture.

Hypermasculine homoeroticism features widely in fascist aesthetics, as well. Nazi getup was hypermasculine and homoerotic. This is so much the case that it has been adopted as fetish wear by many homosexuals, as well as by other who share an interest in "leather" such as the Goth and related music "scenes." Communist and other fascist propaganda posters regularly featured the aesthetic of powerfully-built, thick-necked, square-jawed men equipped with tools of some manual trade, such as a wrench, hammer, sickle, or so on, obviously an appeal to the effectively gay man, who may be persuaded by the "physiques" of other men. Fascism in general, here including Communism, is hypermasculine and sado-masochistic in its outlook, as well, especially in its promotion of a strongman

[2300] An appropriately French term

[2301] Real, balanced, influential men, however, such as Thomas Jefferson, have long held other ideas, saying things such as that "[g]ames played with the ball, and others of that nature, are too violent on the body and stamp no character on the mind."

[2302] Thomas Jefferson is right when he says that "[g]ames played with the ball, and others of that nature, are too violent on the body and stamp no character on the mind"

dictator, much like Caesar. Effectively gay men look for men more powerful than themselves to dominate and protect them.

Much of the hypermasculine aesthetic is derived from a Romantic conception of the past as a more rugged or open terrain where men could live out their lives on their own terms. This can come in the form of swashbuckling pirates and gun slinging cowboys, or it can come in the form of ancient barbarians, but the aesthetic remains generally the same, a powerful man set loose from the confines of society and enabled to go about his way ravaging everyone else. Connected with this is the conception that our ancestors had things better than we do. As it ends up, hypermasculinity is a very Counter-Enlightenment force.

As strange as it might seem, *masculine*, for many gays, is not limited to adults. It might be pursued also in youth, in the form of boyishness. In this case, the object is not so much "manliness," though it is nonetheless an interest in (premature) masculinity, with reduced secondary sex characteristics. Instead of pursuing an object of masculinity, the object is to become the item of masculinity in the eyes of the younger male, to become a role model of sorts. This sort of relationship is related to what is called *pederasty*, the homosexual relationship between an adult man and a younger male, sometimes referred to as a *twink*, a term that has come to refer to young men that are particularly youthful and who often exhibit somewhat effeminate qualities, or a *punk*, often referring to the submissive victim of an involuntary homosexual prison relationship in which the victim submits for the sake of receiving "protection." The music genre, punk rock, was styled on twinks in bondage or S&M gear, but was quickly taken up as a popular style, eventually evolving toward an image more centered on urban barbarism that was also appealing to more masculine men such that, today, most do not associate punk subculture with homosexuality.

Despite the existence of twinks, this is not what most gays are actually after, and they are certainly not the drivers of homosexuality. Mainstream gays regularly complain that they are rejected amongst their fellows due to their own feminine or hypomasculine character traits, suggesting that their fellow gays are seeking out particularly masculine sexual partners. Even the more feminine or hypomasculine gay men, then, tend to find more masculine men to be more erotic. Gays are, after all, lovers of men, not of women. So how could it be that feminine or hypomasculine men, whose characters differ from those of the agonistic beefcake one and whose tastes and preferences are not toward the hypermasculine, have become the mascot of homosexuality? I have a controversial analogy:

Another issue that is prevalent in our culture is the development of "transgenderism." This is the idea that one can choose one's gender, masculine and feminine, and particularly as it relates to one's social standing or role, though it has come to mean that one can decide if one is a man or a woman. It was established primarily upon crossdressing, which was found among some gay men who wanted to be desired as a woman and vice versa, and from the full-time practice called *transvestism*. Early on, homosexuals and trannies had been grouped together into the category of *uranian* or, to say the same another way, *urning*, but transgenderism was known, by people such as Havelock Ellis, as "*eonism*." Magnus Hirschfeld, a gay Jew, had called it *transvestism*. Some of the transvestites went so far as to mutilate their bodies surgically or supplementally and hormonally so as to appear more similar to the other sex. Those who didn't go so far, but who were more than part-time crossdressers, would be known as *transgender*.

The whole thing reeks of baseless legal positivism, and reminds of the story of Zhao Gao. Zhao Gao was a famous Chinese statesman who came up with the idea known as Calling a Deer a Horse. The premise was that he would present a deer to the Qin Emperor, who would call it a *horse*. Any official who

attempted to correct the Emperor or state the truth, rather than calling the deer a *horse* would be executed. This was a way to instate an absolutist, legal positivism, by weeding out those who would place the truth above obedience. Transvestism is calling a man a *woman*, or a woman a *man*, and is no different from calling a deer a *horse*, producing the same result of privileging obedience over common sense.

Proponents of "transgender" acceptance often appeal to the identity struggles of *intersex* people, people who have been born hermaphroditic. While this may be a genuine locus for compassion, the act is one of deception, because most people who claim to be "transgender" are not people who are intersex, but those who believe they are better categorized as the opposite sex because of the way that they feel or express themselves. So to use intersex individuals in defense of those who do not struggle with these issues is ingenuine and dishonest, and actually harmful to those who are being used as justification for public displays of sexual fetishes by others.

Other defenders of "transgender" stress that there is a difference between sex and gender, suggesting that while *sex* is the objective side of the matter, having to do with the sexual organs, mammary glands or lack thereof; that *gender* is the subjective side, which has to do with the emotions and self-expression of the individual. Therefore, suggest the defenders, a *male* can be a *woman* and a *female* can be a *man*. However, a *man* is not defined as a *masculine* human— *masculine* denoting gender, not sex—, but a *male* human. Likewise, a *woman* is not defined by her gender, her femininity, but by her sex, her biology. A man has a penis, a woman a vagina.

The guy who really pressed the "gender" distinction, which is where we get politics in regard to pronouns, confusing *gender* for *sex*, was John Money. Money had not only had the famed author Janet Frame committed to the psychiatric ward, but had also begun to concern himself with his concept of "*gender identity*" or "*gender role*," as well as "transexualism," and began to study "intersex" differences in sexual development of children, in particular "prepubertal boys," authoring papers on the topic with Richard Green. He believed that while gametes were irreducible traits of biological sex, that other characteristics, including the way urine was expelled, were secondary and manipulable. John Hopkins would start to perform sex-reassignment surgeries based on his suggestions. David Reimer was a boy, born with his identical twin brother Brian to a Mennonite family. They were both diagnosed with *phimosis*, a urinating issue having to do with the inability of the foreskin to be pulled back enough, and their parents convinced to have David circumcised. David, whose circumcision had been botched, was left without a penis. Money convinced his parents to remove his testicles, too, as well as to administer hormone treatment, though Reimer's parents refused the construction of an artificial vagina for David, who was by then called *Brenda*. John Colapinto suggests that John Money had performed inspections of both Reimer brothers' genitals and, still at a young age, had shown them pornography and even had them play out sexual sequences. David never felt like a female, despite all attempts to treat him with hormones or to treat him femininely, but David's parents had kept up the lie for years and John Money was lauded as a success. When David found out, he adopted his new name (his original name was *Bruce*) and went through steps to go back to his original sex. He ended up marrying Jane Fontane, a woman with three children. David was severely depressed and had marriage issues, however. Brian was found dead, apparently from a drug overdose, when he was 36, traumatized by what Money had done to the boys. After being told by Jane that she wanted to separate, David shot himself in the head with a sawed-off shotgun. John Money's efforts, nonetheless, became the basis of all subsequent sex-reassignment surgeries.[2303] Interesting, for a man saying gender was so different from sex.

[2303] He also shifted the discussion on *sexual preference* to *sexual orientation*

An honest approach to this matter might suggest that there can be feminine men and masculine women. Indeed, if we are to define *masculine* and *feminine* according to the average behaviors of each sex, then this is a fair suggestion, and one which is merely descriptive: a feminine man has a penis but enjoys painting flowers; a masculine woman has a vagina, but enjoys working on her truck. It is when gender becomes *prescriptive*—when it starts to control one's behavior, rather than describe it in relation to others—that gender becomes a matter of oppression: a feminine man forced to be masculine; a masculine woman forced into femininity. This sort of prescriptive gender is based in fear that the determinants of *masculine* and *feminine* may shift if too many woman exhibit masculine traits and men exhibit feminine traits, and it indeed could, and in fact has: men no longer wear togas as they did in Greece, nor kilts as they did in Scotland, way back in time. Today, women have joined men in the wearing of trousers as well (and did so as far back as the Scythians, too). So what is *masculine* and *feminine*—that is, gender described—does change throughout time. However, *gender* itself remains as a binary, even among those who accept "two-spirit" people, such as some Native Americans.

The origins of "trans" (which is not intersex, hermaphroditism, or etc.) is in homosexual crossdressers involved in "queer liberation," as with the Stonewall Riots, which came from out of a gay club fancied especially by black and Latino crossdressers and transvestites and funded by the Mafia. It's literally a sexual fetish, expressed in gay clubs, that others are being made to play along with, coming out of the gay sex scene, supported by agonistic, organized crime. These Stonewall Riots were part of a larger late 60s wave of "wildcat strikes," student "demonstrations," riots, and etc. which were, themselves, manifestations of "revolution from above," that is, revolutions of common people sparked by elites for globalist interests, similar to Black Lives Matter (BLM) and their attacking local police departments at a time when federal police are in the making. BLM, and, likewise, Antifa, tear things down for elite interests so that there is an excuse to "Build Back Better." This is part of the synarchist, planist, "neosocialist," or technocratic strategy by Old Money/New Ideas to undermine the private capitalist New Money/Old Ideas by supporting cultural degeneracy while pushing forward a new rainbow corporatism.

This faggotry begins with Jacob's "stealing" of Esau's bullshit birthright, and is continued by the Knights Templar (if not with), and their agenda for a New World Order: Old Money, New Ideas. The Old World Order was the right of the firstborn to inherit all of the wealth, the "right of first night," and etc. leaving younger brothers sometimes in poverty, left to join the clergy, and often to be celibate (or gay). The Knights Templar emblem, for instance, shows two knights sharing a horse, a symbol of their "voluntary" poverty (and probably homosexuality) as younger (hopefully unrelated) brothers.[2304] The New World Order begins with younger brothers, such as Jacob of Jacob and Esau, taking power. When it comes to the Knights Templar, this entails revolting in favor of neo-Platonic oligarchical communism, which would develop into Babouvism, Marxism, "anarcho"-"communism," and then postmodernism, synarchism, and fascism.

The revolutionary spirit of the New World Order gives its participants a flavor of rebellion that makes them appealing to radicals. But these are Counter-Reformation, Counter-Enlightenment radicals—synarchists— not Radical Enlightenment anarchists.[2305] The goals of the New World Order and those of the radicals, while both *illuminati*, differ. The New World Order elites of the ruling class—synarchists, today— want to hide wisdom from the common people, seeing them as lesser, so as to dominate them. The elites of the middle and lower classes— anarchists— wish to spread their elitism more widely, to make it available to all, so as to eradicate elitism. That's what Radical Enlightenment is about. Working

[2304] Jewish *Halakha* law does not favor the eldest son, perhaps having inspired the New World Order as a result
[2305] Orders like the Templars fought against radicals like the Taborites

class trannies are vehicles of "revolution from above," and are not at all in the driver's seat. In the driver's seat are elites, including among them homosexuals, "trans" persons, sadists, masochists, hermaphrodites, and others suffering from a large number of mental disorders.

"Transgender" also has something to do with the larger concept of *transhumanism*, the push to turn human beings into cyborgs by connecting them with advanced technologies, in a push toward the concept of *posthumanity*. Indeed, as part of the Great Reset, Yuval Noah Harari has declared that *Homo sapiens* is now over.

The "transgender" debate is not about crossdressing, nor feminine men and masculine women, but about manipulating the concept of personhood as a performative utterance, thereby setting the slippery slope in place for "posthumanity." "Genderqueer" and "trans" are, like the War of Northern Aggression with slavery, a mechanism of divide and conquer. Also as with the War, it is a means of changing legal paradigms. The War resulted in a change of citizenship from state to federal citizenship here. The New Deal era, likewise, brought a change of personhood, so that corporations could be people. Now, artificial intelligence needs to be people, but it lacks gender. So, gender is made to be meaningless, so that genderless AI can control us. "Trans" is a fraud. It is "name stealing." "Trans" is a claim on others, a claim on how they must perceive the world, how they must speak. It's not just personal expression, as with a crossdresser, at least not when the state or majorities get involved. "Trans" would be fine, or at least not aggression, if it took place in fetish clubs where it belongs, between contracting parties. But bending others to one's sexual fetish is a form of domination.

Identity politics is a war on the logical concept of *identity*, as in *A* is *not B*. It's a war on logic. Man is not woman. Man is man. Identity politics is the politics of illogic. "Trans" has no place in society, which must be built on common sense, mutual trust, and honesty, and not on lies, gaslighting, empty and depraved performatives, and domination. Transvestites are confused individuals, and transvestism is a pathology, plain and simple. We live in a world in which men believe that they can become women, with or without a surgery, and vice versa. This mass psychosis is not the only one. Compare this with how homosexuality is perceived in Cameroon.

In Cameroon, suggest Peter Geschiere and Rogers Orock, in "*Anusocratie*? Freemasonry, sexual transgression and illicit enrichment in Africa," a neologism has been established fairly recently to describe the current state of the ruling elite. It is *anusocracy*, or "government by anus [penetration]." The authors suggest that the term describes "same-sex practices" that are used in order to "illicit enrichment by the national elites," and is further linked to "secret associations of Western provenance, such as Freemasonry, Rosicrucianism, and the Illuminati."[2306] The idea, spread through peer-to-peer radio called *pavement* or *sidewalk radio*, is that the elites in Cameroon get into their positions through gay sex and links through secret societies. The authors suggest that the ethnographic work of Gunther Tessmann, earliest to do so, attests to very similar things, that "the medicine of wealth" is homosexuality. Since homosexuality is considered a product of the ruling class, the authors relay, "denunciations of homosexuality in Cameroon are an attack from below, from society on the state, rather than the other way around."[2307] As a result of these, the ruling class has responded by establishing a "witch hunt against 'homosexuals' in order to distance themselves from such accusations."[2308] This seems to suggest, in my own opinion, that homosexual ruling classes establish false homosexuality as a scapegoat in order to occult their own practices. If this is so, genuine,

[2306] Geschiere and Orok
[2307] Geschiere and Orok
[2308] Geschiere and Orok

hypermasculine homosexuals have discovered a way to hide behind the confusion of feminine and hypomasculine men, who have been convinced that they are themselves the homosexuals, though they value or exhibit traits classically associated with femininity, womanhood, or with the love between a man and a woman, rather than a true erotic admiration for men and masculinity. They may indeed be hypomasculine homosexuals, but it seems unlikely.

Yes, you are reading that right. Most "gay" men are as fake, as are transvestite "men." But there are truly gay men, men who truly find the qualities of manhood, masculinity, and dominance to be sexually enticing, or competitively arousing. These latter hide behind the confusion of other men who have been told they are gay for the opposite reason, for being too feminine, or not masculine enough for the tastes of the hypermasculine gay men. The prior men have learned to echo the sensibilities of hypermasculine sexuality, and have sculpted their identities to their misapprehension of their actual being. These apparently gay men are still lovers of femininity, and that is why their affection seems to appear misplaced. It, in fact, is. These are fake gays much as there are fake women. They may have sex with men and even marry them, just as fake women may dawn dresses and surgically carve out vaginas. But that does not alone speak to their authenticity, which is wanting. This is postmodern black magic, and these "gay" men are as much victims as they are dupes in a larger plot. Could this plot have found its home in the Mafia, who were behind the Stonewall Riots?

A strange thing that comes from recognizing hypermasculine homosexuality is noticing its overlap with what is called *toxic masculinity*, otherwise known as *misogyny*, *arrogance*, *domination*, or *being an asshole*. Once aware of hypermasculine homosexuality, it seems almost impossible not to see a correlation. In fact, it appears as if "toxic masculinity" is basically synonymous with what may otherwise be understood to be hypermasculinity, which is exclusively found among those who are actually or effectively homosexual. I'll go ahead and say it. Homosexuality, actual or effective, is toxic masculinity. The idea that these two concepts are at odds is simply the arrangement of a false dichotomy, the perennial project of ruling class elites. They make false dichotomies of everything. It's how they divide and conquer us normal people.

The Postmodern Menace in Mutualism

At the present, Mutualism is under the threat of postmodern analysis paralysis facilitated by postmodernists such as Shawn P. Wilbur, who has more-or-less attempted to monopolize the "online culture" of Mutualism through political grandstanding and posturing. Shawn has a history with cultural Marxism (and online culture), starting with his formal training, which includes a Bachelors in Language (English/Literature) from Oregon State University and a Masters from Bowling Green University in Cultural Studies. Cultural Studies, itself, is a field that has its origins in Critical Theory, which was developed in the cultural Marxist Frankfurt School, and much of postmodern philosophy makes its way into language and literature studies. Ken Wilber claims, for instance, in *Integral Spirituality*, that "[b]y 1979, Derrida was the most-often-quoted writer in all of the humanities in American universities."[2309] But that's not all, Shawn is also educated in internet culture, and participated in the cultural Marxist Spoons Collective. He has also been affiliated with the Institute for Advanced Technology in the Humanities, which I take as the likely place he learned both the skill and political importance of archival work. In short, Shawn is a political weapon.

Wilbur also has an interest in Immediatism, having been presented strongly on the Immediatism podcast page, even having his own episodes, and quite a few of them. *Immediatism* is a form of divine

[2309] Wilber², 281

madness. In the name of some sort of faux-enlightenment, Immediatism claims an immediate and unmediated sort of knowing about reality. Immediatism was made popular among neo-anarchists by the pedophile and faux-anarchist, Hakim Bey, or Peter Lamborn Wilson, most famous for his concept of *Temporary Autonomous Zones*, who wrote also a series called *Radio Sermonettes* or *Immediatism* and numerous pieces for the North American Man-Boy Love Association (NAMBLA), a homosexual pedophile—or *pederast*— organization. On Hakim Bey, Robert P. Helms writes, in "Pedophilia and American Anarchism: The Other Side of Hakim Bey," that,

> There is an American anarchist named *Peter Lamborn Wilson*, who uses the pseudonym *Hakim Bey* for some of his writings [...] I have never considered his work to be serious anarchist thought, but many others take a different view, and his work is available in at least a dozen languages. The issue [...] is that for over twenty years, Wilson/Bey has used anarchist arguments to promote pedophilia in his published work.[2310]

Helms reminds us that some of the anarchic thinkers of the *fin de siècle* had long ago expressed pedophila, even before Bey, by people such as Adolf Brand. Among them, unfortunately, was John Henry Mackay, who kept his interests secret from his fellow American individualist anarchists. Today, faux-Mutualist authors such as Shawn P. Wilbur are affiliated with the Immediatism of Bey and promote thinkers such as MacKay. But real Mutualists such as Herbert Spencer had something to say about immediatism long before Bey first sucked the teet and Wilbur suckled the droppings from his toes. He said,

> It is one thing [...] to hold that greatest happiness is the creative purpose, and a quite different thing to hold that greatest happiness should be the *immediate* aim of man. It has been the fatal error of the expediency-philosophers to confound these positions. They have not observed that the truth has two sides, a Divine side and a human side; and that it matters much to us which we look at.[2311]

Shawn Wilbur has also been known as a drinking buddy to Wolfi Landstreicher, otherwise known as *Feral Faun*. In "Anarchist-communism, work, and the virtue of selfishness," Wilbur, discussing his introduction to Max Stirner, who Landsteicher translated, says that his "days of drinking beer with Wolfi Landstreicher and arguing Stirner vs. Proudhon (and then exploring the connections) were still to come."[2312] According to "narcissus" in "The Elephant in the Room," Wolfi has authored such works as "Child Molestation vs. Child Love," wherein he says that authoritarian education is the cause of defining "the child-lover as a devil,"[2313] defending pedophilia on the basis that the pedophile sees children as an embodiment of *eros* (erotic love), which is not a hateful act. To postmodernists and their ilk, it seems, so long as an action is not filled with hatred it should be acceptable, even when it involves such things as rape. This is unacceptable. Also unacceptable is the fact that NAMBLA is carried by the *Labadie Collection*, the largest collection of anarchist materials in existence. This Collection originally resulted from the library of Joseph Labadie, father of Laurance Labadie, both of whom were basically Mutualist in outlook. The Collection would be driven largely by Agnes Inglis, who began to solicit materials from others to add to the Collection. She had apparently befriended Emma Goldman and Alexander Berkman[2314] before discovering Labadie's materials that he had donated to the University of Michigan and befriending Labadie, thereupon, after the Red Scare, taking it upon herself to curate the

[2310] Helms[2]
[2311] Spencer, 81
[2312] Wilbur[4]
[2313] narcissus
[2314] 1915

Collection.[2315] Alexander Berkman had apparently himself had a sexual relationship with a teenaged girl. It seems likely, then, that Labadie's collection has been defiled by outside sources and used as a shell within which to disseminate pedophilic ideas, as NAMBLA did not come from Labadie. Shawn Wilbur is no stranger to the Labadie Collection.

Terrence Kissack mentions that Oscar Wilde had slept with younger men. This being the case, Benjamin Tucker's defense of Wilde might be misconstrued for a defense of pederasty, as that favored by Immediatists, perhaps including Wilbur. But Terrence says that these men were in their late teens to early twenties, implying a fairly widely acceptable age.[2316] I'm taking him at his word that this is so. Lysander Spooner, on the other hand, had lamented that ten years old was an age of consent for young girls in certain areas of his time, seeing this a much too young. It may be that Benjamin Tucker's opinion was similar, though he may have differed, as Tucker eventually drifted from Spooner-style natural law argumentation toward the egoism of the *fin de siècle* crowd surrounding the works of Max Stirner.[2317]

Shawn commonly brings up postmodern philosophy such as that they grew from out of the *fin de siècle*. His neo-Marxist programming seems to keep him from an earnest presentation of Proudhon, however. Projecting postmodern philosophy onto Proudhon, a modernist, Wilbur holds, in "The Gift Economy of Property," that

> What [Proudhon did] was a bit peculiar, involving a hijacking of Leibniz in directions that anticipate folks like Gilles Deleuze. The psychological and social physics that is at the center of his mature work on liberty and justice reasons like poststructuralism in places, and I will have some recourse to the vocabulary of the more contemporary continental philosophy as I talk about it.[2318]

It sounds like poststructuralism because modernism has all of the insights of postmodernism, which postmodernism simply blew out of proportion.

This theme of projecting postmodern thinking onto Proudhon carries throughout much of Wilbur's work, and name stealing appears one of his main motivations for taking on the project. Nonetheless, postmodernism is not a popular philosophy among the working class because of its tendency toward empty talking—"obscurantism"—, which working people don't have time for (but can be intimidated by). Shawn Wilbur claims to be a working person, but he has the privilege—a government-granted monopoly on mental capital (accredited Masters degree)— not to be, if he wants it. Others don't have this luxury, some on principle, and some because the opportunity was never presented. This is not a small matter, and must be considered with any intellectual who speaks for anarchism (but that's just "Old Left" modernist reasoning, isn't it?).

[2315] 1924

[2316] See Kissack, 58

[2317] This represents an unfortunate failure on Tucker's part, which I ascribe to his atheism, Spinoza's pantheism having long past made clear the synonymity of natural law and egoism, and in a more Mutualist and less atomistic manner (Kissack calls Tucker's individualism "rugged"). In perhaps his lowest and most shameful moment, Tucker defended the "right" of a mother to cast her baby into the fire (this is scarily similar to a defense of Phoenician-style human sacrifice!) on the grounds of egoism and property claims, in apparent neglect of the egos of offended onlookers. Such an egoism as theirs, even a spiteful one, is, after all, the very basis of society and runs counter to the claims of Tucker. Their egos are as real as the mother's is, and as much a claim to the right of property, even upon Stirnerian grounds. Tucker's later sort of *fin de siècle* degeneracy is where the fall of Mutualism *and* the failure to defend (the already fairly Mutualistic) American way of life really begins.

[2318] Wilbur[3], 15

Remember the "cultural wars" that Ken Wilber mentioned earlier? Well, Shawn Wilbur suggests, in "Paul Virilio: Speed, Cinema, and the End of the Political State," that

> There is a strong sense among [postmodern] scholars that it is at the level of language (or at least of ideas and ideologies) that cultural battles are won and lost. This makes deconstructionist readings of "social texts" seem a powerful political tool.[2319]

This is said by a man who appears university-trained in this stuff, has lectured in the academy on related matters, and who is playing doorkeeper, archivist, gatekeeper, grandstander, posturer, and maintains a "magisterial tone" in academic books about "anarchism" costing over $200 (!). Shawn also openly says that "[m]y intuition [is] based in part on some language various places in Proudhon's work and in part on the connections I've been making to other continental thoughts [...]"[2320] Shawn is, in his work, essentially taking unrelated material from Proudhon (like his "Theory of Property"), comparing it, and then projecting postmodernism onto it. In doing so, he comes up with things that none of the other literature on Proudhon would find agreeable. Let's have an example, from John Vervaeke, about comparing unrelated material...

John Vervaeke, who is taking on "the Meaning Crisis" (that postmodernism has wrought), suggests that one problem of "the deconstructed mind" is that of equivocation. He says that one can take two different sentences— which use the same word with a different intention, and have perfectly fine meaning on their own—, mix them up, and construct something completely different (in this case, less purposive as well). His example, in "Cognitive Science Rescues the Deconstructed Mind," is these two sentences: "Nothing is better than long life and happiness." And, "[a] peanut butter and jelly sandwich is better than nothing." On their own, these sentences confer meaning perfectly well. But Vervaeke continues to put them together in an absurd (*absurd* also being a concept in the postmodern or quasi-existential thought of Albert Camus) manner. He reasons that when together, they say that

> Nothing is better than long life and happiness, and a peanut butter jelly sandwich is better than nothing, so— ergo— a peanut butter and jelly sandwich is better than long life and happiness, so you should eat one and then go kill yourself.[2321]

John Vervaeke is pointing out here the absurdity of deconstruction. While *nothing* is used in both sentences, and those sentences make sense on their own, putting them together produces an absurdity. This seems to be precisely the method of deconstruction, a method of literary criticism popularized by Derrida. Derrida—whom Shawn is quite familiar with— is known for having challenged that reading is impossible and that meaning is basically non-existent or hypersubjective. If one breaks down a text enough, according to Derrida, its contradictions render it meaningless. Surely, Shawn is aware of this, and it seems evident to me that he employs these efforts. But deconstruction can only go so far.

In his series on *Awakening from the Meaning Crisis*, John Vervaeke points out that language likely developed with much help from the shamans that used to be prevalent in human societies.[2322] Through entheogens, ritual practices, and abstinence from socialization, food, drink, or sex, and with the help of beating drums, dancing, and chanting, shamans could induce altered states of consciousness such as the trance, which could create—what Vervaeke may suggest later is a form of—a quantum leap in conception, powered by way of metaphor.

[2319] Wilbur[5]
[2320] Wilbur[3], 18
[2321] Vervaeke[1]
[2322] Vervaeke[2]

Vervaekea points out that many of our words, such as "understand" are not to be taken by their literal meaning (under stand), but have their roots in the kind of metaphorical imagination and sympathy that shamans would help to induce. John points out that the shared space for sharing meaning relied on much shared sympathy. Similarly, Roger Scruton remarks, in "Against Deconstruction," that

> Figures of speech are open to their meaning. They are vivid, immediate, unambiguous. They are used all the time, and indeed clichés are composed of them. A sly fox, a loving heart, a sullen anger, a serious face — all those are figures of speech. Some seem more figurative than others. But they are all figurative (in the literal sense of the term). They transfer a word from the context which provides its meaning to a context where its meaning is exploited in some novel way. You might think that figures of speech must therefore bear a double meaning. But that is not so. The literal meaning is usually lost in the transfer. When I read 'His heart was in his mouth', the literal sense of the words does not occur to me. If I understand them literally I shall be guilty of a misreading.[2323]

If anything can be counterposed to the kind of sympathy that is needed to exchange real meaning with one another, it is the kind of meaning-destroying represented by deconstructionism, an approach that Shawn has a soft spot for. It is for this reason that Roger Scruton says, playing on the name of Derrida,

> I hope I shall be forgiven if I add to this list of destructive words a neologism, the verb 'to derridize', derived from 'to rid' and 'to deride'. I shall be discussing the attempt to rid literature of meaning in order to deride the common reader[2324]

Deconstructionism is often understood to be hyper-critical, to influence a reading of texts which is swallowed in generalized antipathy. The kind of analytics employed by deconstructionism are subject to the criticism of the philosopher Henri Bergson, who demonstrates in his "Introduction to Metaphysics" that intuition as direct perception is a much more authentic manner of understanding the world than analytical text is. Textual analysis is no substitute for an intuitive reading.

At some point Shawn found Proudhon and noticed superficial similarities between Proudhon and his old friend Derrida, particularly between Proudhon and Derrida's shared rejection of absolutism. Derrida held that reading is impossible, and Proudhon held that property was impossible… but upon completely different grounds. Derrida was a postmodernist, but Proudhon was a student of the Radical Enlightenment. Evoking Derrida's deconstructionism, and perhaps announcing his own fated position in regard to the job he will be doing on Mutualism (deconstructing it), Shawn Wilbur says,

> Concepts turn on themselves, splinter, mutate, disseminate themselves, go to war, form strange alliances—in short, behave much like the human organizations they inspire. These days we might call this *deconstruction*. Proudhon called it *contradiction*—antinomy—by which he meant not simply logical inconsistency, but a productive, pressurized dynamic […] In the antinomy, *A* and *B* together look pretty good, despite the fact that neither of them alone seem to offer much. The difference is important, in part because it forces us to focus on a rather different conceptual horizon than we might otherwise.[2325]

Shawn here is suggesting that his deconstruction of Proudhon is itself Proudhonian, because he's offering an antinomy to Proudhon's thinking (in particular, his "Theory of Property"). Wilbur's deconstruction and Derridization of Proudhon is deemed his "New Approximation" of which he says

[2323] Scruton
[2324] Scruton
[2325] Wilbur[3], 5

that "breaking with the founders is an act of fidelity to the tradition," while establishing a false dichotomy ("possession" and the property-state antinomy) between Proudhon's own concepts. He says,

> The [...] synthesis of communism and property [...] presumably ought to be of interest [...] But I don't find much treatment of it, beyond a fairly offhand suggestion in An Anarchist FAQ that the synthesis is "possession." I'm not entirely opposed to that reading, but, unfortunately, I remain unable to tell precisely what Proudhon means by "possession" in 1840
>
> [The "New Approximation" is] a different kind of response to the possibility of [...] Proudhon's repeated suggestion that there might be a "communist" route to mutuality and liberty, as well as one through the encounter with "property."[2326]

Shawn suggests that, in the end, Proudhon supported a property-state antinomy (which sounds an awful lot like welfare capitalism administered by the techno-managerial elite):

> "Property" itself never really appears as anything but a simplistic, or one-sided, concept. Its incorporation in a non-simplist property-state antinomy is an advance [...], but inevitably one which tends to focus us on one part of a complex problem, to the exclusion of other parts.[...] Proudhon attempted ["to focus on some higher-order concept, such as social justice or mutuality, which incorporates property as one of its aspects"], with somewhat mixed results, but he explicitly suggested the possibility of ["attempting to rethink property in some other way"]. In the "New Approximation" [...] I'm [...] starting to address individual property in its "collective" aspects, in order to avoid some confusions that seem to be "built in" with Proudhon's approach.[2327]

Shawn's go-to document for making his arguments is Proudhon's "Theory of Property," which Wilbur was apparently the first or latest to translate (his translation appears in an anthology of Proudhon's works). But this document is not taken too seriously by other scholars of Proudhon and of anarchism, such as Ian McKay. In *Property is Theft!*, the collected anthology of Proudhon's works, "Theory of Property" appears as a mere appendix. Why? McKay suggests, as a preface to Wilbur's translation, that it was a posthumously published and unfinished work that Proudhon himself had laid aside to work on more important things that he actually did finish and publish. Further, he suggests that "[w]hat becomes clear from this work is that there is no significant change in Proudhon's perspective on property and possession."[2328] In the same anthology, it is said that

> After 1850, Proudhon started to increasingly use the term "property" to describe the possession he desired. This climaxed in the posthumously published "Theory of Property" in which he apparently proclaimed his whole-hearted support for "property." Proudhon's enemies seized on this but a close reading [...] finds no such thing[2329]

Proudhon is nonetheless an easy target for deconstruction. Ian McKay holds that

> In terms of the language he used, Proudhon was by no means consistent. Thus, we have the strange sight of the first self-proclaimed anarchist often using "anarchy" in the sense of chaos. Then there is the use of the terms property and the state, both of which Proudhon used to describe aspects of the current system which he opposed and the desired future he hoped for.

[2326] Wilbur[3], 12
[2327] Wilbur[3], 8
[2328] Proudhon[1], 775
[2329] Proudhon[1], 61

> [...]
>
> This changing terminology and ambiguous use of terms like government, state, property and so forth can cause problems when interpreting Proudhon. This is not to suggest that he is inconsistent or self-contradictory. In spite of changing from "possession" to "property" between 1840 and 1860 what Proudhon actually advocated was remarkably consistent. The caveat should be borne in mind when reading Proudhon and these ambiguities in terminology should be taken into consideration when evaluating his ideas.[2330]

Shawn Wilbur has no real grounds to be making such a fuss about "neo-Proudhonian" sociology. Not only were most of his valid ideas already expressed in thinkers like Constance Margaret Hall, but Shawn's postmodern nonsense has no basis in reality. Upon a wide reading of both Proudhon and secondary sources, one gets a clear image that Shawn Wilbur just does not fit into. The "New Approximation" he puts forth is a mythical creature, a dragon, whose head must be lopped off as it attempts to grow into a hydra. But, as Shawn Wilbur says,

> It is not nearly sufficient [...] to try to discover truth by gallivanting about slaying falsehoods. At a minimum, we have to be willing to poke around in the entrails of the dragons we bring down. More than likely, though, we're going to need some of those suckers alive, at least for awhile.[2331]

So, let's do some poking around in the entrails of the dragon I am slaying here.

Online, Shawn uses the screenname of *humanispherian*, which is derivative of Joseph Dejacque's—the man whose philosophy is suspiciously similar to the Illuminati— efforts against Proudhon. Shawn acts as the self-designated doorman of Mutualism, "greeting" (if you can call it that) all of the new folks who poke their heads into the movement. He has established himself as the administrator on both Facebook and on Reddit, social media sites where Mutualists appear the most active.[2332] He commonly replies to posts, typically to demonstrate some sort of perceived flaw in a fellow Mutualist's understanding, and one that usually amounts to not using Shawn's preferred language, or which is too assertive for Shawn's tastes. Shawn would appear to prefer that his fellow Mutualists adopt a religious, postmodern reading of Proudhon, such as his own, and mold their perspectives to whatever new insight is found about Proudhon (so long as it does not imply "anti-Semitism" or misogyny, etc.), and to be sure to use key phrases and terminology out of the book, rather than to put Mutualism into one's own words. One user says, "everytime I think I've got a 'what is [M]utualism' take, I'm wrong, or at least confusing a mix of [M]utualisms." This, after forfeiting his cognitive sovereignty to Shawn Wilbur, tagging him to answer in the user's place. That is, the user tagged Shawn, explaining that his reason for doing so was that he never seems to get it right.[2333] This analysis paralysis is not an uncommon sort of response to interacting with Shawn.

True to his deconstructionist background, Shawn makes a habit of derailing people interested in Mutualism or giving their best shot at teaching others (one of the best ways to learn, by the way). It's not uncommon to see people he has interacted with exclaim that they thought that they knew what Mutualism was until they interacted with Shawn. This seems no accident to me, as deconstructionists are known to have held that "reading is impossible" and that there is no meaning inherent in language. One book, *Introducing Derrida*, by Jeff Collins and Bill Mayblin, summarizes Derrida thusly:

[2330] Proudhon[1], 61
[2331] Wilbur[3], 5
[2332] Shawn removed me from the Facebook group after criticizing him for his cultural Marxism
[2333] This comment is on a post in the "mutualism" Facebook group, which I can no longer access

> If Derrida's writing has no extractable concepts or method, we can still look at what it does: what effects it has.
>
> Derrida has a way of thinking these effects. By his own account, his writing has a matrix. Its two strands are DERAILED COMMUNICATION and UNDECIDABILITY. Derrida finds both of these in the figure of the virus.[2334]

It appears to me that Shawn's behavior exemplifies cultural Marxist *realpolitik*. By ensuring that Mutualist communication is derailed and material is made to be undecidable, Shawn can remove the confidence from the individual who is trying to share their knowledge, and to keep individuals from asserting themselves in the future. In this way, and by wearing the guise of a Mutualist, Shawn can divide and conquer those who would establish their own understanding of Mutualism, independent of Shawn's gatekeeping.

Shawn likes to make of Mutualism a Lyotardian differend—a concept under dispute, but which is officially undisputable (in this case, because [M]utualist history is actually clear, even if uncompiled)—, arguing that his work brings fresh insights that have remained unheard because of one reason or another (such as Benjamin Tucker's anti-communism). To do this, he splinters Mutualism into many "[M]utualisms," remaining true to his postmodernist training that every person's rendition of the world is a world unto itself. Here, he can make the case that any attempt at a generalized rendition of Mutualism is not inclusive enough to function properly, pointing to differences in language used between Mutualists, inconsistencies in their opinions, and incongruencies between the individuals and the otherwise consensus positions taken. Remember 'peanut butter and jelly and kill yourself'? Yeah, that.

After splintering Mutualism into many "[M]utualisms," Shawn prefers to polarize Mutualists into one of two major camps: "neo-Proudhonian" and "Tuckerite." He associates the ex-Mutualist author Kevin Carson with this latter grouping, and he himself represents the former. It's very common to witness followers of Shawn Wilbur come out of the dark to call someone a "Tuckerite," before retreating back into the shadows.

After denouncing "Tuckerites," Shawn likes to reduce Mutualism to neo-Proudhonism, the only alternative for which he reserves any respect; the alternative for which he is the figurehead. Shawn maintains a big fuss about Proudhon's "sociology," apparently feeling himself to have revolutionary insights, while not even having read Constance Margaret Hall's work on the sociology of Proudhon ("I haven't read the right books"), which made clear both that Proudhon did make use of the concept of *collective force* and that this did not preclude him from orienting his major solution in mutual credit. To Hall, Proudhon's sociology was about subduing religion and politics into the economy, an effort that had to be associated with an increased public propensity for reason and rational social structures. This being the case, the sociology of Proudhon does not leave him as distant from Benjamin Tucker's "plumbline" approach as "neo-Proudhonists" would like to believe (though it does bring new elements to the conversation). Besides, as Ian McKay says, "[a]narchists [...] are not Proudhonists, Bakuninists, Kropotkinites, or whoever-ists. We reject the idea of calling ourselves after individuals."[2335] Chomsky holds to a very similar view, as he states in regard to the concept of "Marxism" from his anarchist

[2334] Collins[3] and Mayblin
[2335] Proudhon[1], 51

perspective.[2336] Shawn holds that Ian came up with the "Tuckerite" bit, and perhaps that is true, but the pejorative use is no excuse for the religious use wherein one self-describes as "neo-Proudhonian."

Shawn also acts as the gatekeeper of Mutualist ideology, and in particular what there is to know about Proudhon. Active in archiving, and apparently in translating, Shawn loves to suggest to people that their opinion regarding Proudhon is incomplete, and so irrelevant. Typical of Shawn is the suggestion that his hefty reading of Proudhon in the French language makes his understanding of Proudhon, and so Mutualism, superior to others. Despite this, Shawn's French is largely self-taught (which is commendable on its own but usually comes with a little more humility). Nonetheless, Shawn would have others believe that his insights are so fresh and original that one might as well do away with other third-party interpretations and translations, such as the work of Woodcock, Ritter, Hyams, Hall, and others who have done work on Proudhon—much of it pointing to works in French—and the translations by Tucker and Byington, caliming to be leaving the secondary literature outside of his scope of concern. Often Shawn's claims are rather empty or depend on fringe material which is not consistent with the general trend of Proudhon's thought (like "Theory of Property"), while other times they remain empty, elitist challenges to learn French and read Proudhon that way or stop talking about Proudhon at all. While there are surely mistakes in each of these authors' works, the suggestion that Shawn's work changes absolutely everything (though it may bring new insights) is outright ridiculous, and seems an attempt at establishing oneself as a "dominator holon." His gatekeeping antics only act to affirm this suspicion in my mind.

Shawn's behavior also leaves much to be desired. Between picking on kids trying to learn about Mutualism and splintering their understanding, he likes to beat his chest and fluff his feathers at those who are already well-informed. While not offering much of practical use, he prefers to police online communities of Mutualists by making sure that they do not mix concepts from Proudhon and Tucker, that they use the language that he likes, etc. and to attack anyone who would combine their insights for the ends of something greater. Shawn likes to make very clear that he is Alpha Mutualist, because he has spent ten years "trying to get into the head of Proudhon," reading his works in the native French and translating them, archiving the work of the apparently unrelated Mutualists, etc. It's almost as if Proudhon had written a *Bible* in Latin, and that the commoners need a priest to translate it for them. Unfortunately for Shawn, imperfect translations of that book didn't keep the population passive either. I'm afraid Margaret Constance Hall, George Woodcock, and the rest of the crew stand in as modern Wycliffes, while he screams something about the original Latin.

Staying true to his New Class cultural Marxism, native to his university training, Shawn likes to take the focus off of practical solutions in Mutualism, and, in particular, mutual credit. Shawn refers to Mutualists as "money cranks," and suggests that he is helping to take the focus of contemporary Mutualists off of the issue of usury and placing the focus on "collective force," a word he pretends to have arisen from the dead despite Constance Margaret Hall having identified the concept in her work on the sociology of Proudhon before Shawn even finished elite college. This concept of *collective force* is not entirely distinct from mutual credit, of course, as it is collective force that is privatized in the form of interest. Benjamin Tucker was also at least intuitively familiar with the idea, and expresses it in terms of *industrial combinations*. Nonetheless, cultural Marxism would have intellectuals take the focus off of class and instruments for class liberation such as mutual credit, and to concern themselves with more symbolic matters. Shawn says, simultaneously dismissing the importance of mutual banks in practice, and submitting his agency to "circumstances" in a way that would make Rudolf Rocker cringe, while playing "in the entrails" (as he says) of the historical Mutualists he intends to covertly slay,

[2336] See Chomsky[4]

> [...] I suspect that [M]utualists pursued the mutual bank much longer than that pursuit made sense. But I suspect the story of Josiah Warren's various expiriments—of their successes and failures, and of the specific ways that their pursuit developed according to circumstances—is probably still a gold mine. Similarly, I think the history of land-banks, mutual banks, banks of the people, etc., and of the propaganda in support of them, still has practical secrets to offer up to our continued exploration.[2337]

Shawn Wilbur doesn't seem to have much hope for the practical project of Mutualism, outside of co-opting and adapting Proudhon's criticism to his postmodern philosophy.

> The possibility of property "transformed" and "positive," which [Proudhon] affirmed at various points in his career, remained unfulfilled.
>
> The "New Approximation" that I'm attempting [...] takes its cues from those portions of Proudhon's theory where he was more successful in that business of positive transformation.[2338]

Shawn's postmodern approach to Mutualism is wanting. It is empty, indecisive, and weak. By decreeing Mutualism a fractured number of "[M]utualisms" a prophecy is self-fulfilled by those who believe it, and who lose their confidence in organization and coherence by extension. I am reminded of a lecture by the pragmatic philosopher, William James, called "The Will to Believe," in which James describes a situation in which a train full of people are robbed by an armed gunman. James suggests that if the passengers had the shared belief that they would all rise together and disarm the gunman, that they would keep from all being robbed, but that it is their lack of belief that allows them to ultimately be robbed by a minority among them. Shawn Wilbur's "Mutualism" is like a train full of passive passengers, content to be robbed and complain about it later. It lacks the drive, the meaning, the purpose, to actually be anything cohesive or constructive. It's a horrible shame that his work carries so much weight among Mutualists of today. Is this the effort of a single narcissist driven to fuck little boys, or are the patterns more consistent than we should expect, that behind disproportionate social influence there is disproportionate money power? With the rise of the New Class, and while it is correct to remain skeptical, it seems that we would be quite naïve not to entertain the possibility.

Intellectuals are battleground zero in our era of Fourth Generation Warfare. Governments prefer to avoid losing legitimacy in the use of brute force, opting instead to control ideologies and information as much as is possible, and manipulating people's beliefs with all of the collective might they can muster. Considering Mutualism's important history as the original mass working class movement— responsible for the Radical War, Canuts Rebellion, Lowell Textile Strikes, the Cooperaitve Movement, the International Workingmen's Association, the Paris Commune, and revolutionary syndicalism— ruling classes would be absolutely naïve not to protect their interests by having an agent jam up information. It doesn't matter that Mutualism is relatively inactive, as it is likely that much of this is due to external forces. Lenski Says,

> While military men are usually the leaders of palace revolutions, intellectuals are likely to be the leaders of social revolutions. They alone can supply the one crucial ingredient without which social revolutions are impossible—a new ideology to challenge and destroy the existing one. Ideologies are the stock of intellectuals. They are the opinion leaders with respect to important philosophical questions.

[2337] Wilbur[3], 7
[2338] Wilbur[3], 11

> Intellectuals may be engaged in any type of employment, but they are concentrated in teaching and preaching.
>
> Intellectuals are easily alienated by systems of power and privilege. They are like ministers without a portfolio, experts without the power to transfer their ideas into public policy. Hence there is a natural basis for alienation. Enlightened elites, therefore, usually find it wise to flatter them with attention and honors, thus securing their gratitude and support.
>
> Such tactics have usually worked quite well. Most intellectuals stoutly defend the conservative position, thus making a major contribution to the defense of power and privilege. By their skill with symbols they have successfully proven to the common people the inevitability, as well as the countless advantages, of the status quo.

Lenski is letting us know about this because it is a real issue. Ideology is battleground zero in Fourth Generation Warfare. Cultural Marxism is a real thing. Lenski continues:

> Another segment of the population of most societies which is attracted with great frequency to social revolutions is made up of ethnic, racial, and religious minorities. These groups usually hold special grievances against the dominant majority and thus are more receptive to counterideologies. Unlike the lower class members of the dominant group, there is no common cultural tie to provide a basis for identification with the elite.
>
> Such groups can usually supply numbers to revolutionary causes, and organization as well. Above all, they can sometimes provide financial resources, which are often so difficult for revolutionary movements to acquire. While minority status groups are usually excluded from the higher social and political levels of society, as we noted earlier, they sometimes make substantial economic advances. The economic success of the Jews in Europe, the Hindus in Africa, the Japanese in Hawaii, and the Jains in India are but a few examples. The wealthy members of such groups have often been the major financial backs of social revolutions.[2339]

This does not mean that Shawn Wilbur is an agent of cultural Marxism, or at least not consciously so. Maybe he is just a dupe and like's to fuck little boys, using his apparent wisdom, which is really just sophistry, to impress them into relationships of pederasty. But that's just speculation based on his Immediatist foundations. Regardless, cultural Marxism may not require one to understand the effects of adherence to the ideology, and this might be the strength to its administration in American universities by a small number of influential elites. Dupes may be all that are needed. Conscious or intentional or not, Shawn's cultural Marxism is readily apparent, and is having the results intended by the Frankfurt School.

Postmodernism Strikes Again

Shawn Wilbur, of course, is not alone in his cultural Marxist infiltration into Mutualism. Cultural Marxism is a generalized problem. The Center for a Stateless Society (C4SS), despite being a "Left-Libertarian" or "market anarchist" think tank, is also pushing cultural Marxism while associating its efforts oftentimes with Mutualism. In the case of C4SS this is not so much a postmodern attack on modernity or an effort to put readers into a pit of undecidability—this would not work on libertarians, who extol the values of the Enlightenment—, but takes the form of toxic postmodern identity politics, their own way of participating in the "culture wars." Being market-oriented, I wouldn't be surprised if

[2339] Lenski, 7

C4SS simply caught on that there is a wealthy minority demographic willing to sponsor Left identarian issues with a free market focus.

One-time Mutualist, Kevin Carson, whose work on Mutualism and organization theory remain classics, has himself taken to denouncing anyone who associates themselves with right-wing populist cultural stances, such as the P2P Foundation and Keith Preston. For example, when giving some of his reasoning, Kevin states that

> earlier this year a comrade at C4SS informed me that such material — alt-right or "Intellectual Dark Web"-adjacent — was appearing on the P2PF Facebook group, which I don't follow because I'm not on Facebook. They suggested I might want to think about how closely I associated myself with the Foundation, and avoid any public interviews or guest articles that promoted them.[2340]

A bewildered fan, PlotinusGallacticus, replied on Reddit:

> I'm still in shock over this one. I've watched the P2P site, blog, and recently scanned the Facebook page. I don't see anything remotely close to alt-right material.
>
> Kevin,
>
> I'm a fan. Could I get some more details?
>
> As an egalitarian individualist, a person against elitism, classism, exclusionary tribalism, and the puritanical mob, I'm a little confused about your issue with:
>
> a) Opponents of Identity Politics. Could I get a definition of what is meant here? Some people consider identity politics to be synonymous with tribalism and the politics of exclusion… Or is the phrase being used differently in this declaration of separation?
>
> b) Dirtbag leftists – Admittedly I'm new to this group, but it seems to me they're leftists rebelling against victim culture, and the mob's drive to enforce the secular standards of puritanical speech. It seems to me today's political correctness requires a new and highly updated use of language, not easily achievable by old people or Poor Whites. Any comment here?[2341]

No reply from Kevin, at least not publicly.

Kevin Carson does actually attack some issues of the New Class, however. While he would stray from making arguments about cultural Marxism, I am sure, he does seem to attack aspects of the New Class that are less cultural, such as qualities he identifies with the liberal-progressive welfare state or that I would associate with the techno-managerial elites of the upper middle and lower upper class. He says, in "Liberalism and Social Control: The New Class' Will to Power," that

> Twentieth century liberalism, as an ideology of social control, goes back to the Progressive movement in this counry and Fabianism in Britain. Its primary base of support was the New Class of social engineers, planners, technocrats and "helping professionals" who saw themselves as divinely appointed to manage the lower orders for their own good. Although the term "New Class" was coined by Milovan Djilas to describe the bureaucratic collectivism of communist society, it is well suited for the

[2340] Carson[2]
[2341] PlotinusGallacticus

> ruling class under welfare state liberalism. Orwell's description of this class is as good as any.[2342]

In a point of agreement, Kevin says,

> The solution to New Class rule is not the spurious populism of the neocons and New Right. [...] They carefully conceal the fact that the greatest criminals are in the corporate boardrooms and the national security state, and the biggest parasites and deadbeats are the heavily subsidized, privileged corporations.
>
> The real solution is to revive the kinds of working class self-organization and direct action which the New Class so despises: LETS, mutual banks, cooperatives, militant syndicalist unions, squatting, rent strikes and tenant unions, community-supported agriculture, etc. We need to appeal to an American populism not limited by traditional left-right fetishes or sectarianism. We need to fight the New Class in all its manifestations; while we're organizing to "fire the boss," we should also be fighting to "fire the school board" and "fire the department of human services." Those of us on the left who believe in things like workers' control, community technology, and neighborhood government, need to find common ground with those on the right who are into gun rights, home schooling, and free juries. Anyone who believes that ordinary people should control their own lives and work, and that producers should keep the fruit of their labor, is an objective ally.[2343]

Well, objectively then, I am most certainly an ally! However, in his rejection of P2P, Kevin says something about

> The wrong-headed (and just plain incorrect) assessment that "identity politics" promotes disunity in economic- or class-based movements also makes a predictable appearance, as does the spurious claim that these things "push people farther right."[2344]

I still highly respect Kevin Carson's efforts and highly recommend his work— especially early editions of *Studies in Mutualist Political Economy* and *Organization Theory: A Libertarian Perspective*— despite the differences we may have (which may actually not run as deep as it may appear), and even in the case he distances himself because of my friendly critique. I'm not involved in the game of conspicuous association, and I approach Mutualism as a free thinker and believer in the liberal values of freedom of conscience and democratic debate and deliberation, and it is in these capacities that I levy my challenges at Kevin's position, not out of any malice. If my approach is unprofessional, it is because I am not a professional.

While Carson and the rest of C4SS have decided that racists, "anti-Semites," sexists, homophobes, and trans-denialists are basically untouchables in their sphere, they have made room for vices such as obesity, "transgender" and related ideas, as well as—get this— psycopathy! In "Apology to the Neurodivergent Community," for instance, Andrew Kemle apologizes to "the neurodivergent community,"[2345] saying that he had "caused harm to people who are already marginalized in society, and there are no excuses for that."[2346] This is not an uncommon sentiment in today's age, unfortunately. There are also people such as Katharine Gates, who speak about vulgar and violent fetishes, including cannibalistic ones. The idea that people with cannibal fetishes, pedophilia, and other oddities are

[2342] Carson[3]
[2343] Carson[3]
[2344] Carson[2]
[2345] What's with "anarchists" assigning involuntary associations?
[2346] Kemle

deserving of respect rather than shame is becoming mainstream. Psychopaths and others who are "neurodivergent" are excepted from subjectivism and behavioral determinism because they can claim a biological determinant that is free from conditioning. Racists, sexists, and the like, however, in being given responsibility for their behavior, are treated as if they have some sort of "free will," the power to choose outside of biological determinants, which is absolutely not the case. Everyone is determined biologically, even if those who are extreme or particularly retarded are given a pass for divergence (entropy); and everyone responds to conditioning, including psychopaths. Psychopaths are given a shield against social selection, but racists, sexists, and other bigots (as well as rational thinkers such as trans-denialists!) are deplatformed, canceled, ridiculed. This is favorable social selection toward psychopaths, while basic humanity is denied to people who have vices. Why, then, does C4SS favor one biological or social vice at the expense of another? It appears that social selection is being socially selected against in some act of absurdity. Why might C4SS want to protect psychopaths? Do they play an important role in society? According to Simon Croom, "12% of corporate leaders are psychopaths. It's time to take this problem seriously." This means that "psychopathy is up to 12 times more common among senior management than among the general population."[2347] Meanwhile, Tomas Chamorro-Premuzic suggests in his title that this is a low estimate, his title reading "1 in 5 business leaders may have psychopathic tendencies—here's why, according to a psychology professor."[2348] Cheryl K. Chumley, in "Top 10 psychopathic professions: CEO, lawyer—then media, twice," says, in fact, that "more psychopaths are CEOs than any other profession."[2349] There are also a high proportion of CEOs who are narcissists and sociopaths! Do C4SS and other cultural Marxists have a stake in protecting the people at the top, psychopaths who might actually oppose Mutualism? It's interesting as well as horrifying to note that their former Director and apparently a founding member, Brad Spangler, admitted to molesting his own daughter and turned himself into the police. There's something wrong with these people.

Meanwhile, others among the "neo-Proudhonists" or "neo-Proudhonians" (fake name-stealing postmodernists), at the so-called "Mutualism Co-op," careful to tell us they are not trying to "crusade for an Orthodox Proudhonianism (hence "*neo*-Proudhonism"), strict Carsonism, or immortal science of neo-Tuckerism," condemn Proudhon to a symbolic death, for reasons anarcho-communists such as Joseph Dejacque suggested, saying that,

> After a careful look at the evidence, the decentralized people's jury of the future has come to an understanding that Pierre-Joseph Proudhon is guilty on all counts of anti-semitism and misogyny. In the interest of justice in accordance with proportionality and reason, we call for a partial execution. With our newly cleaned blades, we swiftly execute the reactionary inclinations of Pierre-Joseph Proudhon. We henceforth, do not welcome these attitudes and prejudices and refuse to ally with anyone who holds them.[2350]

Has it become clear yet where these sorts of ideas are coming from and what they actually do for Mutualism? Identity politics and political correctness has merely served as a means for establishing a new nobility, premised upon their being more sensible than the rest of us because they show themselves to be better than Proudhon. Of course, to make up for it, they show themselves to be libertarian-minded, despite their quasi-moral authoritarianism, by declaring that they "simply gather and present ideas" and "do not seek to be an unchallenged authority." This is, except, of course, for key places

[2347] Croom
[2348] See Chamorro-Premuzic
[2349] Chumley
[2350] Mutualism Coop

wherein cultural degeneracy can be inserted, which I imaginge they believe to be more influential than philosophical treatises, being postmodernists and all.

Sara Horowitz, a Jewish woman who claims her grandmother was involved in a garment workers' union, former chair of the Federal Reserve (if that doesn't say enough), and the founder of the Freelancers' Union, fancies herself a Mutualist. So much so that she holds the non-Mutualist position of *Director* and has been the official spokesperson for the Freelancers Union. How democratic! Luckily, she has Estaban Kelly, a black man who also serves as the Executive Director for the United States Federation of Worker Cooperatives, listed as an example on the "Meet the Mutualists" page of the Freelancers Union-affiliated "Mutualist Society." Meanwhile, a Democrat named Rafael Espinal has become the Executive Director of the Freelancer's Union. Of course, as is to be expected, no Anglo-Saxon is shown on the page, likely because, in Jewish-led postmodern society, "white people," except Jews, are considered to be "racially privileged,"[2351] and black people and Jews are considered something really special, thereby making whites the lowest priority on "the stack"—the totem pole of narcissists, if you will— of intersectionality. On other sites associated with Horowitz, a plethora of Jews and colored people are to be seen, along with a tranny or man-faced woman named Michelle, but Anglo-Saxons are clearly under-represented. It is interesting to note that some of the Jews listed have names like *Snyder*, which is a Jewish tailor's surname. The Snyder listed, Charles E., is President of the National Cooperative Bank, a mainstream credit union. To me, Jews like Horowitz and Snyder, with family history in both the textiles industry and in financial institutions like the Fed and National Cooperative Bank,[2352] suggests a complicated history and, most certainly, a mixed bag that is worthy of scrutiny. At the very best, these are inconsistent Mutualists, technocrats who do not believe in people's capacity to self-organize enough not to take up positions such as Director and President, but to design these roles out of their contracts. At the worst, this is an example of name stealing by cultural Marxists. I fear the worst.

Even biological mutualism seems to presently be under attack. Judith L. Bronstein (also bearing a common Jewish surname), in *Mutualism*, lays out three "iconic mutualisms,"— those surrounding transporation, protection, and nutrition— suggesting that these may have began with Daniel H. Janzen, in his work "The Natural History of Mutualisms," but also suggests these categories can be limiting, and points to alternatives such as distinctions between direct and indirect mutual aid, between rewards (commodities) and services in a biological market, and—more heterodoxically— between investments, "preying upon or parasitizing a partner" to attain a return, or semi-commensal returns.[2353] This latter set, which is suspect, seems to be a way to infuse some degree of commensalism and parasitism or predation into mutualism, and should be treated with great suspicion. Even more suspect, she describes Nathanial Holland's essay as addressing "mutualists as either consumers or resources," clearly missing the meaning of *mutual*! Indeed, Bronstein and her associates appear to be contorting the meaning behind mutualism in their efforts, a kind of coin-clipping in biology, by accepting and indeed promoting parasitic and commensal elements as mutualism. Bronstein does this all while acknowledging that biological mutualism has been controversial largely for its anarchist implications,[2354] and while also acknowledging that Darwinism's replacement of older mutualism (such as that of Proudhon and

[2351] There is no such thing as racial privilege, though there may be evolutionary success and racial power. Calling the evolutionary success of a given race "privilege" is the name stealing of the concept of actual, legal *privilege*.
[2352] There is certainly a degree of Mutualism in mainstream cooperatives, but it must be understood that that degree is dluted and compromised in every instance that government money is utilized, that it is prone to adjustment by infiltration, and that *Mutualism*, *cooperatives*, *anarchism*, and so-forth are subject to sabotage by way of the efforts of name-stealers.
[2353] See Bronstein, 9
[2354] See Bronstein, 14

Spencer, presumably, as well as of the ancients and medievals) came with what others have described as "deflecting scientific attention away from beneficial phenomena in nature."[2355] Bronstein seems to echo an agonistic or antagonistic redefinition of mutualism attributable to Roscoe Pound.[2356] The essay following her own opening essay—"The Special Case of Symbioses: Mutualisms with Persistent Contact," by Angela E. Douglas— in the book she edited opens strong on these idiosyncratic foundations, delineating three types of symbiotic "mutualisms," one of them being true mutualism: *reciprocity*, which is true mutualism where both parties benefit in a win/win relationship; "*byproduct mutualism*," which basically amounts to commensalism; and *addiction*, which amounts to a dependency on a partner who does not deliver any apparent benefit but receives one.[2357] One has to ask oneself what the hell is going on in "science" when basic categories are treated with such transgression. There's no benevolent reason to pack commensalism, mutualism, and parasitism together into the category of *mutualism*. This merely serves to muddy the water so as to allow wolves in sheep's clothing into the flock.

The Age of Farmer and Worker Mutualism

The Age of Farmer and Worker Mutualism refers to the era in which the peasants, farmers, and workers are wrestling political and economic power from the *bourgeoisie*. I have continued with my theme here in hopeful spirits, as such an age is yet to be concluded. Should it ever be concluded at all is merely an aspiration, though it is one which I perceive to be in the realm of possibility.

Mutualism provided personal, social, economic, and spiritual guidance to workers that they desperately need today. Mutualist associations often placed a strong emphasis on being of good moral character, and on civic duty, the responsibilities toward oneself and one's community. This oftentimes secular but spiritual moral guidance, put under the authority of the association, and defined by the membership, provided workers with moral guidance and peer pressures that they otherwise had to get at church, and which otherwise would not have been so democratic. They also provided their members and sometimes their communities with valuable social programs, including educational courses, community events, libraries, and more. They provided valuable relief services, such as insurances of various sorts, and support services for financing small businesses and cooperatives. And they provided their members an alternative system of dispute resolution, so that state or governmental authorities were not put so much to use, and so justice could be sought through the associations themselves.

Mutualists have a long history to be proud of, their antecedents having taken part in the Radical Reformation and the Radical Enlightenment that ultimately gave way to their mainstream variants among the *bourgeoisie*. But, if they are to be successful, they will have to take a chapter from the *bourgeoisie*, whose Republic of Letters, third places, and Freemasonry successfully nurtured a culture of civil disobedience and direct-action against the monarchical state and for civil society. Mutualists must take their time to remember their own history, which had already embraced the importance of the methods of the *bourgeoisie*, and which had conceived of Mutualism as "Freemasonry for workers." It was this early tradition, instrumental in the creation of actually-existing mutual aid societies, cooperatives, labor unions, etc., that would ultimately impact the working class— through the Radical War, Canuts Rebellion, IWA, Paris Commune, etc.— and society at large, being instrumental even in the development of modern state welfare and, indeed, world banking.

[2355] Bronstein, 11
[2356] See Bronstein, 13
[2357] See Bronstein, 21

There is much work left to do. Mutualism is a living project that survives through the trial and error of its advocates. I have hope that there will be a generation strong enough in mind and mature enough in spirit to one day accomplish the noble dreams of Mutualism.

CLOSING

WHEN tracing the thinkers and doers who served the ends of working class Mutualism, we find that they shared common cultural characteristics. They were critically-minded free thinkers. They were rebellious, oftentimes self-educated, street preachers, printers and bookbinders, lay intellectuals, and social organizers. They had a proclivity for Christian heresies, pantheism, and gnosticism, thanks in part to the influence of the Silk Road and the Islamic Golden Age. They set about forming brotherhoods and societies of friends, built upon Christian teachings of *agape* and lingering pagan bonds of *frith* and *friendship*. They were sometimes known as the *illuminati*, as *Luciferians*, or *enlightened ones*.

In the Middle Ages, under feudalism, they tended to be rogue or lay priests and skilled weavers. Come modernity, under capitalism, they became radical philanthropists and industrial workers, especially prevalent among the textile industry, set upon the emancipation of the working class. They had become religious dissenters and nonconformists, radical liberals, republicans, and utopian socialists intent on the establishment of freed markets and industrial democracy.

The original radicals composed the cultural stock of mutualists or proto-Mutualists from whom contemporary Mutualist practice and philosophy would be passed along and in whose fraternities these would be developed.[2358] We know that these radicals compose such a stock, and can trace it, because of their proclivities toward the heresy of pantheism and the occupation of weaving (or otherwise working in textiles or cloth), a worldview and occupation shared among many of the most heretical and radical of the working class socialists who played a formidable role also in the development of contemporary Mutualism. It was among the heretical weavers of Europe that working class Mutualism would come to be an organized force, and would— in emulating the fraternalism of the upper and middle classes and especially in growing their own practices— lead the first revolts and revolutions of the industrial working class.[2359]

Because of their close affinity to heretical dissent and radical republicanism, which drove both the Radical Reformation and the Radical Enlightenment, we have considered these components of history as largely proto-Mutualist, and their thinkers and doers representative of the stock that would be refined in the doctrines and practices of Mutualism, come thinkers and doers such as Thompson, Charnier, Proudhon, and Greene, themselves working off of radicals and utopian socialists—many of them pantheists[2360]—before them.

The solidarity of working class individuals, united in Mutualism, could potentially be world-changing. Such a change—in the hands of the *bourgeoisie*— had previously relied on lodge networks, and this tradition has been the case since our clan days, in such institutions as the "sweat lodges" and "long houses" found in Northern American, European (especially Finnish), and Asian (Siberian and Bering Strait) societies. The Mutualist strikes of the textile industries—the Radical War in Scotland, the Canuts Rebellion and Paris Commune in France, the Lawrence textile strike in the United States, for instance— represent the first sorts of organized actions taken by industrial workers of the modern world. The

[2358] But we must also keep in mind that there is always an element of convergence, or "homegrown mutualism," and some mutualists might adopt Mutualism after having already developed the general idea in indirect ways

[2359] But, without the cunning ingenuity and industriousness of the old middle class landowners and merchants, which had brought about the changes of modern society, perhaps nothing could have changed at all. It may all just be a matter of ecological succession, with Mutualism waiting for the soil to be prepared by the pioneers, before it may develop itself into the climax.

[2360] "The followers of Charles Fourier and Robert Owen are mostly pantheists."- Parsons Cooke

International Workingmen's Association represents the first successful attempt at international organization on behalf of working people. These grand achievements in libertarian and socialist values belong to Mutualists, the hopeful forerunners of the Second Radical Enlightenment.

Charnier and Proudhon represent some of the Great Men that Mutualism has produced of the artisan and peasant classes. These men are to Mutualism what Rousseau and Locke were to liberalism, democracy, and the *bourgeoisie*. It is my hope that, by taking a look into the deeper history of Mutualism, a revival in its original intentions and methods can occur, such that Mutualism becomes synonymous— like Freemasonry in the Enlightenment— with the alchemical pursuit, the perennial project, of producing "Great Men" of noble integrity, bound by laws of co-construction. Only individuals united in such a project could ever hope to amount to anything close to the achievements allowed by the mutualism that has at times permeated the statecrafting elite.

In an age of increasing social alienation, due to technology and economic atomization; and learning from the successes of the Republic of Letters and gatherings within Freemason lodges, in radical congregational churches, and in salons and coffee shops; Mutualists may find interest in the establishment of mutual or cooperative "third places"—places between the home and the workplace, like coffee shops, churches, fraternities, self-governed coworking spaces, etc.— where conversation can be had and solidarity and mutual aid can become a lived experience. While the internet serves as a great replacement for the printing press and the Republic of Letters, this "third place" element is essential if Mutualists are ever going to move off of the internet and build a society of friends in real life. This is, after all, a component of a tried-and-true tradition of establishing ideologies and toppling tyrannies, as found expressed in the Enlightenment republican revolutions.

Mutualists would probably also find success in the practice of degree work and fraternalistic rituals, for the purposes of character-development and establishing a stronger unity among fellows. Many anthropologists point to the social importance of ritual.

It is my personal belief also that, even while historically many Mutualists have been atheists (who themselves largely took after pantheists like Spinoza),[2361] a little rational spirituality would serve Mutualists an increase in "faith," confidence, and overall virtue that is currently lacking, but that may help Mutualists to stay on track, living admirable lives, serving as an inspiration to others. I hope I've shown in this book that pantheism played a significant role in the development of Mutualism, having inspired much of the free thought of the Radical Reformation and Radical Enlightenment, through the influence of heretics on radicalism at large and on the utopian socialists.

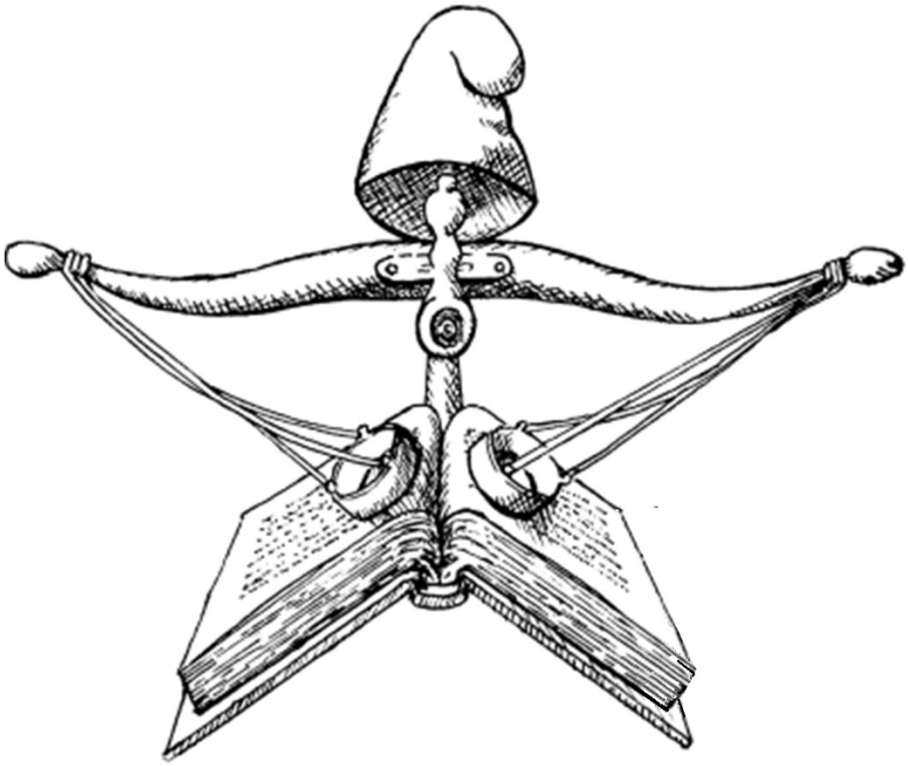
If Mutualists are to engage the world in the next Radical Enlightenment, they may do best to learn from their Freemason forebears who successfully dethroned monarchies, and follow in their footsteps in fraternal association-building, like a lodge network, wherein solidarity can be lived out and an extralegal system established to the protection of Mutualist projects. Mutual aid societies—and, indeed, nation-states— started this way or in ways very similar. Before any other Mutualist institution can find success, Mutualists must invest their efforts into a lodge system that provides its own mechanisms of dispute resolution. Such a system must practically precede any other attempt that demands conflict-resolution or contract-enforcement from outside the state, including practices of mutual credit.

[2361] Mutualists like Proudhon were bascially atheists, but Proudhon gave a limited reading both to Hegel and Spinoza, even while admitting a strong influence from Hegel (the man who declared that one was either a Spinozan or not a philosopher at all)

Elite thinker, Ray Kurzweil, has written a book, *The Singularity is Near*, in which he proposes that the rate of technological development is exponential. Even if he does not quite hit the mark, it is clear that technological development is increasing in velocity. And with the archaeological and historical impact of such technologies as fire, the digging stick, projectile weapons, the hoe, the plow, the wheel, gunpowder, the printing press, etc.; and with Patrick Nolan and Gerhard Lenski's suggestion that innovations in subsistence technologies typically precede societal change; one is left to wonder if the Mutualist revolution must really be so far away. Indeed, it took millenia for the American Revolution to bring about Enlightenment government, but that, too, resulted, at least in part, from the increasing velocity of technological innovation following the printing press and steam engine. Perhaps the true power of the internet is yet to be seen. And the Stirling engine has much to offer.

It is only because we think it is possible that any progress at all gets made. And almost always this progress is dependent upon people who believed that something even greater than the progress made—often rooted in mystery— was possible, and who had failed to achieve their dreams, nonetheless leaving artifacts of gold behind: Those who were behind the Radical Reformation had failed to see their goals accomplished, but they lived impactful lives and, though their efforts had softer results in the more mainstream Reformation, its values and actions ultimately inspired it; they also inspired the Radical Enlightenment, which had the same relationship with the more mainstream Enlightenment that the Radical Reformation did with the moderate Reformation. It seems that heresy and radicalism, at every turn, leave their mark, and this makes the old masters quiver. Shall the radicals ever fully have their way the old masters will lose their power over others completely.

Here is to that day!



APPENDICES

The Journey of Realization: Spirit and Matter in Space and Time

The real, physical, or material, and the ideal, psychical, or spiritual, are related by way of time and space.

What moves in time, but not space?[2362] Think of the physical/material world. Let's use a rock for this example. It is true that a rock, at the atomic and the planetary levels, is not necessarily stagnant, but think about it relative to the ground, on our scale: a rock just sits there. It moves along through time with us, as it does not disappear one moment and appear the next, but it does not actively make choices about its position in space like we do.

What is the opposite, then? What moves in space, but not in time? How about spirit?[2363] Dualists attribute spirit with the ideal part of existence. There is not much that can be used to demonstrate the spiritual outside of thought-experiment, since the spiritual is inherently that of which we are unaware, appealing not to study by physicalist-based empiricism, but to idealist-based rationalism. Close your eyes for a brief moment and think about being able to move through space, but not time. It would be as if everything that existed was stagnant, and you could move freely through that reality, perhaps even affecting it.

What then, cannot move in space or in time? Absence. That is all that can "exist." We will call this *death*. It is simply unthinkable, as we cannot consciously consider what it is like to be unconscious or nonexistent. Absence isn't. Nowhere can it be found or felt.

What of its opposite, moving both through space and through time? This is something special. We call it *life*. Life is the strongest argument for idealism, as it poses many problems for modern science. Life possesses both body and spirit, and for this reason it is the medium between the astroplane (the realm of spiritual existence, idealism) and the material world, showing us a glimpse into the spiritual world. Life doesn't just sit there, like a rock, though it has a material body. Like spirit, living beings can make choices of where to be, but, unlike spirit, they can't move completely freely through space, but are restricted by their bodies.

[2362] Because time and space are a continuum, and are not truly separate, we are not talking about their actual division, but a division of experiences of them. Though a purely physical perspective may entail stagnation in space, like in the rock example coming up soon (but much more pure), it is more active in time than we are, perhaps able to manipulate it as we do physical objects. Afterall, it is mass that bends space-time. Matter manipulates time through gravity, but spirit manipulates matter the way our goals animate our bodies to act. Though a purely spiritual perspective may be unable to freely manipulate or traverse time, it is likely more aware of space than we are, being able to manipulate matter to a much further extent. This will be further expanded upon in upcoming sections.

[2363] I associate spirit with time (because archetypes are temporal), and matter with extension. Clearly, as the spatial dimensions run through one another (Left-Rightruns through up-down or back-forth, and vice versa), time and space do the same. What we perceive as space moving through itself (that is, dense space, or matter, "moving through" uncompressed space, or energy), then, is actually the shifting of spirit through space (ideas change spatial location), and matter through time (mass changes time), with spirit acting as a future track of destiny for matter to fall into and become, through an effort of will (ideas lead to action, they become "materialized" or "actualized").

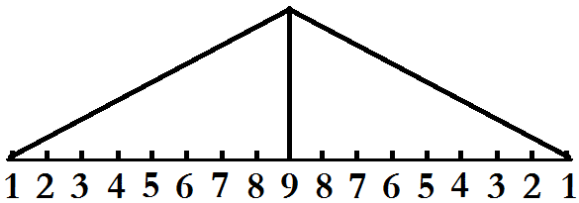
Any self-directed physical change in motion is best understood as ideas changing quickly *throughout space*, and material motion slowed *in time* to fulfill them. This is so because of the law of relativity, which states that an increase in physical velocity leads to the slowing of time, and the speeding of time leads to a decrease in physical velocity. The process of goal-fulfillment includes the placing of ideas in alternate realities (changing quickly in space), and the physical motion (slowing time) needed to "realize" those realities.

	Moves in Time	Doesn't
Moves in Space	Life	Spiritual
Doesn't	Physical	Death

The physical body is free to move in time, but the spiritual body is needed to traverse space. That is, we say that matter moves in time (like a rock does), and that spirit moves in space (like ideas do). Moving purely in time (like a rock) is stagnation in space, while purely physical motion (like thought) is stagnation in time. Life traverses both time and space to some degree.

It's important to note that, while physical bodies (space) govern time (the future), spiritual bodies (time) govern space (the past). Physical bodies (space) are connected to past causation and spiritual bodies (time) are connected to future causation. Physicalism— and all of the philosophies based in it (empiricism, realism, materialism, etc.)—, is rooted in the past, from which we are physically expanding, while idealism (rationalism, idealism, spiritualism) can be found in the future, toward which our ideas flow.

Spirit is simply matter which exists in the future, and matter is simply spirit which is oriented in the past. By determining space (matter), time, which is spirit, acts from the future. That is, spirit is of the future, and matter is of the past. Matter determines time, and spirit determines matter. The change of space is an act of the future, and the change of time is an act of the past. We experience time (thought) determining space (body) as the future (destiny) manipulating matter (action), and we experience space (body) determining time (thought) as the past (action) manipulating time's transition (fate). The chain of events, together, is substance.



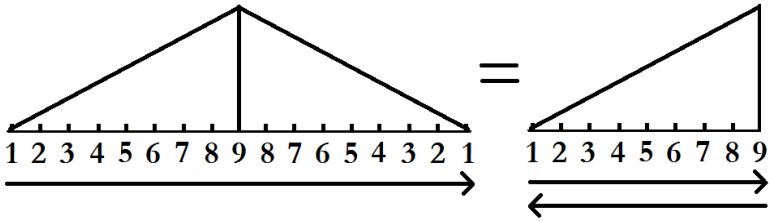
If we look closely, two processes are made apparent. There is the divergence from one, as the digits climb from one to nine, and the convergence from nine as they return to one. These coincide quite nicely with the syntropian philosophy, a view that suggests the Universe "bounces" in repeated contractions and expansions. Entropy is the expansion, and syntropy is the contraction

Using an oscillating model of reality, the Universe works similarly to the model presented above, with both divergent and convergent tendencies. For sake of our discussion, the one simply represents the singularity that existed before the Big Bang, and the nine metaphorically represents the end of the Universe (in this model, we are using a simple base-nine, because we are being very general, not

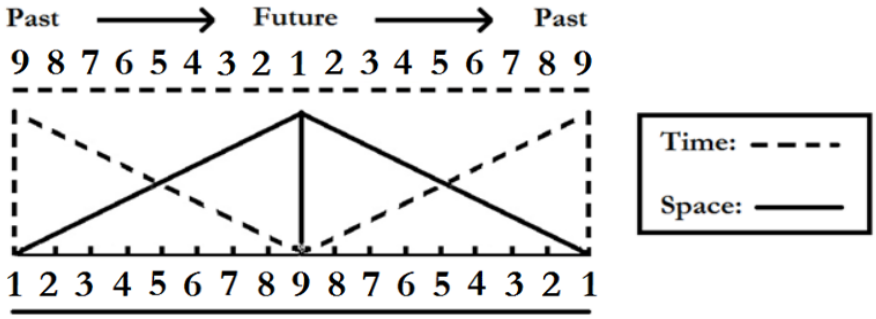
specific).[2364] Entropy is the expansive and chaotic motion from one, singularity, to nine, plurality, and syntropy is the contractive and ordered motion from nine, plurality, to one, singularity. These positions of singularity and plurality, and their associated processes of entropy and syntropy, the dual attributes of God, can be related to polarized ideologies, such as idealist/spiritualist or realist/physicalist beliefs.

We do not just go from one to nine (singularity to plurality), but from one to nine and then back to one (singularity to plurality to singularity). Though a being in the material side (1-9) may be at position four, they must get to nine (plurality) before they get back to one (singularity). Moving forward, from past to future, from matter to spirit and back, has a relative interpretation this way. Everything has spirit and matter, but to varying extents, depending on its orientation. For instance, a converging-two (2 on the right of 9) would be seen as having very little body but much spirit,[2365] and a diverging-two (2 on the left of 9) would have much body and little spirit, though they are in the same position. It's the direction, charge, or orientation, that changes.

If we look at our model in a less linear way, then, recognizing that a convergence toward one from nine is a product of retro-causality (meaning time moving backward), we must recognize that a converging-two is the same position as a diverging two, with the only difference being the orientation of their motion, a difference of intention. If we want to maintain a linear approach to motion, we inevitably must show the past as the deep future (9-1, first image), but we can show a less linear approach with a "bounce back" (9-1, second image):



Body (1-9) tries to move toward nine, trying to free itself to be expressed as spirit (9-1) rather than matter. After reaching nine its ability to manipulate time as it progresses lessens, in favor of manipulating space. Spirit moves toward one, in order to give itself body, thereby lessening its ability to manipulate space as it progresses, in favor of manipulating time. Though both tendencies exist in the same being, each wants to express itself in differing directions. The body wants to move through time, and the spirit through space.[2366]



[2364] From this point forward, I will be referencing the 1-9 model, so keep in mind the meanings of one and nine (singularity, plurality), and remember also that the numbers between (2-8) represent only degrees of entropy or syntropy between the extremes, without a specific meaning here attached.
[2365] By having little body and much spirit I don't assume different substances, but different attributes
[2366] Body is here associated with space and spirit with time

Both the physical and spiritual ultimately move toward contraction, but according to their own frames of reference. The purely physical, with its ability to manipulate time, without regard to space, collapses time, and so space seems to expand. The purely spiritual, manipulating space instead, collapses it, and time seems to expand. If time expands, space contracts. If space expands, time contracts.[2367] They are interconnected.[2368] If we measure the forward motion of time relative to physical entropy, syntropy moves in reverse. That is, if we say that the future approaches as things expand, break down, and decay, we can say that as entropy increases time moves forward. Likewise, we can reverse this, and say that as entropy decreases (or syntropy increases) time moves backward.

Remember, the first postulate of Einstein's special relativity states that the laws of physics are consistent for all who move uniformly. If spirit is moving backward in time,[2369] and material forward, this difference in direction results in completely different laws of physics for the two attributes. Relativity also describes the slowing of time with the acceleration of space. This will result in a flipping in the direction of time. Ulisse Di Corpo and Antonella Vannini suggest that,

> During the diverging phase the forward flow of time decelerates and halts when the expansion of the universe halts. Time then starts flowing backward at an always increasing rate when the universe converges into the Big Crunch.[2370]

One may notice that, if we are still in a physically expanding Universe (1-9), our perspective must be at a location diverging into nine, but this does not mean that, because the physical Universe has not reached the spiritually-oriented perspective which exists post-nine yet, we are unable to be spiritual beings, but rather, that we are the specific exception to the general rule, and that we are dictated more heavily by laws of matter than laws of spirit.[2371] Though we are composed of matter, we do not experience life as that matter alone (we identify with the experience of the conscious mind more than that of our unconscious body). We are not completely determined by the past, and locality, but we exalt "free will" (actually retro-causality), which is rooted in the future and is non-locally effected. More on this later.

[2367] We experience the contraction of time as the slowing of time.

[2368] Think a moment about a two-dimensional plane with an *x* and *y* axis. This plane is composed of two sets of directions: forward and backward, side to side. If one moves in one direction any other direction is compromised. If we move toward the right, we move away from the left. That is, if we start at the center, and move away from it, toward the right, the left is compromised. In other words, any positive degree toward the right creates a negative degree on the left. So, we can say that we are one positive degree right, or one negative degree left. That's just using one dimension. Now, using both dimensions, if we assume we are traveling forward, and we move to the right as we move forward, this does not only compromise the left, but also the forward motion. That is, if you start turning right, you lessen your motion forward (assuming your speed is constant). It is in this way that dimensions interact with one another. Now, apply this principle to space and time, and you will begin to understand the relativity of space-time: The faster we move in space, the slower we move in time. It's the same give-and-take relationship.

[2369] I say that spirit both moves "backward in time," while also saying it is governed by "future finality." How is this so? Its attractors are projected backward in time from the future and are picked up on by matter, resulting in the goal-making behavior of living organisms. This is quite different from the behavior of nonliving things.

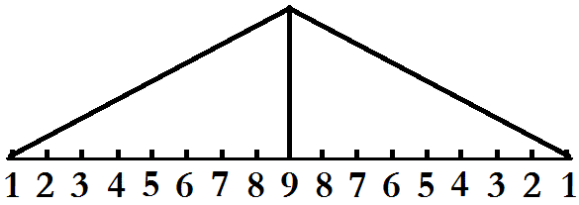
[2370] Di Corpo[1] and Vannini

[2371] The Universe is currently entropic, and we are the exception to the rule. If understood that we are in the aggregate past (1-9) we can understand that our individual future runs contrary to the relative future of most things around us. So, relative to entropy, we are going backward, even if we are moving forward relative to ourselves, and as part of the aggregate future (9-1). One could say we are a part of the aggregate future, (9-1) but we are surrounded by the aggregate past. (1-9)

The point, one, and line, nine, are particular positions of consciousness and potential. The point, one, is the full potential for a materially existing Universe. From one, singularity, arose the Big Bang that gave us all of the other numbers. One is the common denominator of all things.

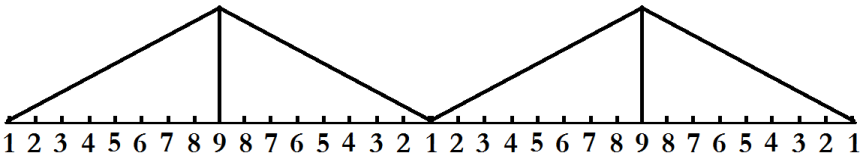
The line, nine, is the full potential for a primarily spiritual Universe. Nine represents the full expansion of the Universe and its creative awakening, ultimately bringing us the Big Crunch, as we ascend back to one.

We are currently living in a world of determinism, on the side primarily of physicalism (1-9). Because life expresses syntropy, we are the exception to the rule. Though we are progressing toward the ideal/spiritual, the Universe is not yet past nine, which is the point where spirit starts gaining aggregate power and syntropy takes over. It is here, at full expansion, that life finds its true potential, and can begin to more fully exercise its will toward its goals.



If we look at a converging-one (9-1) as the ultimate ideal we can conceptualize this returning to the source, one, as the final goal, the top of the ladder. If we look at a diverging one (1-9) as the ultimate materialism from which we are straying we can view it as the bottom of the ladder. The degrees of these, which exist between, are the other numbers. It is important to move toward one's ideals at the top of the ladder, but most of the time it is impossible to just jump to the top. That's why we need ladders to begin with! Instead, we must climb the steps as they come.

The numbers between one and nine represent only degrees of intensity. Nine, when it is approached from one, is noticed as a universal realization of spiritual potential. One, when it is approached from nine, is the final result of spiritual flow, and the full realization of material potential from which a new existence may begin (this can be seen as another position of consciousness, perhaps as superconsciousness, or even ultimate access to the collective unconscious, as all is known at that point). Everything in-between is merely the journey.



It is from the point of one that the rules for the Universe are established, and from there it just follows instruction. One represents the culmination of freedom on the spiritual side (9-1), but it also represents absolute determinism on the side of materialism (1-9). On the converging side of one (9-1) the rules are being established, and on the side of divergence (1-9) the rules are being played out. On the diverging side of nine (1-9), the old rules are being broken, and on the converging side (9-1), new rules are being created. Freedom and determinism are one and the same, but viewed from different angles.

Life is animated, able to make decisions, and capable of expressing traits of will. As one (singularity) is diverged from, and nine (plurality) becomes stronger, will spreads. Though we express degrees of will it is not the standard in our Universe. Will is only going to start to outgrow determinism at the point of

nine. Determinism will still exist at nine, and will can only become absolute at the point of one, which then begins a new system of determinism. One and nine both represent extremes. One represents the extreme ability of potentials, will and determinism, both being of equal strength, but on different sides. Nine, on the other hand, represents the extreme of both's limits, where will and determinism are mutually weak. We are currently experiencing consciousness of our physical existence, but are developing toward spiritual consciousness.

We are so-far unable to break the Second Law of Thermodynamics, leading to our death, and the death of those around us whom we must subsist off of. We are, however, getting better at forming good habits of self-preservation, and are growing in awareness regarding the need to reduce our needs (and so our toll on our surroundings), and thus in our attempts at reducing entropy for ourselves and our environment. This shows the growth of the potential in the Universe to break (or at least exhaust or make negligible) the Second Law, which fully exists at (and after) the point of nine, in the spiritual/ideal realm.

Our consciousness exists from a growing state of lack, but consciousness of the spiritual exists in a state of growing abundance and potential. It is the consciousness of possibility. Instead of growing awareness of self and other, as we are used to having— self and other increasingly being separated— spiritual reality from nine to one is a growing awareness of the self in others— a collective self-awareness— and movement toward the Absolute, where self and other are increasingly conflated. This develops from the growing awareness of the internal self as nine is approached, which is awareness of the spiritual. The spiritual realm begins, and gains true potential, when all of existence has become self-aware to a point that "self" becomes conflated to some degree with all of existence. This is the point I call *The Great Realization*.

God, who can be seen as the highest order of consciousness, both physical and spiritual, is not restricted to any number on our model, but is all numbers on the model at once. In this way, seeing the Universe as consciousness is a little different from the idealist vision of a purely mental Universe, by ceding a degree of materialism (God has mind and body), but is also very similar to many of its popular notions of the creative potential of the Universe, and God is seen as very much conscious (in fact, ultimately so). God is alive.

Jurisprudence of the Natural Order

All that is, exists within God, whose mind and body is the very stuff of existence. As such, God has gone by various names throughout time, all of them imperfect. Among these are *Nature*, *Substance*, *Necessity*, *the One*, *the Monad*, *the All*, *the Absolute*, *the Ultimate*, *Totality*, *Being*, *Existence*, *Essence*, *the Ground of Being*, *Reality*, *Mind*, *the Universe*, *Brahma*, and etc. *Zhe*[2372]— because neither male nor female, but both— is all-powerful, all-knowing, ever-present, and perfectly good, but ultimately transcends all contradiction, being unable to be precisely described or summed up in the confines of language, though able to be grasped as a concept, especially through metaphors and allegories or a comprehensive understanding of the Truth.

The *Truth* is that which *corresponds* to reality, meaning that there is a match between one's notions and what actually is. When one *knows* the truth, one's beliefs and the facts of the world are in agreement. For this reason, and for instance using a cut as a metaphor, an angled cut that is *true* is one that corresponds to the angle sought after, such that a cut is true if it matches the ideal. So, if the angle sought after is a 90 degree cut, and the cut is made at 89 or 91 degrees, that cut cannot be said to be

[2372] *Zhe* is a gender-neutral pronoun which serves as a stand-in for *he* or *she*

true, as there is no correspondence. At least, it doesn't correspond fully. There are, however, *degrees of truth*, meaning that there are things that are more true than others. For instance, the same 90 degree cut may not be perfect down to the level of the molecule, where certain aberrations are sure to be found. Nonetheless, it is *approximately*, or with the best accuracy achievable, true. This does not mean that a better approximation is impossible. A way to tell the likelihood of truth when correspondence is not available for checking is to test against *coherence*, or consistency with what else is known, so as to see if the information contradicts any information that is more sure. In an effort of *critical thought*, or considering information against more fundamental data, that which contradicts *concrete* knowledge (that which is sure by logical necessity) that is more fundamental must be rejected. God or Nature's necessity is the most concrete, and any so-called information that contradicts this must be fundamentally rejected, for Necessity is the first of origin, without which nothing can be. That which is necessary, *is*, and from this fact everything flows. As such, depraved ideas such as pessimism, nihilism, postmodernism, absurdism, and so on, which reject Truth, must be put down.

While it was Thales who first proposed that the world was composed of a single substance, it would be Parmenides to first logically argue that this oneness is God, or Nature, and is *eternal*. This is not to say that God is infinite, though this is also so. Rather, it is to suggest that the Monad never ceases to be in any given point in time or space, but occupies all points in space and time at the same moment, something known today as *superposition*. Instead, it is us who shift coordinates within the *Eternal*, another name for God. Such a shift is not "really real," but only occurs in God's imagination, which is the same as the body of God, though it nonetheless highlights very real elements of Nature, and, as such, is certainly of reality, even if not of the fullest Reality. If you were to imagine a filament within a solid rock, and a light that traverses this filament, such an imagination would be similar to the nature of our illusory, separate existence within the Monad. This filament, however, in taking place in God, and so in traversing a part of God's being, however imaginally considered, is nonetheless a part of God's necessity, each filament highlighting a portion of Necessity such that each individual is themselves coextensively necessary (even if not in a self-sufficient way).

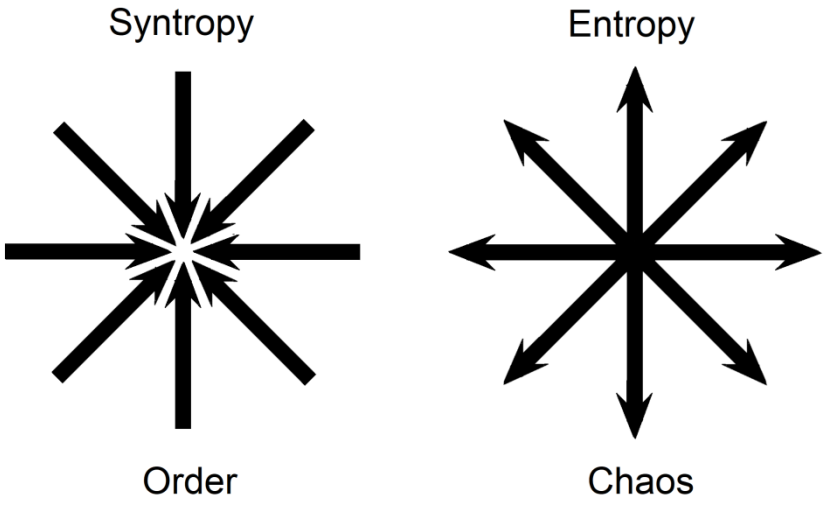
Despite the unchanging nature of Eternity, and following common sense, such as that Thomas Reid defended, we see change, despite the claim that our existence is semi-illusory, and taking place in an unchanging Monad. All change can be reduced to fluctuations within two categories, which, themselves, function in parallel according to *correspondence*, or equipoise, as Ramon Llull suggested, and *transformation*, or turning one into the other, as Pierre Teilhard de Chardin and John Wheeler, among others, have pointed out, depending on the perspective taken, be it sempiternal or temporal.[2373] The *sempiternal*, is the eternal cycling or oscillation between convergence and divergence, an interrelationship, perhaps, first acknowledged by Anaximenes from the evaporation and condensation of the water cycle, or perhaps by Empedocles or Heraclitus. The sempiternal both composes and is composed by the body of the Eternal, consisting of its dual attributes of modal categories, Baruch Spinoza's *Thought* and *Extension*, which anchor non-dually into the Absolute of Nicholas of Cusa as a coincidence of opposites. Within the sempiternal is found the duality in Nature, the roots of Empedocles's Love and of Strife, and of the Destiny and Fate exclaimed by Heraclitus, also acknowledged by the more ancient poets and prophets such as Zoroaster and Hermes. Love is the final attractor and the path to the Destiny to which all are unifyingly pulled, contrary to the repulsive Strife, which otherwise pushes us further apart, leading us to our Fate.

While the Eternal is the seat and stuff of the *natural order*, the unchanging structure of Nature, sempiternity is the seat and stuff of *natural law*, the natural flow of all subsidiary natures. Natural law

[2373] This will be visited again in a moment

is not itself the natural order, but is the manner by which we traverse the natural order. Whereas the natural order gives *initial* or orginal expression to sempiternal correlation, *natural law* provides *causality*, which refers to the chain of causes and their effects, whereby one thing, through an exchange of energy, can affect another thing. Causality is often understood through *principles*, which are statements regarding the effects that can be expected from certain causes. All of causality charts its course within the Eternal according to the correlations and transformations of sempiternity. Given that all causality can be reduced to two attributes of Nature, the world of Extension follows physical-mechanical laws, while the world of Thought follows the spiritual-moral laws. Perhaps the most important statement of the natural law as a whole is what may be understood as a self-referential statement extrapolated from Nature: "Know me and do well; forsake me and suffer!" Indeed, it is the Greatest Commandment of the ten that God gave to Moses, as Jesus tells us, saying of it that we must love God with all of our being. Those who do not learn the natural law suffer as a result, for to know God is to know the causes of things, or at the very least that there is a cause, or reason, for everything, which helps us to fare well in life. Those who act with an understanding of causality, act according to or with *Reason*, for causality is nothing more than the reasons things happen, their causes.

Mental *noumena*, the stuff of our minds, such as our thoughts and intentions, operate in parallel with physical events following the deterministic and probabilistic physical and mechanical laws of Extension, but are governed by spiritual or mental and moral laws of Thought *teleologically*—that is, from the future— instead, as Aristotle has clearly demonstrated, and toward Goodness, or Love, as Thales suggested, and including Truth and Beauty as Plotinus adds (as reconciled in the *Source*, that from which we came and to which we will return). Human action is not merely determined by external factors, that is, but is motivated by inherent purpose. *Purpose* is a force of *teleology*, a direction toward specific ends or goals, themselves giving certain forms to matter. When you engage mindfully in goal-directed actions, you behave purposefully, and, in doing so, introduce order into your environment, as aligned with your goals and intentions. *Syntropy*, the increase in order or organization within a system, as described by Luigi Fantappie, is associated with the final causes or teleological processes of the purposefulness in human nature. Syntropy, teleology, and purpose are associated with the attribute of *Thought*, that which can be imagined, intellectually conceived, and qualified.

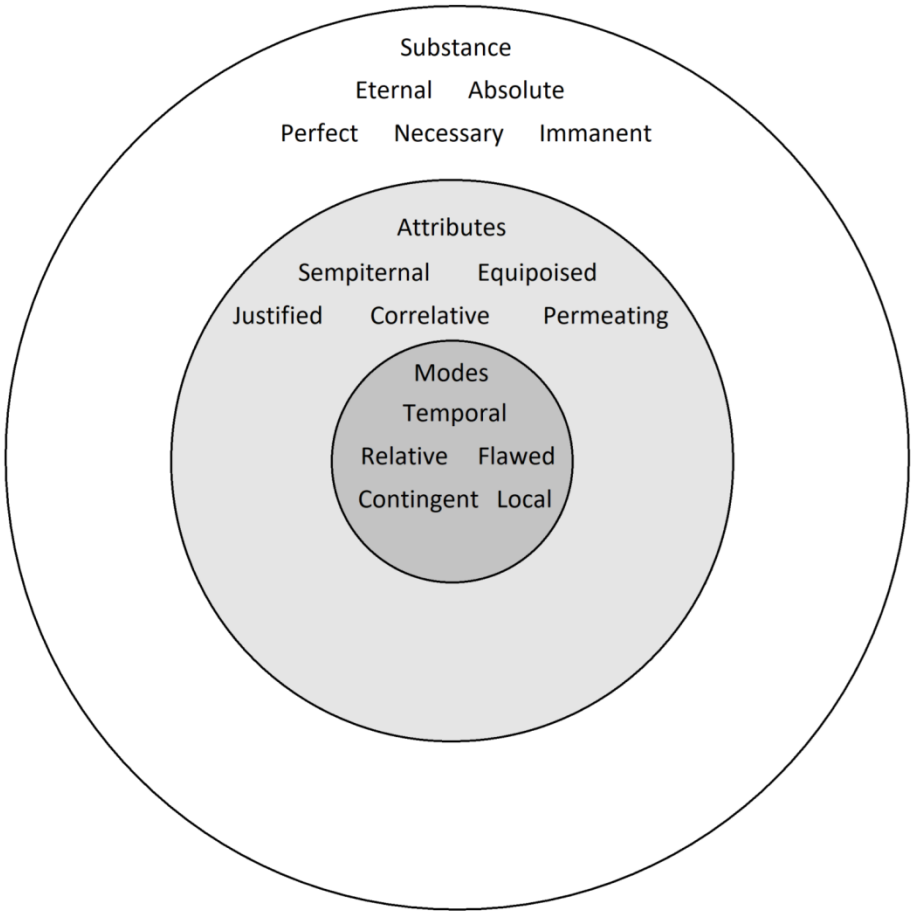


On the other hand, material phenomena are governed by physics and mechanics, which are covered under the attribute of *Extension*, that which takes up or occurs within a given area. *Entropy*, or decrease in order, as described by Lazar Carnot and Rudolf Clausius, is typically associated with efficient causes or deterministic physical processes, such as those described by the Second Law of

Thermodynamics, formalized by William Kelvin, and with a lack of information, as posed by Claude Shannon. Entropy leads to increased disorder or randomness in the absence of external intervention, and corresponds to a lack of purposeful action or of short-sightedness in one's purpose. When things are neglected or go unconsidered, accidents and losses can occur, and things fall apart, becoming disordered. Entropy is mainly an unconscious process because pure entropy would be too excruciatingly painful for consciousness to endure. John Rawls's Theory of Justice has shown that the best and most rational initial condition for an aggregate of consciousness entering into a novel situation in which each individual experience will have a different lot, is to establish rules of equal liberty such that, as the program plays out, the worst off may still see a gain in their happiness rather than be made to suffer. Seemingly true to this, syntropic processes are conscious, and, while it occurs in an entropic environment, it is itself increasing in pleasure, such that each generation tends to experience a relative increase in pleasure. The experience of skipping the pure process of entropy means that consciousness comes into being through acts of Creation, or punctuated equilibrium, which interjects changes into the world of entropy through living systems. This is no more than a syntropic process functioning in aggregate. Nonetheless, entropy does still fall into our range of experience, particularly where information is absent.

Our modal and mortal existence, governed causally by sempiternity, takes place within the realm of *temporality*, the duration and sequential change of time early described by Heraclitus. This is the seat and stuff of *plausibility*, that which works according to causality, but which does not surely occur. Unlike the Eternal, which is unchanging, and the sempiternal, which forever cycles between the attributes of Thought and Extension, the temporal, which takes place within both of these, extended between Fate or Hate and Destiny or Love, is linear, moving from past, through the ever-pervasive present, and into the future, providing us a modal, mortal existence, being also *local*, or restricted to a given event, and *contingent*, dependent upon the causal factors of space and time. As such, temporalities, contingencies, and localities are isolated to particular events or sequences, which, unlike the Absolute Perfection of Substance, are themselves relativistic and modally flawed. Contingencies are reliant upon spacial-temporal coordinates, or ordinations, within the spacetime of Eternity, as particular events, and according to the occurrences of the sempiternal. As a reflection of the Monad, however, the temporal Universe displays the First Law of Thermodynamics— perhaps first described by Anaxagoras in his reconciliation of Heraclitean flux with Parmenidean permanence, but formalized much later in Isaac Newton's conservation laws, and especially by James Joule—, which holds that nothing can be created or destroyed, though things may change form (such as by losing concentration of energy).[2374] As such, all of the matter and energy in the Universe has existed and will continue to exist for all time, despite its temporality, locality, and contingency, and is interconvertible. And so time must cycle, owing to the limited combinations that can occur with a finite amount of matter and energy; a finite amount of stuff, that is, limits time from being infinite, except through recurrence. It is this inevitable durational repetition that emerges sempiternity from out of temporality, itself "emerging" Eternity.

[2374] Further, temporality is filled with mortal *epicycles*, or cycles within cycles, as a reflection of sempiternity



Sempiternity, as it turns out, is that between temporality and eternity. As such, it has elements of both to it. From a temporal and reductive perspective, then, sempiternity appears as if contingent and dual, because it is the difference between past and future, and the forces of Fate and Destiny, relative to the individual. However, extrapolating the "perspective" of the Absolute, it would seem that sempiternity is again *monistic*, or described as a oneness, because the future becomes the past and the past the future, as it regards the teleonation of Destiny and the determination of Fate. It is in this way that there are elements both of correlation (reduction in entropy equals increase in syntropy, and *vice versa*) and transformation (the future becomes the past), too, which can be rationally picked up on from our standpoint in temporality. It is through the eternal and sempiternal that the temporal makes its *eternal return*, or repeating existence, as affirmed by Pythagoras, and in this maintains a timeless and everlasting— though less absolute— existence of its own, an everlasting life.

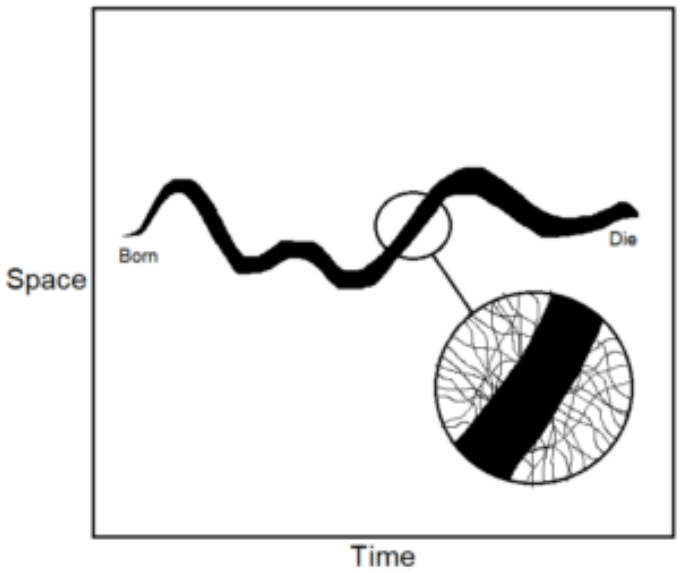
The "stuff" of temporality has been described variously. Empedocles, in addressing the conflict between Parmenides and Heraclitus, resolved that there were four elements— among them Thales's water, Heraclitus's fire, Anaximenes's air, and adding his own, earth—, which Love and Strife, of course, mixed and separated. Anaximander thoughtully held that the various substances were subsidiary to a more fundamental one, of which each was an expression, and that they were all interconvertible. Similar to Empedocles and Anaxagoras, and perhaps contemporaneously, Leucippus desired to address the conflict between Parmenides and Heraclitus, and did so by maintaining that there was a void and that there are atoms that partially fill it, a view continued by Democritus and Epicurus. Aristotle, who rejected the void of the atomists and embraced Empedocles's four elements as infinitely divisible,

follows Anaximenes in his notion in his idea of *prime matter*. Along with efficient causation and final causation—effectively entropy and syntropy—, Aristotle gives two other "causes," *matter*, the things, and *form*, the shapes they take, suggesting, like Anaximander, that the various kinds of matter can ultimately be reduced to his prime matter. Of course, for Artistotle, matter is more related to efficient causation, while form is typically given by final causation, and in this way Aristotle's view is relatable to that of Anaxagoras, who held that Mind, or *nous*, acted on matter to give it shape, an idea Plato, Aristotle's teacher, seems to have followed. Artistotle held that *energy* was any active quality, including emotive ones such as happiness. His views on *form*, or shape, come in part from Plato, who had held that there were ideal forms that were the causes which give the world its effects, and that the elements of the world were imperfect shapes. Giordano Bruno, an eclectic inspired by the astronomer Copernicus, finally declared that Aristotle's notion of the sempiternity of the solar system was wrong, and Isaac Newton and many others, following after Giordano Bruno, would formalize energy into its physical definition, as having to do with electromagnetism, heat, and work.

This classical system of physics and mechanics, however, was seemingly disrupted by the development of relativistic and quantum thinking coming from out of studies of energy, following after Roger Boscovich's reworking of Bruno, for instance, and especially after Albert Einstein and Niels Bohr, among others, suggesting that atoms are composed of smaller "point particles," that there are no absolute locations in space and time, and that matter "pops into and out of existence." This was later refined by people such as Luigi Fantappie and Paul Dirac, among others, into the model here presented, which affirms that syntropy acts teleologically to provide matter with a form and purpose within Eternity, but that, due to the future being invisible to us, this *appears* to occur at random and to "pop in and out of existence," like forms on Plato's cave wall, establishing temporal ideas such as those of uncertainty and probability. Plato had argued that the forms of the world were caused from elsewhere than the material Universe, and gave an allegory of men who are imprisoned in a cave and whose only visual reality is of shadows moving on the cave wall, having no other light source to see their surroundings with. According to Plato, our existence is similarly caused by such sources, effects having their causes in another area of existence that we cannot directly perceive. Aristotle had long argued that life was different from non-life due to its having an *intrinsic*, or internal, purposiveness. For Aristotle, that is, life is internally-directed, receiving teleological—or future—forces that compel it to preserve itself and increase its wellbeing. Non-life can be compelled by future forces, too, but only extrinsically, or externally, from outside of itself, by being given a purpose by a living thing. So, while a human being may be driven by internal purpose, a table created by a person receives its purpose from its creator. The human being, that is, in seeking to preserve their life and increase their wellbeing, creates the form of a table from out of the matter of the Universe, the wood, using the efficient causation of craftwork to achieve the demands of final causation, that there be a spot to place their dinner. The "final causation" and "forms" of Aristotle may be seen as a development of the causes of Platos "forms," which Aristotle seems to have refined. The will of living things to stay alive and increase their wellbeing, Baruch Spinoza would come to know as *conatus*, or striving. Erwin Schrodinger would identify this living force with *negentropy*, or "negative entropy," which he equated to the "free energy" of Josiah Gibbs. Of course, Fantappie, Szent-Gyorgyi, and others, such as Buckminster Fuller, would come to know this under the name *syntropy*. Gibbs's free energy, commonly associated with that free energy also of Hermann von Helmholtz, is typically understood to be that energy that is available for performing *work*— that is, of exerting energy onto other bodies such as to force a change in them—, and, in living things, is that caloric energy that stores from out of processes such as photosynthesis and metabolism, and which is released in a *stochastic* fashion, meaning that it is unpredictable and non-mechanical, having no efficient cause for a simple explanation. *Free will*, as a result, is a subject of much confusion and, by extension, much contention. It is certain that humans have wills, but the point of contention is

whether it is *free,* unrestrained, or not. In the most concrete sense, the will is not free, because it is the expression of the sempiternal battle between physical determinism and psychical teleology, being an instance of purposiveness, to the extent one's destiny is claimed and one's fate is not resigned to. But there is a sense in which the will may be said to be free, and that is in the sense that it is not subject to absolute mechanical causation, and so in this sense it may be said to be "free" from physical absolutism, though it is still not free in the sense of one being able to "will what one wills," as Arthur Schopenhauer put it. All of our temporal philosophies, as a result, can be reduced to idealism or realism, and inhere in Thought and Extension, or else are nominalistic and incline to nothingness, such as Schopenhauer's pessimism.

The filament-like paths that each of each of us temporally traverse in the eternal Universe, extending from one's birth to one's death, is known today as a *worldline* or *time worm*, first described by Hermann Minkowski and expanded upon by John Wheeler. This wordline is not at all on its own, however, but is actually connected to the rest of existence. While it may have a bodyform of its own, in the form of a line, upon closer inspection this line is more like a braid or tangle which continually incorporates and rejects strands of material as one syntropically takes in material and energy, or entropically lets it out. As such, the material that one is composed of has composed other entities,and, when gone, once again joins the body of another, tying all of us together as we breathe the same air and partake together in the nutrient cycles of the ecosystem, exchanging atoms throughout our temporal existence. The stuff of our bodies, the nitrogen, carbon, minerals, oxygen, and water cycles in and out of us, and is ultimately interchangeable. And our time worm, as a result, is a "hairy" one. John Wheeler suggested that such a hairy timeworm might result from a *one-electron Universe*, a Universe the structure of which is like that of a *one-line drawing*, where one does not remove the pen or pencil from the paper. He suggested that if a conical section were to be taken from such a tangled worldline, that anything to the relative causal past would be considered regular matter, whereas that which is in the relative future would be considered *anti-matter*, the opposite of matter proposed by Paul Dirac, but that these are ultimately one and the same. They are known, in wave form, as *advanced* and *retarded* waves. As ideas such as pessimism, postmodernism, absurdism, and the like, are based on the world as understood through witnessing retarded waves, these views may be properly called *retarded* views.



Entropy and syntropy are both at play in our wordlines. When you engage in syntropic goal-directed behavior, such as by getting up to make food to sustain your life, your mind is directed by purpose,

while your body's actions are governed by physical processes, which are entropic. Thus, your actions can be directed towards reducing entropy overall, even while entropy is still occurring,[2375] resulting in Erwing Schrodinger's negentropy. While your body follows the physical processes, your goal-directed behavior introduces a teleological aspect that guides your actions towards reducing disorder and increasing order in your environment, as was affirmed by Albert Szent-Gyorgyi, who proposed that Fantappie's *syntropy* again be used rather than *negentropy*. By replenishing your energy and sustaining your existence, your actions contribute to reducing your entropy overall, or macroscopically, even as they may involve entropy increase at the microscopic level (such as by cellular damage and heat expenditure),[2376] and even further an immediate increase in entropy in the environment, owing to waste (which in the long-run is bio-recycled and actually is not so entropic after all, though the environment may also become more ordered, and so negentropic, thanks to your syntropic arrangements). Negentropy, or syntropy, is still at play, and especially where *nous* makes its plays.

Both physical, mechanical determinism and mental, moral teleology operate according to *Necessity*, "requirement," or *Natura naturans*,[2377] Spinoza's term for Nature as an undivided and essential whole. Necessity gives way to particular natural laws, and these particular natural laws, which regard mortal existents, express secondary nature, or *Natura naturata*,[2378] his term for Nature in its temporal particulars (which nonetheless inheres in *Natura naturans*). Human nature is an expression of *Natura naturata* while God's nature is that of *Natura naturans*, the same as God's being. God's being, that is, is synonymous with God's will, and this provides the structure of space and time, and the corresponding laws, in and according to which all mortal existence takes place. All that is done is done according to the will and through the body of God, Nature, or Necessity. What God wants is done, being a requirement of all subsidiary natures. Nothing can contradict God.

Not all that is done is fruitful or longlasting, however. All mortal things have an end, and that is why they are contingent. And it is in this way that the past and future will of God can be discerned to some limited extent, for, temporally speaking, and as Giordano Bruno made blatantly clear, that which God wills is that which is and will be, and that which God has already willed is that which has come to pass.

Regarding the *Good*, which may be known as proximity to God, it comes in many forms. Basic *goodness*, or satisfaction, is capable of being in conflict with others' notions of goodness. For instance, the hunt is good for the lion and bad for the gazelle. This is a lesser sort of good, because also bad. *Greater goods*, those which are of a higher order, result from agreement about what is good, but may

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[2375] A mechanical engineering example of this is the Stirling cycle's rejuvenator, which reduces the entropy of the cycle by returning heat to the cycle even while heat is being lost. In this case, the negentropy of the engine corresponds to the syntropy of Mr. Stirling's goals, as the engine is not a living thing.

[2376] The hand-off between entropy and syntropy reflects the delicate balance between deterministic physical processes and teleological mental influences. While physical processes tending towards entropy increase, teleological impulses drive individuals towards order and purpose. Negentropy represents a decrease in entropy or an increase in order. While negentropy correlates with final causes or teleological influences, it is caused by efficient causes at the microscopic level. The reconciliation between negentropy and efficient causes lies in recognizing that goal-directed behavior the macroscopic level can override the tendencies towards entropy increase at the microscopic level. While efficient causes may follow the Second Law of Thermodynamics and lead to entropy increase, negentropy can introduce order into the system, leading to a reduction in entropy overall. The reduction of entropy through goal-directed behavior highlights the synergy between physical and mental realms, where human actions contribute to the overall organization and complexity of the Universe.

[2377] Nature's nature, naturing Nature – Nature taken as an uncaused or self-causing, self-sufficient whole. Other ways to refer to this are God, God's Will, Being, Existence, Reality, the Universe, the Cosmos or Kosmos, Father, Mother, etc.

[2378] Nature natured, natured Nature – the natural world of phenomena as it exists within Nature taken as a whole

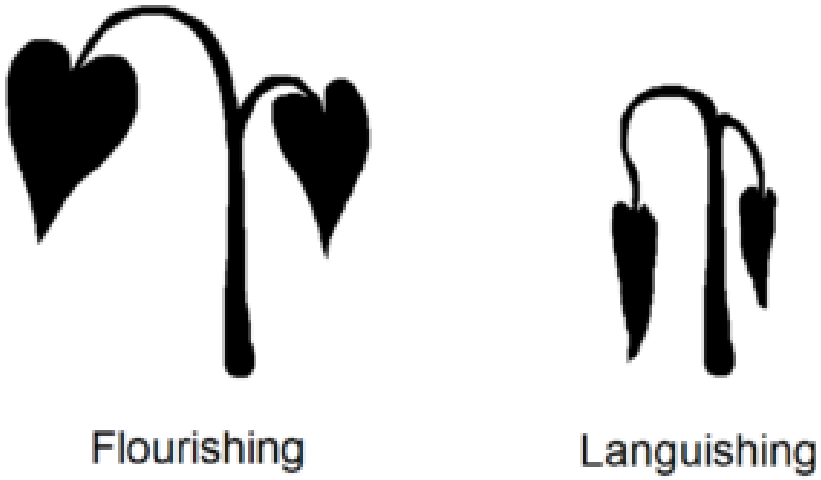
still be bad to a lesser extent, while the Greatest Good is that which all can agree upon, and which is not bad, but which is known as the *universal*, being everywhere applicable. The Greatest Good is often seen as synonymous with *Perfection*, or flawlessness, and there are reasons for this. Something is *perfect* when there is nothing better that can be put in comparison to it. God is absolutely perfect, because there is nothing outside of God with which to compare Zhim. God is incomparable, and so is perfect as a result. And, in fact, us mortals reflect this perfection to some extent, in that we are each unique, and in our uniqueness are incomparable to others, each being perfectly themselves. Our imperfection, then, is not innate, but only exists when compared to others, and in this we are all imperfect. However, Perfection transcends the Greatest Good by allowing for the Best, as well, in this case the *Best Possible World*, which has just enough badness in it that the Good can be known in contrast; for, to know white we must know black, to know hot we must know cold, and to know good we must know bad. Perfection, then, especially in the cosmic sense, includes also the "flaws" of the contingent world, to the extent that they allow the Good to be comprehended, and this is the extent to which flaws exist.

All of that which God wills, and nothing that God does not will, is, as God is perfect in Zher being and in Zher wants. That is, for God, the subjective and the objective are synonymous, such that what is subjectively desired by God objectively is. This is what it means for God to be all-powerful and present everywhere. And so God decides what is and is not to have a mortal existence, and for what duration. And God's judgement in this regard is always good and always right because it is always absolute and perfect. It is good not because it pleases humanity, but because it pleases God; it is good because God is satisfied by it, and Zher's is the only opinion that ultimately, and literally matters. Thus, God's perfect goodness is unquestionable. And so that which is for some time necessary is not itself the Necessary, but is contingent upon place and time in the body and judgement of God.

Eriugena held that God is responsible for creating humans and for giving them free will, but that what humans do with it is up to them. While flawed in his details, a better construct can be derived from the sentiment, that the realms of the Eternal and the temporal must be kept philosophically separate, such that contingencies cannot be attributed to God, because God is the Necessary, and, while contingencies do result from the necessary structure of the natural order, this is distinct from the contingent, which is not addressed in the terms of eternalism or sempiternalism, such as *necessity* or *destiny*, but by those of presentism, such as *free will* and *fortune*. So, while God *is* ultimately responsible for everything, God is not responsible for them *as God*, the Whole, *Natura naturans*, but *as humans*, parts, *Natura naturata*. The way that eternal God relates to temporal humanity across this philosophical division is through voluntary progress to the Good, through which we experience happiness and know God as our destiny. Euclides, a Parmenidean, regarded the opposite of the Good as non-existence. As Plotinus reminds us, too, evil is a falsity or negation, and, as such, has no absolute referent to speak of, being a privation of being, for falsity or the negative is of that which is not, and that which is not has no being. Similarly, darkness is understood to be a privation of light, as Isaac Newton showed us.

Temporally speaking, when a living thing has its needs met, its *wellbeing*, or health and happiness, can become objectively knowable in the form of its *flourishing*, its outward signs of prosperity—which Aristotleans and Stoics know as *eudaemonia*—, while that which does not have its needs met will suffer from *languish*, its outward signs of misery. If one properly nurtures a plant, for instance, by providing it access to adequate sunlight, watering it appropriately, and giving it proper nutriment, the plant will grow to live out its natural lifecycle and, if possible, will reproduce itself. In this, the plant's wellbeing is obvious from its flourishing, which requires no communication of sentiment from the plant for verification, no relay of subjective data. On the other hand, if a plant goes neglected, and does not receive the appropriate amount of sunlight, water, and nutriment, it will begin to wilt, wither, and shrivel, and in this its languishing can be discerned without having to be told of its subjective anguish, if

indeed it experiences it. This is not arbitrary, but is the case in every instance. Too much or too little of what a living thing needs results in its languishing. This is the natural order of the Universe, and it applies not only to plants, but also to animals and humans. Charles Darwin catalogued the emotions of animals and humans as they are physically expressed, perhaps being the first to do so with photographs, pointing to the objectivity, even if imperfect, in discerning others' emotional states. Mental *associations*, or corollary experiences, of good and wellbeing, combined with introspection and empathy, allow us to correlate, with some degree of certainty, objective wellbeing with subjective happiness. So, when something is flourishing, there is a strong likelihood that it is also satisfied, or happy.



When individuals engage thoughtfully in purposeful, end-directed action, they exemplify syntropy within the Monad, and temporally and phenomenally participate in the formation of order, fostering the emergence of coherence and organization within the Universe. Purpose, bestowed upon us by God's necessity from within us, is responsible for *human nature*, our inherent instincts, tendencies, inclinations, orientations, and desires. God made humanity concerned with its own benefit, but individually imperfect and interdependent, as John Toland and Matthew Tindal attest in echoing Spinoza and Bruno, such that they will have to pursue mutual benefits. As such, there is no offense to God in pursuing one's own self-interest. However, if such a pursuit is short-sighted, God will probably, temporally speaking, and certainly, in the ultimate and in aggregate, rule in favor of one's fate. There is never an offense to God, because neglect of God results instead in the suffering of the individual, not in harm to God, who cannot suffer harm imposed by mortal beings. As such, the drive for self-preservation reflects aspects of the natural order, and such drives lead us to do things like forming loving relationships, pursuing knowledge, and behaving well. The natural human impulse for self-preservation, an inclination for striving, or *conatus*, as Spinoza would say, is an inner demand to keep going on with existence and to improve both oneself and one's surroundings such that one can expect one's wellbeing to be secured and one's worldline to be extended.

Human wellbeing is dependent— as Herbert Spencer told us, echoing Aristotle— upon the constitution of and the conditions experienced by the individual's *faculties*, or capacities. All pleasurable sensations are cognized through the inner senses of the individual, for instance, as it regards the surroundings in which the individual is immersed. And many pleasant surroundings—for instance, one's home— are derived from the capacities of the individual. Wellbeing is found in a compatibility between one's constitution and one's conditions, and is coextensive with success. Where there is not a match between

one's constitution and one's conditions, suffering occurs. Where the fish finds itself without water, for instance, or where the bachelor and widower find themselves without wives, where the independent mind is compelled to learn what is not of interest to it, or where there is a hand on a hot stove, there is suffering, and only a lesser wellbeing than might otherwise have been attainable. But suffering is limited by progress, which, in aggregate, replaces suffering with wellbeing. The child learns not to touch the stove and warns his or her friends, independent minds contribute to revolutions, and bachelors and widowers marry and remarry and either succeed or fail in duplicating themselves to face sexual selection once more. This process entails that those who fall behind in progress cease to be, either themselves or as a genetic lineage, making room for those who are better-suited to exist in that point in space and time those who have failed have left vacant. Herbert Spencer's name for this was *the Survival of the Fittest*, a principle derived from the application of the Law of Supply and Demand to moral life. That which succeeds, continues, and that which fails, ceases. As a corollary, we may say that that which is good and right succeeds, while that which is bad and wrong fails, for failure is never good nor can it be done right, and success is not wrongly achieved or aspiring to do bad. And so it is, that that which succeeds is good and right for the duration of its success, while that which fails is bad and wrong. One who lives a successful life, syntropically claiming one's destiny, flourishes, or thrives, while one who fails languishes, or pines, diminishing or deteriorating in their entropic fate, having their worldline cut short. There is nothing any human, stuck in their contingent, local, and temporal nature, can do to stop this, for it is a natural law.

Thankfully, the general wellbeing of humanity is an innate and providential requirement of Necessity. The *Anthropic Principle*, for example, first described by Robert Dicke, posits that the Universe is "finely tuned" by way of the natural order and its natural laws to emerge life and intelligence capable of purposeful action, as can be told by the fact that any observation of the Universe entails a Universe suited to observers and the evolution of life. This fine-tuning is demonstrative of the *Watchmaker Analogy*, of William Paley, which suggests that when one finds a rock one thinks little of it, but that when one finds a watch one demands that it could not have been an accident, but extends this logic to the entire Universe, arguing, in terms of some of the more recent intelligent design enthusiasts, such as Charles Thaxton, Michael Behe, and Stephen Meyer, that there is an "irreducible complexity," to living organisms especially, but also to the cosmos at-large. As Herbert Spencer may have been first to point out, atoms combine into molecules, and molecules into singular cells that form tissues that form organs that form multicellular organisms, which themselves band together to form societies. This being so, we are, in part, the collective will of our cells, and our collective will has a similar relationship to society, all of this being an expression of the innate tendency of the Universe to intelligently create us and our societies.

Certainly, morality is necessary to the maintenance of human wellbeing, and it cannot come into conflict with the physics of the Universe. Human flourishing necessitates certain moral and ethical actions that contribute to the realization of human potential and collective well-being. As such, there exists a harmonious relationship between the physical and moral aspects of the Universe, allowing for the emergence of conscious beings within it who are capable of reflecting on their place within it. Since God wills that humanity shall have wellbeing, and since also human wellbeing is dependent upon the exercise of human faculties and capacities in achieving its purpose, suggests Spencer, it follows that God wills that humanity uses its faculties and capacities for its wellbeing. Humans have the faculties or capacities to contribute to the flourishing of life so that they can do so, that is, and so are obligated by Nature to do so. Thus, individuals are motivated to act in ways that align with their inherent capacities and contribute to the flourishing of life.

Morality and ethics— topics of interest since the time of the ancient poets, such as Homer and Hesiod, and the prophets, such as Zoroaster and Moses, and wise statesmen such as Hammurabi and Ptahhotep— differ, though they are often used interchangeably, such that the rhetorical difference is a matter of convention. *Morality* is often understood as the subjective and personal discernment of good or bad ends, often as those ends regard the actor's wellbing. It is largely rooted in emotions and feelings, as applied through our conscience to the cognition. It also forms the basis upon which we judge and construct the ethics of right and wrong actions, as understood externally as *sensibilities*, those public sensitivities to others' feelings, as was understood by Samuel Johnson, Jean-Jacques Rousseau, Adam Smith, and Immanuel Kant. *Ethics* provide an objective and interpersonal framework for inductively evaluating actions as right or wrong and establishing societal norms, reflecting what is witnessed to be sensible within a given society, especially as it regards others. Ethics guide moral behavior towards those ends that members of society have been brave enough to express as moral sentiments to others (and thereby contributing to norms of sensibility), and which have been witnessed and emulated or approved of by a critical mass capable of normalizing them. Ethics, then, is about *right* and *wrong*, correctness and error, which is objective and inductive, and it is applied to others in interpersonal relationships as witnessed from outside; while morality is about *good* and *bad*, pleasure and displeasure, which is subjective and deductive, as it applies to one's self and one's personal interests according to one's own conscience. The causal chain to this, then, is that morality is expressed as sentiments, which establish sensibilities, and ethics is about the principles most conducive to sensibility, and so which best serves the aggregate public expression of individual morality, excepting only for the superior conscientiousness of individuals capable of persuading toward a new sensibility. Preservation of others can be motivated by self-preservation if those others are of monumental value, such as a beloved pet or a good family member or friend, or an important leader or founder.

Morality and ethics often approximate the natural laws in the form of *moral* and *ethical principles*, descriptions of ideal outcomes, and consequences of the ignorance of natural laws for deviating from the ideal, typically serving a use in purposive, normative human endeavors. While a true law cannot be broken, and though *principles* can describe laws more properly, principles can also describe the operations of the natural laws in terms of the way they are generally expected to play out with human action. Whereas Newton's law of *gravity*, for instance— that the centers of mass of objects attract one another—, is always in effect, principles can also involve *should* statements, statements about the best actions for attaining the desired results. Unlike true laws, which are rooted in sempiternity, and cannot be deviated from or broken, principles which are not themselves laws may describe what will happen with attempts at adherence to or deviation from the law, and, as such, are contingent, and a part of temporal existence. Those things that one *should* do adhere to the law, and as a consequence contribute to flourishing, and so are moral and ethical. However, flourishing is not an inevitability, because there are times when individuals act without Reason and do not do what they should do, and, so, instead succumb to entropy. Collective wellbeing, on the other hand, arises from the rational recognition of what is generally syntropic, for, sempiternally speaking, it is syntropy that is objectively conducive to human flourishing and the realization of humanity's true nature as part of the divine substance. As such, what is conducive or harmful for flourishing, what contributes to human syntropy, is what constitutes good or bad and right or wrong, socially-speaking, and this includes our sensibilities towards animals and even plants, as well.

Morality and ethics are often expressed in terms of values. *Values* refer to those things that we see as being of some importance to our wellbeing, that we see as being good, or satisfactory. Most of our values are healthy and wholesome, but there are some values that are not. For instance, some people value things such as recreational drugs, LGBTQAPBDSM, man-made religion, exploiting others,

ritualistic abuse, and so on. Such values, of course, are *vicious*, or imbalanced, rather than *virtuous*, or "excellent." Excellence must be maintained through good *habits*, or beneficial routines that have become second-nature. *Vicious values* are those that do not do this, but instead function according to whims and hysterias. *Virtuous values* are those that align to principles, as established through good habits. For instance, *diligence*, meaning being responsible, thorough, and careful— also related to *forethought*, thinking ahead, and *prudence*, or acting with good reason—, is a moral and ethical value based upon principle. Diligence has been expressed in such phrases as "the early bird gets the worm," for instance, suggesting that those who plan ahead tend to fare better than others. *Integrity*, too, meaning to be earnest and honest, and well-founded as well as dependable, is a moral and ethical value based upon principle, as is the related *fortitude*, or strength, *perseverence*, or lasting power, and *thrift* or *frugality*, the good management of resources such that one earns and saves more than one spends.[2379] These kinds of values are concise statements of *traditional* wisdom, that hermeneutic knowledge that captures the lessons of the ages, to be relayed to future generations. Other great moral and ethical values are *conscientiousness*, being much like diligence but applied to moral and ethical standards, and *moderation*, keeping from both excess and deficiency. The list goes on, including values such as amicabilitity, conviviality, politeness, and etc. This all being the case, and through observation and reflection upon Nature, an understanding of certain temporal principles and sempiternal laws, accessible to rational beings through Reason, and correctly valued, can guide one's moral and ethical behavior to do good and right, so as to succeed, as Aristotle makes clear.

Individuals who become aware of and value principles are naturally inclined to align their actions with them. This alignment is not arbitrary but is rooted in the teleological structure of the Universe, and individuals who become aware of their purpose are guided by inherent tendencies and inclinations that align with this structure. The Universe, that is, is not indifferent to moral considerations, but instead conspires on behalf of the moral to assist them in achieving their purpose and realizing their objectives within the natural order. Those who become temporally aware of their sempiternal purposes are destined to achieve them for eternity. The proper feelings of reverence toward Existence, then, may be described as an awe for the *mystical mundane*, or *preternatural*, for the spiritually-imbued ordinary and the mysteriously familiar, and is accompanied by a rational-magical felicity and vibrant conviviality that adores life and living. There is no such thing as that which is truly *supernatural*, outside the bounds of Nature, for such would be beyond the realm of all-powerful God, but when we look closely at Nature we find that Zhe is quite miraculous in Zher essence.

Conversely, those who are not aware of their purpose do not have their own, and are fated not to achieve their own, but become the stuff to another's purpose, as described by Hermes Trismegistus and Aristotle. They lack the understanding to align their actions to the Will of Nature, and so, in attempting to contradict it, find limitations and failure, falling folly to vice, and sometimes being enslaved or ceasing to exist as a result. The realization of natural impulses is not guaranteed, as individuals are vulnerable to hindrance due variously to their capacities and conditions. Ignorance or lack of understanding, irrational reasoning, and distorted perceptions can hinder people from fully satisfying a richer purpose, as can lack of information, distractions, and so on.[2380] To act *reasonably* or *rationally*, on the other hand, is to act *virtuously*, or in balance— without having an excessiveness or deficiency to one's account, but instead being in equilibrium—, and with a clear purpose. Those who do *not* do this

[2379] Survival of the thriftiest and survival of the fittest are both expressions of the law of supply and demand

[2380] Psychological factors, such as personality traits, emotional states, and mental health conditions, further influence matters. Individuals experiencing mental illness or psychological distress may struggle to make sound judgements or resist impulses harmful in the long-run, despite their best intentions for the short-term. Individuals may at times be hindered from fully realizing their inherent capacities due to internal damages.

are inclined to atheism, or, worse, to anti-theism, misotheism, or even Satanism, and to depraved worldviews such as the aforementioned pessimism, nihilism, and absurdism.

Self-betterment, the improvement of one's *character*, or moral fiber, allows individuals to partake in the *ameliorative* or *melioristic* changes that are inherent to God's design, which have been described phenomenally as co-operation in God's creative process or as a medium through which this sempiternal process occurs. Herbert Spencer suggested that such acts of self-betterment were necessary for keeping up with the aggregate self-betterment that one's own combines with others to create, and which establishes ever-higher standards of conduct and a competition to meet these standards. This is, of course, the sempiternal attribute of syntropy directing the change in human lives. Those who do not partake in this process of self-evolution, suggests Spencer, are left behind to perish. But this naturally drives an increasing intensity of moral and ethical conduct, he says, which not only betters the individual in the constitution of their faculties, but also betters the social condition altogether. Such a process is responsible for the evolution from out of the savagery and barbarism, described by the Ancient Greeks and Romans and later by Edward Burnett Tylor, and toward *civilization*, the condition of society in which people behave *civilly*, or amicably, with one another.

God gave humans Reason, with which it can come to learn the natural laws, since, as God has given humanity laws to follow, Zhe must have also given it the means to know those laws, lest they not be put to proper use and cease to be affirmed as they now are. Indeed, Nicholas of Cusa affirms that knowing God is something like Archimedes's example of the circle and the polygon, such that the more angles that are added to the polygon—a metaphor for the more one knows of God— the closer one approximates, even if never perfectly reaching, an understanding of God, and that the more we do this the better lives we lead. Natural law encourages introspection and self-reflection upon the ways that we wish to be treated, which naturally results in the expression of the *Golden Rule*, perennial wisdom popularized by Hillel and Jesus, that we should do unto others as we would have done unto ourselves, so as to avoid causing pain and to pursue increasing pleasure to others. This is especially beneficial when it is ethically reciprocated, and indeed a part of the motivation for behaving in such a manner may be in the pursuit of normalizing it, such that it *may* be more readily reciprocated, and such that the Golden Rule is sometimes identified with a wider Principle of Reciprocity. In this way, the *Principle of Reciprocity*, that when one takes one should give, and *vice versa*, arises from the inherent capacity to seek mutual benefit, and from the empathic trust that others, too, may have the very same capacity for introspection and self-reflection, allowing them, too, to act with rational self-interest. From out of the foundation of reciprocity can be established *justice*, which dictates that individuals should be treated with fairness with regard to proportionality and equivalence. Actions that promote fairness and reciprocity are universally, even if not absolutely, recognized as good, though they find expression in different cultural or societal norms.

Natural law serves as an objective standard of conduct, its interpretation providing a normative convention of moral guidance and a comprehensive framework for ethical and moral decision-making. *Conduct* refers to the way that one goes about doing things, typically as used in a general sense, as opposed to the particulars of manners, as *manners* are particular instances of conduct. Examples of common good manners include such things as standing and sitting up straight instead of hunching, smiling and greeting others, saying "please" and "thank you," holding doors for others to pass through, and shaking hands for various purposes. Such acts are also known as good *etiquette*. Someone who regularly exercises their manners or etiquette in line with good morals and right ethics can be said to be exemplars of good and right conduct.

Conduct may, in aggregate, come to establish various kinds and degrees of societal demands, or norms, as first described by William Graham Sumner. A *norm* is that which has become *normal*, or expected from daily life, such that people can reasonably begin to expect it to occur. These can be such things as *folkways*, which are common but not mandatory ways of doing things, *customs* or *best practices*, which are like folkways that have become more standardized and expected, and may resulting in humiliation for breach, sensibilities, as have been discussed, *mores* and *taboos*, which are even more strict, and result in shunning or ostracism for infringement, or even *legalities*, which may even allow for physical intervention. The default state of law is that of *Jungle Law*, or the *Law of the Jungle*, stated plainly as "might makes right." In this default condition, anyone or anything that can overpower another is the expression of this law. Norms move us away from this default state, toward a condition of agreement in which "right makes might."

Human beings' striving for self-preservation and wellbeing, guided by Reason, of course, requires conditions of freedom in which the exercise of one's faculties and capacities may go unimpeded, except as limited by the freedom of others, as Herbert Spencer makes clear in his principle, the Law of Equal Freedom. While absolute freedom, the freedom to murder, rape, and plunder, serves to reduce freedom overall, by taking freedom from the victim, maximum freedom, where freedoms do not contradict, can be found only in the conditions of equal freedom, where each has the same freedom as the other, as Spencer tells us. Since God wills human wellbeing, and since human wellbeing requires equal freedom, says Spencer, God has imbued humanity with the corresponding natural impulse to preserve its freedom in order that it may do God's will of being free. God wills that humans be free so that they may freely adore and revere Zhim, having given them the capacities for freedom and reverence for this reason.

Stoic statesmen, such as Seneca the Younger and Cicero, acknowledged an equality in the nature of human beings, from which they derived that slavery was an externally forced condition, in opposition to Aristotle's aristocratic notion of human nature, that some individuals are naturally superior, and so others fitting slaves to them due to their inferior nature. This Stoic sentiment was, perhaps, the first inkling toward natural rights. *Natural rights*, great minds such as Spinoza, John Locke, Thomas Paine, and Lysander Spooner have taught us, are natural facts of individuals' capacities, desires, and actions, functioning within the causal framework of the natural order, and secured by it contingently and socially in morally-agreed upon principles. A natural *right*, as definitions would suggest, is that which is naturally *correct*, or is the case accurately described or prescribed, as righteousness is correctness. That is, it can be observed to naturally occur, or else to be desirable and enforceable *as a should*, however contingent and in principle. Individuals have, and society has, a natural right to do what can be achieved with inherent capacities and conditional limitations, the constraints of the Universe, but no more than that.

Natural rights arise from individuals' successes, whether as earned or as secured by the judgements of others. For example, the right to life emerges from individuals' own self-preservation. The natural right to life is not merely a passive entitlement but an active assertion of one's capacity to navigate and survive in world, secured socially by popular adherence as principle, and a generally ensured success by society. Similarly, the right to liberty arises from individuals' own self-determination, and is secured by society's concern for flourishing. And the Universe supports the development of social structures that allow for the exercise of these rights. The rights and responsibilities that God or Nature has endowed us with are, Locke reminds us, inalienable. They cannot be alienated or subject to a lien. And their origin was independent from government and the state, being temporal and contingent. As we are reminded by Francisco Suarez, it is the people who created government from out of their own natures, not the other way around.

The expression of our rights and responsibilities establishes them, however contingently, as a positive fact of nature, both for the duration of their expression and as a sempiternal portion of Eternity. As such, our positive rights and responsibilities, established artificially as natural facts, are identical to our natural rights and responsibilities. However, the recognition of natural impulses does not guarantee their realization, as they may be vulnerable to hindrance or violation due to factors such as ignorance, leading individuals to make unprincipled decisions, and to falter to entropy. For example, someone who is unaware of the consequences of their actions may unintentionally cause harm to others due to their ignorance or neglect, despite their intentions. Moreover, irrational or distorted reasoning can cloud individuals' judgement and lead them to prioritize short-term gratification over long-term well-being or to justify immoral actions through flawed reasoning.

Principles, unlike laws, which are proven, are postulates that can be forsaken, though consequences are likely to be felt. Having a right to do something does not mean that one does not have to face any consequences, but that no human effort shall be authorized to restrict one from doing as one pleases in the area of a right. Nature does have *consequences*, or outcomes, and they can be good or bad according to one's behaviors. As such, rights come with *responsibilities*, requirements of best practice, and living a lawful life requires that one engage faithfully in truthseeking and free and critical thought. In the "Old Testament" of *The Holy Bible* there are repeated instances of God punishing the world for ignorant transgressions against natural law, which can be interpreted as natural consequences. The most famous of these is, of course, the story of Noah's Flood, wherein the sinful world is drown, but there are also others, such as the story of Sodom and Gomorrah, where the decadent cities are destroyed by fire and brimstone, or that of the sacking of Jericho, wherein God authorizes that the inhabitants be slain. When such acts are not performed indirectly by God, by way of a human medium, such cataclysmic judgements are known as *Acts of God*.

Casuistry, meaning "case of conscience," first described by Aristotle, entails that one extrapolate principles from out of one's prior knowledge, as judged against the conscience, to be applied in ruling on a current circumstance. If the primary drive of self-preservation is understood as fundamental to human flourishing, people may casuistically derive secondary principles such as the duty to refrain from harming others or the duty to respect the autonomy of individuals, and this then becomes a legal right. *Legality* is the ongoing, casuistic interpretation of law as already-defined in Nature and revealed through nature as we traverse through time. This provides opportunities to individuals to make use of collective reasoning that has come about through periodical happenings and recognitions of the working of God or Nature. Casuistic legality[2381] suggests that humans may make judgements according to observational data and interpretations may set precedents, but also that new precedents or dictates may be established by those brave and conscientious enough to "push the envelope" by challenging the legality and going beyond its normal limits to establish something better, a new precedent or judgement. Our natural rights and responsibilities, as such, provide the foundation for *common* or *case law*, that contingent "law"[2382] which arises according to codified customs and precedents or judgements of particular instances of offense. Such cases represent mortal, human interpretations of natural law and the natural order, and, as such, the laws that apply to them are naturally limited to the level of current human understanding. For this reason, it is best to speak of human "laws" as *legalities* rather than laws, as human "laws" are contingent conventions, being breakable and changeable. Aristotle

[2381] *Casuistry* has been more often associated with sophistry than with sound philosophy, despite its affirmation by Aristotle, due to attempts by authorities to limit moral and ethical behavior to what was acceptable in the past

[2382] Case law is not natural law, and is not law in the sense of being an essential part of the sempiternal, and so applying in every application of syntropy, but is instead contingent and incidental, such that case law is only law in the sense that it applies to the given situation. It is the "law" of the *case*, the matter at hand, not for all time.

believed in *epikeia*, or reasonableness in the application of justice, that a legality can be broken in order to achieve a Greater Good, such as by righting a wrong without causing undue harm in the process. It is the source of *equity* law, law centered around evenhandedness, and is commonly understood as a form of particular application of the law to a given case or as a gentler interpretation of the law, made according to circumstance.[2383]

Constitutional and statutory "laws," too, are established as interpretations of Nature. But whereas case law exclusively addresses matters *a posteriori*, or after-the-fact, constitutions and statutes often address matters *a priori*, providing solutions to foreseen problems. These laws, too, are contingent and conventional as well, though they tend to be of a higher level and so to experience a greater longevity. These legalities have been a major topic in *social contract theory*, theories about assumed "contractual" obligations associated with state rule, a sort of *pseudomutuality*, abuse under the guise of mutuality. For instance, Thomas Hobbes believed that a human's natural liberties consisted of those things a human could do in conditions without intervention from other humans, such as to have a will to use one's power as one pleases, and that this made for conditions that were unfit for the security of a well-lived life, a "war of all against all" wherein even the bodies of others can be claimed under one's natural liberty. As he saw things, then, dominion had to be established by the *state*, defined by Max Weber as a monopoly on the legitimate use of violence, so as to allow for a more secure mode of living, and so as to compel people to do what is right, which is non-existent until enforced by a sovereign. Baruch Spinoza, as a consequence, held that natural rights were no different than natural capacities, and that individuals have a right to establish whatever governance that they can successfully initiate into being. John Locke, contrary to Hobbes, held that there were three fundamental natural rights, and that these included the right to life, liberty, and property, which were disrupted by a "state of war," which he separated from a "state of nature," which was non-Hobbesian. Natural rights, suggests Locke, arose from the recognized impulse of self-preservation. Locke understood humans to submit to "civil" government and legalities in order to evade the state of war, and to reinforce the original state of nature, which, contrary to Hobbes, Locke understood to be a condition of general equality and freedom. Thomas Paine went even further, and held that rights cannot be granted or revoked by human institutions, but that governments were produced for the purpose of protecting rights that already existed, and in this he was in agreement with Benjamin Franklin and followed by Thomas Jefferson. Those who do not adhere to the legalities of a society, whether rational or bogus, are known as *criminals*, or as *outlaws* if they fall outside of the protection of the law.

Legal rights arise as abstract principles, derived casuistically through *practical reasoning*— the use of one's rational faculties and common sense to discern moral truths from primary precepts, and to thereby derive secondary principles of how to behave, again described by Aristotle—, from out of natural impulses *ideally* including conscientiousness, in order to collectively guarantee their realization (whether through reconciliation of past wrongs or as forbidden behaviors) as natural rights, rights that exist, sometimes erroneously differentiated as *positive rights*, rights that exist solely owing to human enforcement (as if separate from Nature or teleological forces). These performative and hopeful legal rights— more demands than obligatory facts of Nature—, such as the rights to the security of life, liberty, and property, are extensions of natural human impulses to defend these things and the capacities as collectivities to agree to realize them as an application of justice, fairness, and the protection of individual freedoms. The legal right to liberty, that is, becomes meaningful through cohesive agreement as to the essence and worthiness of the natural impulse, which is then used to preempt and retard certain undesirable outcomes, most notably losses from aggressions. Practical reasoning, as such, plays a crucial role in casuistically applying universal principles to concrete

[2383] Jean Gerson followed Aristotle in these ideas, and helped to promote equity law in the Middle Ages

situations. Practical reasoning must consider if failures and faults are *intrinsic*, owing to the constitution of the individual, or *extrinsic*, being due to the conditions the individual is facing, such that the attempt might be seen as contingently noble, particularly as a *novelty*, something new. As such, when an individual is on trial, the society must also be put to trial.

Practical reasoning, as such, leads to the establishment of the reasonable individual. The *reasonable individual*, perhaps first rendered as such by Richard Hooker, is itself a concept defined by the moral sentiments and the far less-manipulable conscientiousness of the judge or jury. The "reasonable individual" represents an archetypical or idealized moral agent, one who exercises sound judgement. Evil, bad, or wrong behaviors are not expected to find success, and so are unreasonable behaviors. A reasonable human being is, by nature, one who casuistically submits *a priori* to observed outcomes of natural law such that the harms of contradicting it must not be further felt *a posteriori*, and who is decided by others to naturally find success from their actions, typically as a matter of moral consequence. Judges and juries naturally maintain the capacity to redefine a reasonable individual according to their own understanding of evil, bad, or wrong behavior. Further, some follow Adolphe Quetelet in setting the standard of the reasonable individual at the level of the average behavior to be expected from a human being. Whatever the case, the reasonable individual serves as a moral compass and standard for society, guiding individuals towards ethical conduct and harmonious coexistence. The reasonable individual, as a standard of human behavior, embodies to whatever extent agreed the ideals of sound and cogent judgement.

Central to a strong concept of the *reasonable individual* is the notion of *Logos*, symbolizing Divine Wisdom and Cosmic Order made accessible through Reason. Heraclitus gave us the concept of *Logos*, suggesting that it was the Reason or Truth that allowed the natural order to be translated into rational discourse, and which, itself, held the world together and demonstrated its oneness. Christians know it also, following the *Gospels* and early leaders such as Origen, as the *Word*. Throughout temporal existence there is a chain of success that can be witnessed from out of those who become aware of their purpose and of natural law, producing the perennial. The *perennial* is that which returns season after season, and in the cosmic sense refers to the reappearance, time and time again, of success originating from Reason. That which is perennial, that is, may be understood to be adhering closely to the *Logos*. Despite their divergent cultural and religious contexts, Jesus and Lucifer (including Lugh and Fri) have both been revered as the embodiments *Logos*, representing the Reason that permeates all aspects of Creation, the guiding force that illuminates the path of understanding and enlightenment, leading individuals towards higher truths and spiritual fulfillment, or self-awareness of their *telos*.[2384] Across diverse cultures and traditions, the archetypes of the Sun and of the Morning Star speak to humanity's innate yearning for spiritual awakening and transcendental truth. Individuals, driven by the quest for spiritual growth and alignment with *Logos*, are compelled to act in ways that contribute to the

[2384] *Lucifer*, derived from Latin, translates to "Light-Bringer" or "Morning Star," symbolizing Enlightenment. In Celtic mythology, Lucifer finds resonance with Lugh, the god of light, craftsmanship, and knowledge, associated variously with Venus or Mercury. Similarly, in Anglo-Saxon tradition, the figure of Fri, associated with Venus as the Morning Star, embodies themes of illumination and inspiration. Jesus, referred to as the *Morning Star* in biblical texts, is heralded as the beacon of hope and salvation, guiding humanity towards spiritual enlightenment and redemption. Both Lucifer and Jesus embody the archetype of the Morning Star, representing the light of divine knowledge and enlightenment that illuminates the darkness of ignorance and despair. As embodiments of *Logos*, they serve as guides and teachers, leading humanity towards greater understanding, compassion, and unity. Lucifer and Jesus are not distinct entities but different cultural expressions of the same cosmic principle. Whether as the Celtic Lugh, the Anglo-Saxon Fri, or the Christian Jesus, they embody the eternal light of divine wisdom that shines within every human soul, beckoning us to awaken to our true nature and purpose in the Universe.

flourishing of life and the advancement of universal harmony.[2385] Those who align with *Logos* embody a sense of moral clarity and righteousness, transcending the limitations of mere mortals.

Heraclitus held that one's character is one's destiny or fate. Unlike others who may be adrift in the currents of existence, the reasonable individual is one of superior character, and is driven by an inherent purpose, that of fulfilling his or her destiny and of the advancement of humanity. This awareness of purpose empowers him or her to pursue his or her goals with determination and clarity, and to leverage his or her knowledge of physical and psychical laws to navigate the complexities of life for his or her wellbeing and that of others. The reasonable individual exercises Reason in sense-making and discernment and aligns his or her actions with the dictates of natural law, ensuring harmony, justice, and equilibrium within society as it exists also in the cosmos. This serves as a beacon for others, inspiring emulation and fostering collective well-being.

Prestige, the regard of others, is the least obtainable of items, and, as such, is of the highest worth. One's prestige is contingent upon the esteem and credit of others, including as it results in one's reputation. This prestige cannot be gotten, except by winning over the hearts and minds of others in one's favor, such as through *magnanimity*, being "big-souled," which Aristotle names as the chief of virtues and associates with pride. While *benevolence* is doing good, or having goodwill, the highest of the moral virtues, and *proficiency* is doing right, or being capable, the highest of the mechanical virtues, the *magnanimity* of the superior individual is the marriage of benevolence and proficiency, and so constitutes the utmost high of the aggregated virtues. The magnanimous does what is good and what is right, and readily finds success in his or her favor. While falsity can be utilized to gain such a following, such as by convincing it, with the forcing of unearned wealth, of one's innate value—as occurs with celebrities and politicians—, and while censorship can hinder the magnanimous from gaining exposure, there is nothing that can hinder the true magnanimity of the superior individual from gaining its proper due from all who are exposed to it, for magnanimity is a providentially self-evident fact, and the natural basis of prestige, a basis which unearned wealth may signify, but of which it is itself empty, a fact discoverable to the reasonable individual and capable of shedding light on the lie.

The magnanimous individual's capacities allow him or her to aspire towards higher ideals and to make sound decisions and judiciously assess risks and opportunities, allowing for transcendence. By harmonizing his or her actions with the principles of syntropy, he or she contributes to the advancement of human thriving, and in his or her unwavering commitment to universal principles of justice, he or she cultivates trust, respect, and admiration among his or her peers, establishing him- or herself as an exemplar of virtuous conduct. This respect and admiration translates into confidence as well as social opportunities, granting him or her access to networks that further enhance his or her success and influence, and sometimes positions of leadership and influence within his or her communities and organizations. His or her ability to inspire trust and mobilize collective action toward common goals fosters progress and prosperity for all stakeholders involved. As such, his or her moral and ethical superiority becomes a source of power, enabling him or her to effect positive change and shape the course of events in alignment with his or her purpose. The magnanimous individual, as a standard of superior qualities, then, serves as a benchmark against which individuals judge and measure the value of others.

The concept of the *reasonable individual* as a standard of excellence encourages individuals to engage in self-reflection and introspection, examining their own beliefs, attitudes, and behaviors in light of

[2385] Mutualism reflects the divine interconnectedness that permeates all existence. Through voluntary associations and collective decision-making, individuals embody the divine principle of harmonious unity and contribute to the realization of *Logos* in the world.

societal expectations and aspirations. By upholding the standards set by the magnanimity of the reasonable individual, individuals are socially incentivized to cultivate and exhibit virtues that contribute to individual and collective well-being, fostering a culture of excellence. By celebrating and rewarding individuals who embody virtues, and encouraging their emulation by others, societies create incentives for the cultivation of these qualities, leading to the gradual improvement of moral and ethical standards across generations. In this way, the construct of the *reasonable individual* serves as a mechanism for social evolution and progress, driving the continuous refinement and enhancement of human societies, ultimately leading to the improvement of the species as a whole. As such, the elevation of the magnanimous as a standard of excellence and as a societal ideal represents an act of collective, conscious and self-directed evolution, reflecting a shared commitment to attend to human flourishing, and an intrinsic drive towards self-improvement.

Malice, on the other hand, is the inspiration to intentionally do detriment to others, and is the opposite of the benevolence of a reasonable individual. Combined with ineptitude, it composes the opposite of magnanimity, *pusillanimity*, lacking in righteousness. The malicious behaviors of "pussies," that are harmful to the wellbeing of others, thereby limiting their thriving or flourishing, are naturally criminal, or *mala in se*, "malicious in itself," in terms of the Roman understanding. Those behaviors that are not naturally criminal, but which come up against wrong precedents or against convention of statute, are not evil in themselves, but are *mala prohibita*, "malicious because forbidden by decree." The natural distinction between *mala in se* crime and government is that of loser and winner in the competition over legitimate or accepted assertions of law over others, with the most successful belligerent claiming a monopoly on the legitimate use of violence and establishing government thereby, instituting legalities under the false color of law.

The Constitution of the United States of America, which had followed the *Articles of Confederation*, is a compromise between the governmental or state forces of Authority and the civil forces of Liberty, as is exemplified by the first act of the American Revolution having been the Boston Tea Party's raid on the East India Company and its thirteen stripes of its flag having been anticipated by the flag of that very same Tea Company, as the debates between the Federalists and the Anti-Federalists (or True Federalists) also make clear, and as was described by Pierre Proudhon's science of federalism. As such, Authority represents a cosmological Evil, or Strife that juries must decide against, while Liberty represents the cosmological Good, or Love, which will inevitably find enduring success, teleologically, eschatologically, and sociologically-speaking.

The people of the United States have a right, recognized and authorized by their country's founding documents, and in particular *The Declaration of Independence*, to, if they so desire, and aided by their comprehension of natural laws that make such authorization redundant, abolish government through civil forces, including those of voluntary association and voluntary disassociation, the legitimacy of which is founded in the civility of their actions and the nature of government's authorization, and is not limited from the use of violent defensive force. The people being the principal who— apparently!— authorized the governmental relationship in the first place—government being accepted by common law according to Blackstone's writings on the laws of England—, the people retain forever the natural right to revoke their decision, originating from their inalienable *conatus*. As such, it is an error of Blackstone's by standards of natural law, and so a natural absurdity, to provide a jury the right to contract on behalf of the rest of their countryfellows if those countryfellows do not intend to abide by the obligations established by the jury in the first place, as if the jury had the right not only to review offenses *a posteriori* but to legislate behaviors or to override the decisions of all future juries in its verdicts, *a posteriori*. And so the establishment of government by way of jury is itself contingently null

and its claim dependent upon government's control of the population in accord with *that* jury's decision, that control resting upon founding myths, ideological indoctrination, psychological subversion, compulsory taxation, and economic favoritism. That the state is itself a product of natural right is not under question, but whether it can sustain its infringements in languishing the people, whether its natural right is also a perpetual one, is what receives the light here. It cannot. The state, too, is a mortal entity.

Lysander Spooner held that natural rights were an expression of morality, such that the two could not really be separated, but that there are some vices which must go unpunishable, particularly when they are not an imposition of costs onto others. For Spooner, then, one has a natural right to do anything that is morally right to do, and is limited from doing anything that is morally wrong to do. In particular, Spooner believed that aggressive use of force is always morally wrong, and that government is not excused in taking such actions. In fact, Spooner decided that the authority of the government was completely null and void, owing to there being no explicit contract signed in ink, and due to its maintenance by way of secret ballot, which Spooner suggested was secret government, which cannot be made accountable. As such, it is, as Spooner saw things, well past time to abolish government in an act of self-defense.

The best way to ensure human wellbeing is to let humans be as they are, and the best way to ensure that is to run a society according to voluntary consent. This being so, Epicurus seems to have held that the rules established by mortal beings are not absolute, but are instead conventions of contract, which serve the purpose of ensuring that people do not get hurt. For Epicurus, happiness basically consisted of an enjoyment of life's simple pleasures, uninterrupted by strong passions and ensured against harm as best as possible. This involved a life with friends in community, which necessitated an agreeable covenant. The abolition of our form of government, resting upon conceptions of the tacit "consent of the governed," an oxymoronic idea, cannot be achieved by acts of aggression and belligerence or through other emulations of the accidents of statecraft, but only by the free, moral, and industrious actions of *civil society*, that portion of society composed of voluntary association, established for benevolent purposes by way of free contract, and not that portion composed of involuntary association, established malevolently by force, as is the case with crime and government.

Civil society cannot in its own capacity perform actions of crime and government, including, but not limited to, robbery, kidnapping, taxation, and compulsory conscription, but is instead limited by its capacity to non-aggressive activities including, but not limited to, voluntary exchange and voluntary association. Once an aggressive activity is taken by what was once a member of civil society, he or she ceases to be civil and joins the savage or barbaric ranks of crime or government, according to his or her failure or success. However, it is perfectly within the realm of civil society to engage in *defensive* violence, violence that is used to stop or reduce violence. *That* is not outside the realm of civility, but in fact ensures that such a realm can exist, so far as it does.

The organized absence of state and government in industrial society, first proposed by people such as Pierre Proudhon, is known as *anarcho-syndicalism*, a composition of *anarchy*, meaning "without a ruler," and *syndicalism*, or organized labor. Whereas *mon-archy* is the rule of a single party, and *oli-garchy* is the rule of the few, *an-archy* is the absence of a ruling class, and entails that aggression cannot be sustained by any party against another, but that he or she must instead, and in the vast majority of occasions, face defensive action from a federated civil society. *Government* is that ruling party that attempts to "steer the mind," as the etymology of the word suggests, while *state* is the institution and instruments of that party, the steering apparatus. Where there is no ruling party, but where, instead, there is an equality of freedom, government and state do not exist, but instead anarchy

reigns. That is not to say that chaos or trouble is the rule—and indeed, anarchy has rules—, but that no party has unilateral control over any other party, and that all rules are established as promises, covenants, contracts, and articles freely agreed upon and commonly upheld, without the aggressive use of force. Proudhon understood government or the state to be a deviation from *equilibrium*, or balance, resulting from society's moral decadence, ignorance, and superstitions, and from the economic structures that accompanied this, an external imposition. Instead of this, Proudhon supported an readjustment back to equilibrium through acts of *restorative justice*, putting things back to how they operated before. He understood this to require the principles of the *Identity* and *Balance of Forces*, getting to know the demands of stakeholders and how their demands might best complement one another. Interestingly, this is also the method advocated for negotiation by Roger Fisher and William Ury.

Government is not needed to compel people to do what is good for them, as people have a *conatus* that makes them not need to be forced to do what is good for them, but which compels them to pursue their own wellbeing so as to flourish. Governments exist to serve their own purposes of extracting unearned wealth from hardworking people. Originally, this was in the form of slavery, but has transitioned to serfdom and then wagedom. Governments have only been accepted to keep people from doing what is bad when their lack of foresight leads them to pursue goals in a short-sighted and haphazard way. But in providing foresight from the outside, governments have hindered the pressures of natural selection that reward the inner use of foresight, and so have subsidized a retardation of the evolutionary process, dumbing the population down. Government enables and subsidizes vices, in part, so that it can have something to solve in order to justify its existence. Under *anarchy*, a condition wherein none have the power to compel others to act, however, the multitude must have its consequences internalized, and from these consequences must learn, and their lessons, finally learned and not hidden or blunted, will improve it. Such a condition can only be made possible when government has been outlawed and a non-state economy is established in its place.

The traditional theory of United States government is that it contains within its structure the lawful means for correcting any of its perceived wrongs. This is technically correct, but it is not through the political or legal process that the corrections can be materially made by working people— whose only direct recourse allowed by their means sanctioned by government must be concerted activity—, American federalism also providing a means for the corrections to be implemented extralegally by way of civil society and natural law, as secured by mutualistic and/or associationalistic impulses existing at the founding of the country and the establishment of the *Constitution*. The state of the American economy is such that working people cannot afford to take part meaningfully in the political process, but they can take part meaningfully still in civil society by way of association with one another. The *Constitution* redundantly secures the rights of Americans to participate in *membership associations*, associations having an explicit membership agreement, and especially those that are *private*, here meaning "exclusive," with one another without approval or authorization from any level of government, as a part of American federalism. The right to vote for representatives in government, that is, does not preclude the right to be directly self-governing in one's association with others, but is meant to apply only to areas where such association is lacking, an area known as *the public*. Liberty, that is, is legally protected—for whatever the whims of the state are worth— from Authority within membership associations operating within the *private domain*, that is, which are not engaged in interstate trade or trade with the general *public*, those with whom one has not associated and contracted some form of governance—formed as society— with. The "private domain" is known for "providing a sanctuary, shield, and shelter from federal, state, and municipal interference," and as "a domain separate from the public so far as actions taken within said domain do not represent a clear and present danger." If a

dispute cannot be handled internal to a membership association, and starts to become a matter of the public eye, the government *will* step in to resolve the issue. However, natural law protects those associations who can maintain discretion, such that their internal affairs do not become a matter of public scrutiny. This is a protection of natural law, because it is a fact of Nature that what one can do without being known by others cannot be scrutinized by them.

This federalism, implemented by way of the *Constitution of the United States*, is also the compromise that has arisen from out of the clash of the antithetical forces of Liberty and Authority. Still, there are infringements upon this understanding, including the enforcement of licensing onto private associations that are found out. But secondary provisions, such as those in the *Constitution*, especially as indirectly enforced, such as through government, cannot limit the direct-action to restore justice within civil society, as guided by its aggregate *conatus* and sponsored by natural law. The task of civil society, if it is to correct the wrongs of state and government, must be to enforce a common understanding of natural law as positive law, the exercise of the natural liberties. This guarantee, that natural impulses would be protected against harm, was the original intention of the *Constitution*, considering the historical, anthropological, sociological, political, economic, and philosophical climate of the time and the interests of various figures important to American political history, including, but not limited to, Joseph Warren, Thomas Paine, Thomas Jefferson, and Benjamin Franklin, all of whom have some affinity to or direct association with Mutualism as it was or as it would become.

Josiah Warren, an American Mutualist and magnanimous man, was the relative of Joseph Warren, the American Revolutionary War hero and leader of the American Revolution. Thomas Paine held to some views approaching the Mutualism of the 19th century, as did Thomas Jefferson, who famously is attributed to have said that that "government is best which governs least," which Henry David Thoreau would carry to its conclusion, saying that that"'government is best which governs not at all'; and when they are prepared for it, that will be the kind of government which they will have. Government is at best," he says, "but an expedient; but most governments are usually, and all governments are sometimes, inexpedient." Benjamin Franklin is known for establishing one of the earliest examples of mutual insurance in America, a distinctly Mutualist endeavor. Lysander Spooner, in his "No Treason: The Constitution of No Authority," had referred to the United States government as a weak attempt to establish governance by way of a mutual company, suggesting Mutualist origins for the government itself. Alexis de Tocqueville had described American society as uniquely replete with associations that provided Americans with an independent life protected from interference by state or government that in fact kept political authority accountable. It is from out of these early associationalist impulses that Mutualism would be derived. Mutualism, then, was the carrying on to its natural conclusions the very same impulse that led to the establishment of the United States and its federal structure under the *Constitution*, which redundantly but explicitly provides protections both to individuals and to voluntary associations and a means by which civil society may effectively abolish state and government without recourse to violence, an endeavor taken up by the Mutualists.

Mutualism, a social and economic movement, was popularized by Proudhon, but was originally established around a set of values and principles that allow the individual to become the best possible version of him- or herself, and to engage in reciprocity with others, ultimately enriching his or her life, and civil society, in a never-ending process of improvement toward justice in anarchy, executed through life in brotherly love with friends. Mutualism supports the traditional values of character, such as diligence and integrity, but adds to them social values such as order, freedom, justice, reciprocity, solidarity, and so on.

Religious and secular society alike—from Aristotle to Christ— has scorned such practices as *usury* or *chrematistics*, the making of income from that other than one's earnings, particularly through the unloving and representative form of value such as that found in money. *Mutualism*, by extension, is a longstanding tradition coming from out of moral economy whose focus centers largely upon the elimination of unearned income, as derived through usury and chrematistics. Unearned income is understood to be no better than vampiristic soul-sucking or slavery, as it is derived from extracting the wellbeing of others.

Instead, Mutualism adheres to the Labor Theory of Value, following after Adam Smith and David Ricardo, or similar views such as Josiah Warren's Cost Principle, believing that the principle that economic value is derived from labor is expressive of natural law and, so, by extension, adhering to it is conducive of human flourishing. The *Labor Theory of Value* suggests that it is a natural law that all economic value is derived from human labor, also known as *cost*. As the theory goes, no individual will willfully and knowingly exchange more of their labor than they expect to save or receive from doing so. That is, an individual, when making an exchange, desires to reduce their costs—their labor—and so trades something that they are good at, or specialize in, and so which is of little cost, in exchange for something that they are not good at or do not specialize in, so that they can have what they are trading for without having to produce it for themselves at higher costs. Skill and specialization, along with scale, that is, can reduce costs in the market so as to allow a net savings to accrue to consumers, and this affords gains from equal exchange without the need to compel a distortion in the columns of a zero-sum game. Warren's Cost Principle suggests that to charge more than the cost of something is an injustice. This injustice reduces the social product, as Proudhon discovered.

Individuals, through cooperation in industry and in the market, produce greater value than they otherwise would alone. Proudhon understood this as *increase*. When this increase is compelled and usurped by a landlord, boss, creditor, clergyman, or politician, it is known as *surplus*, coming in the forms of rent, profit, interest, involuntary tithes, and taxes, and the claim to it by this class of non-producers is known as *privilege*, which is a detriment to the producer. It is a weaponized mistake to consider those who have not been detrimented as enjoying surplus rather than abundance, and as having privilege instead of not being detrimented. As such, those who have arguably not been historically detrimented in comparison to others, such as white men, are not by necessity privileged, even if the privileged have been composed of a white majority, unless they are a landlord, boss, creditor, clergyman, or politician and so take rent, profit, interest, tithes, or taxes from out of the earned income, or *natural wage*, of their tenant, employee, debtor, layman, or citizen.

Unearned income and/or value claims, in the form of taxation, inflation, seigniorage, economic interest, economic rent, economic profit, "wage-rents," and other such surplus incomes are detrimental to our fellow human beings and, in the long run, run contrary to the Will of God or Nature, which, in the end, demands that we afford one another a *just price*, one which is fair, to the mutual benefit of each, and commensurate with cost as determined by the mutual approximation of free adults of sound mind, such that each and all may flourish alike. Instead, the state upholds various industrial, landed, and financial monopolies, languishing workers, tenants, and debtors thereby, and exploits their surplus incomes in order to continue. In contrast, Mutualism's mechanisms are designed to *a priori* match supply and demand and establish the conditions of near-perfect market competition and cooperation in which prices clear at an equilibrium price equal to the cost of production. As such, all Mutualist association is *a priori* and according to principle not-for-profit, non-profit, and even anti-profit. This is a natural fact, though it is commonly ignored by the courts of state, which demand that non-profit entities be

governed by a Board penetrable by minorities, most importantly Jews and their minions, or to otherwise declare their earned business income to be economic profits, which is a lie.

Upon a foundation of good character, involving self-help, social hygiene, and thriftiness, and conducive to magnanimity, Mutualism establishes working models of mutual aid and cooperation, inspired by values such as friendship and brotherly love, as well as liberty, fairness, and justice, and natural moral and ethical principles such as the Non-Aggression Principle, the Law of Equal Freedom, the Cost Principle, and the Principle of Fair Regard. These are casuistic applications or best practices in approximately applying natural laws, especially the Law of Supply and Demand, though as not limited to economy alone. They may be understood as derivatives of the Principle of Reciprocity, or Mutual Aid, referred to earlier as an expression of the Golden Rule. The *Non-Aggression Principle*, for instance, says that the only violence that is mutually acceptable is that which is done in defense of harm against immediate threats, and that violence ceases to be defensive, and instead becomes an act of aggression, where more force than is necessary to stop an impending threat is utilized. The *Law of Equal Freedom* holds that maximum freedom can only be found where freedom is limited by the like freedom of others, because attempts at absolute freedom actually serve to reduce freedom overall. The *Cost Principle* informs us that, where distortions from external forcing is absent, prices are naturally established at the cost of production by the forces of supply and demand, and do not arise above, but are limited by cost, and that this is the just price that should occur. The *Principle of Fair Regard* suggests that those who can assist others without facing a loss are obligated to do so. Of course, mutualism is expressed in other statements of principle, too, and there are many other principles to Mutualism, though they are often more practical in nature. The principles of *Sharing* and of *Co-operation*, for instance, suggest that, where specialization and scale reward it, ownership can be split and joint control can be the rule. *Federalism*, already mentioned, admits an association of associations, as well as the delineation of what the governed find, for the moment, to be tolerable. Individuals who lack friendship and the conditions of mutual aid naturally suffer from this deficiency, and those who isolate themselves suffer it worst. As such, it is clear to the understanding that humanity was designed for reciprocity and sharing, and that this requires, in aggregate, a joint covenant and association, whereby an understanding may be had between individuals regarding their rights and responsibilities, so as to secure an atmosphere wherein reciprocal and co-operative relations can develop from out of the barbarism of altruistic probabilities and into the concrete and sure return granted by a socially-enforceable contract and agreement to arbit disputes according to the dictates of Reason.

From out of the principles and practices of Mutualism develop the institutions and traditions of Mutualism. Among the ends served by the institutions and traditions include the solution to the various needs of humanity, such as the need to access the value of the Earth, to have tools with which to produce, and money with which to make exchanges. To this end, Mutualism has been responsible for the development of landed, industrial, and financial institutions, including membership associations in the various forms of unions, reciprocals, guarantees, cooperatives, and mutuals, all of which allow for individuals to develop themselves into specimens of magnanimity, to self-govern, to self-manage, and to take home for themselves an equivalent of what they have put in, and, thereby, to secure their wellbeing, to thrive and flourish.

All-in-all, Mutualism places individual and collective thriving at the forefront of its concerns, and provides the values, principles, and institutions for achieving maximal human wellbeing through natural law. Mutualism's success is both reliant upon and conducive to a positive feedback loop, such that Mutualism performs best when particular elements and processes are allowed to co-exist and

synergize. As such, Mutualism represents a comprehensive outlook on existence which includes a wide range of topics of inquiry and a wide application.[2386]

The application of the principles of Mutualism, such as through association, especially, corresponds to the process of syntropy. Through Mutualism, individuals purposively contribute to the creation of harmonious social structures that mitigate the effects of entropy and foster the growth of syntropic forces, leading to the flourishing of humanity and, thereby, serving God's will. Entropy is not to be completely forsaken, because it is necessary for temporal contingency to progress in henosis toward the Good. That which is born has taken the place of that which has come before it and died. Old systems must perish to allow for newer, better ones. But entropy should be incidental and accidental to the magnanimous purpose of increasing order through Mutualism.

The Reconciliation of the Natural Laws

Nature and Natural Law, Classically Understood

Nature, in classical philosophy, had a meaning similar to essence or spirit, in that it referred to the innate potentials of things that made them what they are. Thus, it was possible to speak of *human nature*, what it was to have a humanness, and what the essence of being human was. At the same time, there was a nature to everything, such that there could be understood to be a Whole of nature, which was the compendium of these natures.

As time went on, this classical conception of nature was largely forsaken in favor of a more mechanically-reductive consideration of nature. To be clear, mechanics had always been a consideration of natural philosophy. What was new was not the mechanics itself, but the reductionism, which tended more and more to reduce the natures of things to the effects that can be had from them rather than from their own causes.

You see, Aristotle, who had become the staple of classical philosophy as looked back upon from the Middle Ages, had taught that there were four causes, or reasons that things happen. These included *efficient causation*, which was the causation of mechanics, such as when one exerts force onto an object, and which would become the major focus of mechanical conceptions of nature, as well as *final causation*, or purposefulness and goal-directed behavior, which had been an important consideration well into the Middle Ages and corresponded to the inner natures of living things. Along with these were *material causation*, or the stuff that composes a thing, and *formal causation*, or the shapes that the stuff can be made to take on. Thus, for Aristotle, a table's material cause is its wood and its formal cause is its platform structure, but its efficient cause was the mechanical effort of the craftsman, and its final

[2386] As a matter of wisdom, mutualism requires free thinking and truth seeking, self- and peer-education, cross-disciplinary study, critical thinking, and discerning judgement. As a matter of social relations, mutualism requires voluntary association, consensus decision-making, self-governance, orderly conduct, organization, structure, finance, and contractual community. As a matter of technology, architecture, agriculture, and consumables, mutualism depends greatly upon proper technology, suitable architecture, appropriate agriculture, natural healthcare, unadulterated food, clean water, and more. As a matter of principle, mutualism is established upon natural law, freedom of conscience, freedom of speech, freedom of association, freedom of exchange, freedom of competition, freedom of cooperation, equality under the law, equality of liberty, reciprocity or mutual aid, and federalism. Institutionally and social-ecologically, mutualism requires free people often united into non-statutory and unincorporated forms of voluntary association historically represented by clubs, guilds, fraternities, sodalities, cooperatives, unions, mutuals, leagues, confederations and similar member-governed, voluntary associations. Etc.

cause the craftsman's goal.[2387] It is important to note that the final cause here is imposed upon the table through the craftsman's goal and his use of efficient causation, but that this is because of the lifeless nature of the table. The craftsman himself, suggests Aristotle, as a living being, is distinctly self-determined, unlike the table, and his efficient causation springs from his own muscle and his final causation from his own vision, which sort of emanates from a *telos*, or finality. To do *good* was to do things in accordance with the final cause, and to do *right* was to use efficient causation proficiently to achieve that which is good.

Nature and Natural Law, Scholastically Understood

Come the time of the Middle Ages, the Scholastics had been reintroduced to Aristotle, especially by way of the Islamic Golden Age, which had preserved Ancient Greek works past the fall of the Roman Empire. Whereas Aristotle's work was largely a statement about the innate natures of things and the need for them to be free in order to satisfy those natures, it did contain some authoritarian moments,[2388] and the Scholastics took this to the extreme, using Aristotle to justify rigid religious and political hierarchies and social control that he would not himself had advocated for.

The reaction to this was largely to reject Aristotle outright and to fend against teleology as an attack on the individual. This was, of course, an absurdity, because Aristotle used teleology to describe the reasons for individual behaviors, and the Scholastic attempt to control society through teleological claims was an effort to make of society a table, one might say, to treat the final ends of society as those of the Scholastics, compelled from outside.

Naturally, then, even those who held self-directing sentiments in common with Aristotle, but whose access was limited to commentaries by the Scholastics, such as Giordano Bruno, would reject Aristotle and teleology on basically Aristotlean grounds, that what the Scholastics were preaching as final causation was not self-direction. Had Bruno made the connection that this is not what Aristotle was teaching, but that Aristotle was describing self-direction in nature, Bruno may not have rejected Aristotle so fully, even if still preferring another look at cosmology.

Nature and Natural Law, Mechanically Understood

The mechanistic philosophy, on the other hand, would come to increasingly reject Aristotle's notions of telos and of innate essences or natures to things outside of their material properties.

While Aristotle's ideas would be retained in sentiments and reinvented forms in the vitalistic organicism of the radicals of the Scientific Revolution and during the Radical Enlightenment, as with Giordano Bruno and Baruch Spinoza, the Moderate Enlightenment and the mainline Scientific Revolution, following people such as Francis Bacon, Thomas Hobbes, Renes Descartes, and Isaac Newton would come to reject teleology altogether, including what of it remained in Bruno's reinvented vitalism. This meant rejecting human nature and purposefulness, whether in Aristotle's predestination or Bruno's open Universe.

Still, from out of inductive, mechanistic reductionism, a component of empiricist and scientist philosophy, came a vast understanding of material and efficient causation, which did much to

[2387] Clearly, there is some correspondence between efficient causation and material causation and between final causation and formal causation

[2388] "Aristiotle" is actually most likely a collection of authors who were led by a man named Aristotle, the tradition of the time being for the teacher to place his name on the works of his students. This may be the reason for some of the contradictions that can be found in Aristotle.

contribute to the field of mechanical engineering. From out of the Scientific Revolution and Enlightenment came a progressive march in technology leading up to modernity.

Nature and Natural Law, Legally Understood

The change in worldviews toward mechanical reductionism correlated also to an understanding of "law" as it applies in the legal setting, and would see a shift away from classically-understood natural law toward legal positivism divorced from natural law.

Classical conceptions of law, known as the tradition of *natural law*, hold that humans are naturally constrained by the existence of universally-recognized moral duties that, while physically able to be neglected, surrounding individuals have the right to enforce upon them. This natural law arises from within human nature, and in particular the human conscience, which informs individuals of the moral value of a given situation. According to this view, laws must be understood through Reason, and are only laws if they are consistent with enforcement by a guiltless conscience. By this conception of law, law must be established upon righteousness.

The postclassical conceptions of law, known as *legal positivism*, and especially when misunderstood as divorced from natural law, hold that laws are merely human creations that need not correspond to any notions of morality, but merely depend upon successful dominance on the part of the law-maker. By this view, laws are the dictates of humans and the reflection of the whims of the rulers. By this conception of law, law is merely a matter of might.

At its foundation, however, it was an outgrowth of natural law as it applied to associations' capacities as they arise from mutual aid. But this natural foundation and its purpose was forgotten, and emphasis placed instead on brute force. This will ultimately serve to undermine the integrity of the association from which the legal power emanates.

Nature and Natural Law, Brutally Understood

Clearly, we can see that classical conceptions of natural law correspond to classical conceptions of Nature, where each entity has a nature of its own, including, for humans, a conscience with which to judge actions. The law, by this view, arises from the conscientious attempt to preserve the wellbeing of living things and to ensure their flourishing. In contradiction, we can see that postclassical conceptions of legal positivism correspond to mechanically reductive conceptions of nature, where everything is governed by mechanical forces from the outside, without necessary regard for their being able to thrive or not.

Mechanically-reductionistic, legal positivism is basically the philosophy of *might makes right*, the idea that if one has the power to do something, and cannot be stopped, that alone makes it the right thing to do. Whereas this is not an appeal to natural law, as understood classically, it is nonetheless an appeal to *natural laws*, or the laws that govern the Universe. Indeed, it was the great mechanists such as those named who would establish the mechanical understanding that was needed to get us to where we are technologically. Legal positivism, while not based in natural, moral law, is nonetheless founded upon conceptions of natural, physical laws.

Natural law, classically understood, is the philosophy of *right makes might*, the idea that something that is the right thing to do should have force put behind it. Importantly, conceptions of natural law have always contained a positivistic component, and have traditionally contained the notion that *natural rights*— that which one can do according to natural law— must be protected and enforced in

order not to be nullified. So, once again—and as with the mechanical philosophy not offering anything new, but instead being a reduction away from teleology—, we find a materially- and mechanically-reductionistic tendency in legal positivism, which does not add to an organic, vital comprehension, but instead takes away from it and focuses heavily on materialism and mechanism.

Nature and Natural Law, Dialectically Understood

It is possible to infer a cycle from the organic, dialectical process that these two must engage in. This process, in many ways, reflects the cycle of life and death in the organism, the Summer and Winter of our planet, and of syntropy and entropy in the Universe, and so might be considered a sampling of sempiternity in our temporal condition.

Where the line begins might be arbitrarily placed, but if we consider the beginning to be with the species *Homo sapiens*, then we know that the beginning is much more like right makes might than the other way around, as primitive hunter-gatherers were stateless, acephalous people, lacking rigid hierarchies of control. Of course, if we place our beginning before this, amongst the Great Apes, we see a world of might making right, as Great Ape harem societies are dominated by alpha males, whether dominating unilaterally or in multimale coalitions.

Polybius, the great Roman historian and philosopher, described an *anacyclosis*, or political cycle, whereby virtuous and vicious forms of state rotate. This would have taken place after the break from original, hunter-gatherer egalitarianism that we experienced in our break from the Great Apes, but the same logic can apply retrospectively. According to this cycle, society begins in an *ochlocracy*, a corrupt form of democracy, or control by the mob. From out of this mob rule, an influential figure emerges from the power of his own virtue, and establishes a monarchy. Unlike the original monarch, however, who had the virtue to claim his position, his descendants, who merely inherit his power and not his virtue, devolve his kingdom into a tyranny. A group of leading citizens of virtue then establish an aristocracy, with which to rule over the tyrant, but the aristocracy too forgets to remain virtuous, and declines into an oligarchy. In response, the people gain in their own virtues, and establish a democracy, with which to rule over the oligarchy, only to then decline into an ochlocracy, and to start the process anew.

If we apply the concept of *anacyclosis* to ideas about natural law and legal positivism, it seems clear natural law is a component of the virtuous part of the cycle, which may be thought of as the life, Summer, and syntropy in it. Legal positivism, however— already present like the carbon in the brown leaves of Autumn is in the green leaves of Spring—, is the lifelessness of the law, the law stripped of an innate reason for being. As with the leaf, which falls to the ground due to its lack of life making it unable to hang on, legal positivism is the decadence of societal ligamentation, the rigor mortis of society's sinews.

Nature and Natural Law, Pathologically Understood

If we may reconstruct the great insights of Polybius, we might consider that society goes through processes whereby virtuous people—people who act according to classical notions of natural law— are also capable of wielding positive power, or natural laws, physically-understood, the likes of which are then inherited or learned by others who have not put the same effort into learning the moral foundations. This represents a shift from right makes might to might makes right, and it is a shift of decadence and corruption, a form of *pathos*. During this time, it is *pathos*, or sadness, because what is right is being neglected by might senselessly wielded. But this is a driver for those who are morally right to catch up mechanically, and to align the natural, physical laws with the natural law, morally

understood. When this occurs, right has arranged might, which can then be wielded again for good purposes, those of defending the right of self-direction in pursuit of one's ends.

Coincidentally, this also resolves the age old conflict between natural law and natural laws, or morality and physics, which has emerged, at least partially, as a result of Scholastic absurdities. What we find, is that, when classical conceptions of nature are done away with in favor of a nature reduced to matter and mechanics, corruption and decadence are the result, which have appeared in the form of legal positivism. Once more, the reconciliation of the natural laws is this. *Natural law*, as in conscientious action, is the righteousness required to establish and give life to powers capable of exerting might. That is, natural law is the foundation for "right makes might." Might is already a consideration of natural law, but perhaps a secondary one, because legal positivism takes advantage of natural law's moral emphases and exploits gaps in its understanding of the other *natural laws*, in plural here referring to the laws of physics. This transitions power to the wielders of natural laws divorced from natural law, and this "might makes right" is a corrupting, decadent force of *pathos* or sadness. This inspires a greater embrace of natural law, however, and a greater understanding of natural laws among its advocates, who may then reconfirm the natural law.

Instead of legal positivism's corruption and decadence being understood as "unnatural," it is better to understand it as natural and inevitable consequences of ignorance of Nature. Humans are a part of Nature, and when Nature is self-understood through humans, humans live their best lives. But when humans do not understand their place within Nature, and forget or forsake their own nature, they folly and fail, and that, too, is a part of Nature.

Nature and Natural Law, Anarchically Understood

This bleeds into discussions in anarchism regarding the apparent conflict between natural rights, such as that espoused by Lysander Spooner, and *irrational egoism*, such as that espoused by Max Stirner, who promoted a philosophy of unenlightened self-interest, a sort of legal positivism of individuals, a true egotism.

These discussions clearly miss the alternative of *rational egoism*, especially such as that of Baruch Spinoza and his philosophy of enlightened self-interest, which supports individuals considering themselves and their interests within the context of other individuals and their interests. Spinoza had made arguments from both sides of the aisle,[2389] such that they may be considered to be largely or wholly reconciled.

As with the classical natural law tradition of Aristotle, Spinoza recognizes a natural will to continue on with existence, which he calls "*conatus*." From this *conatus* is inferred judgements of good and bad and matters of right and wrong, with those in power having the privilege of their will being done. Spinoza argues as a matter of informed conscience that a natural right is that which one has the power to accomplish, and so falls into the might makes right tradition, while also acknowledging as a small-*d* democrat the power of the majority to organize according to their own *conatus* and for the purpose of protecting freedom, declaring likewise that right makes might. In this way, Spinoza finds a way to bridge the two camps, or to make more clear how legal positivism is already a consideration of natural law.

[2389] This is a flawed metaphor, because natural law contains positivistic concerns, and so these are not a true dichotomy

While Spinoza did not espouse a strictly anarchist philosophy, he has been identified by some as a philosophical anarchist or proto-anarchist anticipating others such as William Godwin, and his argument can just as well be put to use by mutualists who would prefer an agro-industrial confederation to a directly-democratic state. Spinoza would likely be sympathetic to anarchist distinctions between aggression and defense, and might see them through a lens of rational vs. passion-driven uses of violence, such that Spinoza would most likely have been a leading anarchist, instead of a small-*d* democrat, if alive during the time of Lysander Spooner instead of centuries before.

Aristotlean Teleology in Spinozan and Proudhonian Mutualism

It has become the custom under the postmodern paradigm to distinguish figures such as Spinoza and Proudhon from Aristotle, and so from perennial philosophy more generally. I consider this a great mistake. Rather, I argue that these figures, and so mutualism more generally, are begrudging continuations of the Aristotlean perennial philosophy, though indirectly so, as given new form, and with great reservation.

What I am going to say can be mirrored by an understanding of anarchism's relationship to Christianity. Jesus Christ, if he existed, and according to folk religious belief, was a working class man, a carpenter, who challenged the banksters in the Synagogue of Satan, and so was tried and hung, despite his innocence. Among radicals and heretics of the Middle Ages and into the Renaissance and Reformation, it was common to hold to beliefs that are today considered to be a part of "primitive Christianity," or Christianity as it had originally existed in more recent form. Part of this involved biblical unitarianism, including the propensity to believe in the mortal humanity and adoption by God of Jesus. In other words, the radicals often held Jesus to be an exemplary one of their own, a flesh-and-blood individual that one should take influence from and model one's life on. And some of these took it to heart.

Eventually, groups such as the Bogomils, the Free Spirit, the Albigensians, the Waldensians, the Lollards, the Hussites, and many more spread these kinds of views and produced their own martyrs, some of whom were seen in a similar respect to the earthly, radical peasant understanding of Jesus Christ. A great too many people were burned on the stake or otherwise tortured and killed for beliefs contrary to the Catholic Church. Michael Servetus, for instance, had been burned alive atop his own books for his unitarian and anabaptist beliefs. All of this is to say that Christianity had begun and was maintained as a radical notion well into modern times.

However, somewhere along the way, the Catholic Church had managed to wrestle Christianity—which likely had anticipants in the form of pagan heroes such as Lugh— from popular sources and canonize it, establishing a dogma that could be enforced externally onto others, including by force. This necessarily caused a reaction among the radicals, who at first—at least those who had not already secretly maintained paganism or atheism— took toward various proto-Protestant and pagan heresies and religious dissent and then became increasingly drawn to a form of populist, reactionary anti-theism, misotheism, or atheism. This was, however, a distancing of radicals from their actual roots, and a flip-flopping of the historical situation in the public mind. Whereas the cross had previously been a symbol of popular rebellion against the banksters by the grassroots church, it had become a symbol of domination as instituted by the Catholic Church and made into legend through the incorporation of various pagan myths.

As with Christianity, which had become institutionalized and dogmatized by the Catholic Church, Aristotleanism had also been a subject of control, especially by the scholastics, who had already been

wed to the dogmatisms of the Church, and so who generally could not approach the topic in a wholly honest fashion, without themselves being placed upon the pyre. Eventually, especially among the lower classes, the scholastic delivery of Aristotle's teachings became a subject of scorn, much as had occurred with Christianity. However, Aristotle's philosophy had allowed for the spread of Western secularism into the Orient, and was thereby transferred to what would become the Muslims, at a time when secular philosophy was primarily a Greek endeavor, and so when Greece was something of a cultural underdog. While Aristotle had been largely forgotten in Europe during the Dark Ages following the Fall of Rome, the Muslim success with his works had promoted a return to an interest in his worldview. This is why Aristotle's works are intricately connected to the perennial philosophy, which would be enunciated during the Renaissance. Aristotle's work is perennial because it pops up time and again by those who wield it properly and ensoul themselves thereby.

It was nominalists such as Roscellinus, Peter Abelard, and William of Ockham who would begin to oppose the scholastics and the realist philosophies of Greeks such as Plato and Aristotle in the Church, and for this Abelard was castrated, but the nominalists rarely faced as much difficulty as primitive Christians or as radical realists who argued that universals entailed freedom, equality, and justice. Nominalists rejected these kinds of ideas, and argued instead that all that really existed were individual things, which lacked an essence or nature that could be said to be held in common with others, as the realists, following Plato and Aristotle, believed. Nominalism would come to be embraced by atheists such as Thomas Hobbes and David Hume, and would become a staple of pessimism and postmodernism. Its original home appears, however, to have been with the Buddhists.

In contrast, the radicals had actually come from the radical realist interpretations that were affiliated with pantheists such as John "the Scot" Eriugena, Nicholas of Cusa, Amalric of Bena, David of Dinant, Giordano Bruno, Lucilo Vanini, Baruch Spinoza, John Toland, Gerrard Winstanley, Georg Hegel, and others, whose views were optimistic or balanced rather than pessimistic.

The Catholic Church, however, tended to lump pantheists and atheists together as heretics, considering them both atheists for the pantheists' immanent worldviews. Along with a shared interest in the workings of material reality, there were some natural comraderies that began to form between atheists and pantheists. However, around the time of Diderot and de Holbach, the atheist position, which requires much less rational and conscientious rigour and is more sensible, became more-or-less dominant, alongside watered-down deist views (the deist views of Matthew Tindal were, in contrast, much more in line with those of the pantheists).

Much as rustic folk paganism and primitive Christianity had been forsaken in favor of Catholicism and scholasticism, pantheism was now losing out to atheism, which tended to have more relation to the nominalists, though this was not immediately the case with figures like Diderot and d'Holbach, whose views also have much in common with pantheism. Come the time of proto-postmodernism, however, in the works of people such as Arthur Schopenhauer, Max Stirner, Friedrich Nietzsche, Eduard von Hartman, and Philipp Mainlander, a strange anti-theist misopantheism would develop increasingly toward what would become recognized as modern atheism.

Somewhere along the way, radicalism had been usurped by the nominalist and atheist segment of the heretics, such that they began to distance themselves from even natural religious sentiments, which became associated with conservatism. In the process, and as seems to perennially occur, unfortunately, they lost sight of their origins, and largely lost track of the free thought process that had established radicalism as an important sociopolitical force. However, despite the popularity of and embrace of atheism among the radicals—especially following after Diderot, d'Holbach, and etc.—, they would

continue to be known as *realists*, in contrast to the nominalists, as can be seen the tradition of Realism in art as established by Gustave Courbet. In reaction to this tradition, which kicked off modernism (with a small *m*), the nominalists embarked upon Modernism and then postmodernism, through projects such as impressionism, symbolism, decadence, surrealism, aestheticism, Dada, and etc. Over time, however, and thanks to the infiltration of radicalism by organized international finance and the occult in the form of synarchism, which was an explicit conspiracy to oppose anarchism, this Modernist and postmodernist *milieu*, the *fin de siècle*, due to its own affinities to heresies associated with nominalism as well as the Knights Templar, who had also been burned at the stake, became the face of radicalism. Similar instances are seen with the wrestling of socialism into Marxism and of anarchism into anarcho-communism. The Counter-Enlightenment program of the *fin de siècle* is and has largely been one of namestealing and idiosyncratic confusion established through infiltration and misleadership.

Okay, so we have gone through the historical background, so now let's get to my argument. My argument is that throughout all of this the fact that anarchism and mutualism are just reinvented forms of basic Aristotleanism has been ignored, and that these are in fact forms or reworkings of Aristotlean perennial philosophy. The main argument that is held up against this is that Aristotlean teleology was rejected by the Enlightenment thinkers. However, this is not really so, at least not as natively coming from Aristotle himself, though certainly scholastic conceptions of Aristotle fit the bill. This is not to say that there were not attacks made against Aristotle and other realists by radicals, but that these attacks were of a certain nature, being themselves legitimate criticisms or strawmanning, but not of an entirely nominal nature. Take, for example, the philosophies of Spinoza and Proudhon.

First of all, it is worth noting that a microcosm of what I am here discussing can be seen in the work of Proudhon as it relates to Spinoza. In Proudhon's address of Spinoza's efforts, Proudhon showcases a clear misunderstanding of Spinoza as a sort of authoritarian absolutist, though this is clearly not the case. As with Hegel, whom he gives more credit for some reason, Proudhon had not even read Spinoza directly (he had read passages translated and commented upon by E. Saisset, who was a critic of Spinoza). Nor was he aware of Spinoza's intricate connection to mutualism, which persisted in the Netherlands before and after Spinoza's influence, well before becoming a major affair in France, as is relayed by Marco Van Leeuwen and his work on mutual insurance. It can reasonably be argued that Spinoza had been a part of a grassroots mutualist tradition that may go back as far as the Stedinger, the original Hollanders, and that his philosophy is ultimately an expression of Anglo-Saxon "Luciferianism" transferred thereby. Indeed, it was this same cultural group that Peter Kropotkin had traced mutual aid to in the form of *frith*. This relationship between Proudhon and Spinoza is curious, and appears to be Proudhon losing touch with the very roots that gave way to his influence. After all, Proudhon was riding the wake of the Radical Enlightenment that, according to Jonathan Israel, Spinoza had more-or-less kicked off. Just about the entire Enlightenment can be traced to figures such as Spinoza, Winstanley, Toland, and Tindal, as Margaret Jacob might add. So, in using them both as examples of forgetting the influence of Aristotle in the same way, they are the "as below" to the "so above."

I'm not sure I've ever heard of Aristotle being put in the light of mutualism before, but his proto-mutualism is plain to see for anyone who looks for it, and his influence on the later mutualists is just as obvious. His *Nichomachean Ethics* was not only an anticipant of Spinoza's own *Ethics*, but also of the mutualist Samuel Smiles's *Self-Help* and *Thrift*. It is worth noting that Samuel Smiles is the unsung founder of the modern self-help movement, as would later be co-opted by Mesmerist synarchists such as Napolean Hill, William Walter Atkinson, and Rhonda Byrne. Much as with Herbert Spencer's reaction to Thomas Carlyle, the English Nietzsche, but addressing his influence on the level of psychology moreso than sociology, as Spencer had done, and certainly with a different but nonetheless still mutualist emphasis, Smiles was himself reacting to Carlyle and his "great man" view of history.

Whereas Spencer tended to reject the notion of great men as being sociologically significant, however, Smiles embraced Carlyle's challenge and gave it a practical element that would greatly threaten the ruling class. In this, he reminds the reader a great deal of Aristotle's efforts in the *Nichomachean Ethics*, which itself may be considered a self-help anticipant to Smiles.

Of course, many of the other mutualists, such as Herbert Spencer, Lysander Spooner, and Francis Tandy, to name just a small sampling, explicate Aristotlean views, especially as they relate to excess and deficiency. Whereas Aristotle's main interest in these, at least in his *Ethics*, was as these relate to moral character, the sociological-centered anarchist mutualists tended to have similar things to say about economics. The mutualists were absolutely obsessed with balanced economic approaches that would do away with both deficiencies (shortages) and excesses (surpluses), demanding that prices instead be established at the cost of production, and that this be maintained as a natural equilibrium. Though Aristotle focuses on moral character, his *Ethics* don't fall short in making similar economic demands, though he lacks the rigour that one finds in the mutualists, particularly in a work like Benjamin Tucker's "Capital, Profits, and Interest," wherein he establishes the state as oppressor through the process of elimination. Still, even in Aristotle's politics, which had given way to classical or radical republicanism of the sort that was common among radicals before anarchism, there appear to be anarchic and mutualistic sentiments. Firstly, it is clear that Aristotle holds that the existence of the state and coercive authority is dependent upon a corollary ignorance and inadequacy on the part of the population, and in this his views anticipate thinkers such as Thomas Jefferson and especially Henry David Thoreau, who, following after the philosophical anarchism of William Godwin, advocated for increasingly less government as the virtues of the population would afford. Secondly, Aristotle is a harsh critic of usury, or *chrematistics*, and in this anticipates criticisms leveraged by mutualists as infringements on the cost principle. Aristotle's ideal polity (as opposed to optimal, which he focuses on due to the corruption in Athens; a mixed government), it may be inferred from his values and preferences (and despite what he says explicitly; that it is the worst of the ideal forms), would be a *timocracy*, a democracy of shareholders of roughly equal merit (or "an association of brothers," says Aristotle), and particularly one where most of the functions of government are made unnecessary through personal magnanimity and liberalism. As a result, it can be deduced from Aristotle's collected works, considered *in toto*, that he may himself constitute a philosophical anarchist with practical reservations (David Keyt has argued similarly). It is only due to the failings of character in others that Aristotle accepts a mixed form of government, yet one that anticipates the democratic republican federalism advocated by anarchists within their industrial confederations to some extent. Most obviously, the mutualist tendency to favor cooperative modes of production might easily be compared to constitutional association or timocracy, as a cooperative is a democratic body of equal shareholders functioning for the common good and not a public state democracy functioning as an ochlocracy (as in communism or statist direct-democracy).

As it regards Spinoza, he is often contrasted harshly to Aristotle and interpreted as an atheist who rejected teleology. Indeed, there are good reasons for this, though this view is quite mistaken, however popularized by atheist academics. Spinoza's immanent understanding of deity can easily be confused for atheism by the untrained ear or eye, and he made some obvious statements rejecting teleology. Since it is fairly well-established that he was sincere in his pantheism, and was not an atheist—though Jonathan Israel still spreads this misconception—, and since I have already addressed this quite a few times in my works, I will instead focus on the teleological element, which is also of most interest to me personally.

Spinoza says, in the Appendix to Part I of *Ethics*, that,

> I have explained the nature and properties of God. I have shown that he necessarily exists, that he is one; that he is, and acts solely by the necessity of his own nature; that he is the free cause of all things, and how he is so; that all things are pre-determined by God, not through his free will or absolute fiat, but from the very nature of God or infinite power.[2390]

It is important to understand this prefacing of what he is about to say, because it is not to be taken out of this context. Spinoza's view here is similar to Parmenides's, in that God is the very stuff of being, in which the whole phenomenal world inheres. God is eternal, infinite, and absolute, and nothing occurs outside of or counter to God. But this also means that everything is pre-determined and that everything is ultimately inevitable. That is, the future is fixed. Spinoza might be considered, in modern cosmological terms, to be a believer in a *block Universe*, a Universe which has no actual change within it, and that might even be considered completely homogenous.[2391] And he is certainly not a nominalist. Spinoza believed that everything could be reduced to God, Nature, or Substance, which had two attributes, mental and material, but which is itself eternal and infinite.

He continues,

> Yet there still remain misconceptions not few, which might and may prove very grave hindrances to the understanding of the concatenation of things, as I have explained it above. I have therefore thought it worthwhile to bring these misconceptions before the bar of reason. All such opinions spring from the notion commonly entertained, that all things in nature act as men themselves act, namely, with an end in view. It is accepted as certain that God himself directs all things to a definite goal (for it is said that God made all things for man, and man that he may worship him). I will, therefore, consider this opinion[…] I will point out its falsity[2392]

Notice that Spinoza grants that "men themselves act […] with an end in view." He also wants to assume for his starting point, "what ought to be universally admitted," such as that "men do all things for an end, namely, for that which is useful to them, and which they seek." Remember that this occurs within the context stated prior, that "all things are pre-determined by God […] from the very nature of God." So, Spinoza acknowledges that human beings act with an end in view—with a purpose, or *telos*—, and that this end is pre-determined, but he is aiming to point out that this not true of *everything*. Seems pretty clear to me so far, how about yourself?

Spinoza did make general statements against teleology. However, these have to be understood in the context of the scholastic control he was battling and as it relates to his own immanent monism. The scholastics were not immanentist Aristotleans, the way many of the Arabs were, because they believed in a deity that was external to the Universe and that was not the same as Aristotle's unmoved mover, which the Arabs had long before interpreted as a rendition of pantheism. Thus, their rendition of teleology differed from that which the Arabs, such as Al-Farabi, had adhered to, wherein transcendence

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[2390] Spinoza[1], 70

[2391] Spinoza allows for modal changes (similar to Parmenides's doxa), though, and in this must be understood as believing that change and stillness must somehow be reconcilable. It seems that this is the case in the real world, if we consider atomic theory, that molecules are atoms that are composed of fundamental particles that, themselves, are never at rest. In this way, solid objects may be considered to be smaller objects in motion, and so the same with the Universe. However, because an actual physical item is differentiated, this cannot be entirely the case except as metaphor. Instead, Spinoza's modes must be taken as doxatic illusions within the undifferentiated Monad, which have a purely nominal existence. Or, perhaps what we are looking at here are two modes of seeing things as grounded in the mental and material attributes, with the atomist view being that of the material attribute and the doxatic view being that of the mental, with Spinoza holding firm that these are just two ways of viewing Substance.

[2392] Spinoza[1], 70

occurred temporally within the Monad. Spinoza uses an example, for instance, of how people tend to make assumptions such as thinking that "what is useful," such as "eyes for seeing, teeth for chewing, herbs and animals for yielding food, the Sun for giving light, the sea for breeding fish, etc."[2393] are made

> for their use. As they look upon things as means, they cannot believe them to be self-created; but, judging from the means for which they are accustomed to prepare for themselves, they are bound to believe in some ruler or rulers of the Universe endowed with human freedom, who have arranged and adapted everything for human use. They are bound to estimate the nature of such rulers (who have no information on the subject) in accordance with their own nature, and therefore they assert that the gods ordained everything for the use of man, in order to bind man to themselves and obtain from him the highest honors. Hence it follows that everyone thought out for himself, according to his abilities, a different way of worshipping God, so that God might love him more than his fellows, and direct the whole course of nature for the satisfaction of his blind cupidity and insatiable avarice. Thus the prejudice developed into superstition, and took deep root in the human mind; and for this reason everyone strove most zealously to understand and explain the final causes of things; but in their endeavor to show that nature does nothing in vein, ie., nothing which is useless to man, they only seem to have demonstrated that nature, the gods, and men are all mad together. Consider, I pray you, the result: among the many helps of nature they were bound to find some hindrances, such as storms, earthquakes, diseases, etc.; so they declared that such things happen, because the gods are angry and some wrong done them by men, or at some fault committed in their worship. Experience day by day protested and showed by infinite examples, that good and evil fortunes fall to the lot of pious and impious alike; still, they would not abandon their inveterate prejudice, for it was more easily for them to class such contradictions among other unknown things of whose use they were ignorant, and thus to retain their actual and innate condition of ignorance, than to destroy the whole fabric of their reasoning and start afresh. They therefore laid down as an axiom, that God's judgements far transcend human understanding. Such a doctrine might well have sufficed to conceal the truth of the human race for all eternity, if mathematics had not furnished another standard of verity in considering solely the essence and properties of figures without regard to their final causes. [2394,2395]

The scholastics, who were also the temporal authorities of the day, used Aristotle's teleology as a means of whimsical, exoteric control, and interpreted it to the public as a demand for certain kinds of action that were not to result from self-interest but that could be compelled. This ran directly counter to the mutualistic notions of Aristotle, which used teleology as an explanation for the individualistic impulses of the individual as well as the source of their long-term thinking. Whereas Aristotle appealed to self-interest and self-direction, Church authorities appealed to the pyre, and demanded that if one did not do what their interpretation of God said that one should do, one should be harshly punished (another infringement on Aristotle's philosophy). Spinoza was immersed in this intellectual climate, itself a complete bastardization of Aristotle. Nonetheless, and despite his criticisms of teleology, Spinoza has been considered an Aristotlean by some serious scholars, and his philosophy, while also incorporating elements from Epicureanism and other worldviews, does indeed appear to be highly Aristotlean.

[2393] Spinoza[1], 71

[2394] Spinoza[1], 71

[2395] Spinoza, Spinoza is not necessarily arguing against the truth in the Wisdom literature here, such as in Job and Proverbs, except insofar as God's judgements are made to be whimsical and esoteric rather than concrete and exoteric, and insofar as God is understood to be directing all things in a teleological fashion

While Spinoza is an organicist, and not a mechanist, his understanding of the world does include mechanistic philosophy, which had been fairly recently described in mathematic form by Bacon, Newton, and Descartes, and which appears to him to establish a degree of impartiality on behalf of God as it relates to mechanistic functions, and in this way he has much in agreement with deism. He says,

> There is no need to show at length, that nature has no particular goal in view, and that final causes are mere human figments [...] However, I will add a few remarks, in order to overthrow this doctrine of a final cause utterly. That which is really a cause it considers as an effect, and vice versa: it makes that which is by nature first to be last, and that which is highest and most perfect to be most imperfect.[2396]

Spinoza clearly has major beef with the scholastic doctrine of final causation. Mechanical causation ran obviously counter to the doctrine of final causation. But the other side of Spinoza's coin, one must remember, is an imaginative humanistic idealism, which also has a causal relation to the world, most strongly in the form of what he calls "*adequate ideas*," those that correlate to the way things inhere in God. Spinoza admits, of course, that human beings act according to final causes, and that everything they do, and even that everything else does, is predetermined by God. Still, he has a bone to pick. He takes issue with the idea that these causes are somehow divorced from human beings, as if commands by an anthropomorphic deity, rather than innate expressions both of human and of God's nature or being. For Spinoza, God doesn't really take action, God just is. Spinoza continues, saying that it is plain that

> that effect, is most perfect which is produced immediately by God; the effect which requires for its production several intermediary causes is, in that respect, more imperfect. But if those things which were made immediately by God were made to enable him to attain his end, then the things which come after, for the sake of which the first were made, are necessarily the most excellent of all. Further, this doctrine [of final causes] does away with the perfection of God: for, if God acts for an object, he necessarily desires something which he lacks.[2397]

So, for Spinoza, the entire idea that God does something is absurd, because it implies something other than God's own omnipotence, which Spinoza rejects. God is, by definition, that which is not limited or relative to others (except, perhaps, as whole and part). God does not want anything in a literal sense, because God is entirely self-sufficient in God's own being. Thus, by Spinoza's view, teleology is not something that can apply to Nature, which is God, at-large. It is only something that can occur within Nature, as through the minds of men and the execution of their adequate ideas. These ideas cannot simply be impressed upon others, because arising as much from them as from oneself, and in unique ways.

Spinoza denies, then, that causation applies to the Whole, including teleological or retrocausation. Fair enough, he already said that the Whole is eternal, which implies that. He is just being logically consistent. He then goes on to dismiss teleology as it relates to physical causation, particularly bare acts of probability. Spinoza uses an example of the perspective of the religious, saying, "if a stone falls from a roof on to some one's head and kills him, they will demonstrate by their new method, that the stone fell in order to kill the man; for if it not been for God's will fallen with that object, how could so many circumstances (and there are often many concurrent circumstances) have all happened together by chance?"[2398] The point is that the impious are not smitten by God while the pious are kept from suffering, all through meaningless, impartial, physical phenomena. What Spinoza is arguing here is that

[2396] Spinoza[1], 73
[2397] Spinoza[1], 73
[2398] Spinoza[1], 74

material-physical, mechanical causation is not something that can be attributed a purpose. It is necessary, because resulting from laws that work as they do, but is not purposeful. This is important for Spinoza, and especially for his project, called *Ethics* for a reason, because it suggests that instead of pious damnation of one another, humans can band together for mutual aid and the provision of order where it is otherwise lacking, particularly where their ignorance otherwise keeps it from happening. Indeed, this worldview would inspire the mutualistic projects of John Toland and the mutualistic insights of Matthew Tindal. It was interpreted as or inspired a materialistic outlook by figures such as Diderot and d'Holbach. At the same time, while Spinoza's rejection of teleology in this regard is semi-materialistic, it cannot be forgotten that basically the whole of German idealism, such as that of Hegel's, was inspired also by Spinoza. So Spinoza cannot be divorced from idealism and subjectivity, nor from the project of teleology that gives way to it. He can, however, be said to relegate idealism to the mental attribute, and materialism to the bodily one.

Spinoza's philosophy itself forgoes the possibility that he can be rejecting teleology outright. It is impossible to separate his view from teleology, because it is impossible to separate cosmology from human decision-making in a Block Universe, which necessarily implies some degree of idealism. Since Spinoza's Substance extends from past to future, and since there is a mental attribute, this mental attribute, which is associated with purposeful action, must indeed be situated in the future, be purposeful, and meaningful, while the material attribute must be distinguished otherwise. Spinoza aligns the mental attribute with imagination and creative capacities that must be understood as being purposive and meaningful, and which cannot be oriented in space and time except immanently in Substance and as temporally transcendent. That is, Spinoza's mental attribute is an element of transcendental idealism, which is made immanent by his pantheism.

There is not an unfolding of the Substance. Instead— *and as I interpret it in modern terms*— phenomena unfolds as a rolling present, which results from the holographic interference pattern resulting from the clash of entropy (past causation, material attribute) and syntropy (future causation, mental attribute). Transcendence occurs temporally as the rolling occurs, as duration continues and the mental attribute starts to hold more sway. This temporal transcendence, occurring within the Monad, which is eternal and unchanging, however, is not the unfolding of the Monad, but is more like imaginary filamentation of the worldlines of the various paths of particles and ideas that give shape to the present as we know it. This filamentation—the modalities and their causes— is not itself ultimately real or differentiated, because it cannot be distinguished from the rest of the homogenous Monad except as nominal pathways within it, but it inheres in and is composed of a very real Substance, which is Reality itself. Transcendence occurs within or is immanent to the Monad, but is external to the present event in spacetime, and follows teleological causation, which is expressed in the present as will or *conatus*, and so can be effectively be said to be "internal" from a presentist perspective, though it ultimately is external from the present moment.

Spinoza did not reject teleology *per se*, but instead must be understood to reject teleologies of the material attribute, external teleologies, or the imposition of teleologies onto another. In this, he appears to reject the notion of being given an external purpose, as Aristotle had described as being done with inert objects without an innate purpose of their own, such as a table or a statue, which have their purpose given by external forces of mind. For instance, Aristotle says, in *Physics*, that

> Some things exist by nature, others from other causes. By nature, the animals and their parts, the plants, and the simple bodies (earth, fire, air, and water)—for we say that these and the like exist by nature. All the things mentioned appear to differ from

> things which are not constituted by nature, for each of them has within itself a principle of motion and of stationariness.

He says,

> For nature is what we have said. Things that are natural are the ones that have within themselves a principle of motion and rest, as has been said. A bed or a cloak or any other such thing, insofar as it is of a given kind and to the extent that it is a product of art, has no innate impulse to change.

In Spinoza's seeming rejection of teleology, when taken into consideration with his own semi-idealism and eternalism, Spinoza must be interpreted as actually defending a position very much like Aristotle's original teleology, which had actually developed to describe the self-preservation and self-motivation instincts that Aristotle had found prevalent in his zoological studies. To put it simply, Aristotle's ideas about *entelechy*, or an innate end-directedness in living things, cannot be divorced from Spinoza's concept of *conatus*.

Spinoza does not deny teleology, purpose, meaning, or even temporally-external teleology, only physically-external teleology, that of a being outside of the Universe. That is, the immanent, or within, is connected to the transcendent, or without, in such a way that these are ultimately a non-dual, false dichotomy that Spinoza resolves into monism. His view is not a rejection of teleology, transcendence, or etc. in any degree except where out of place in Nature, such as with the idea that there is a Sky Master that rules the world like a mortal being. Spinoza believes there is a temporally-external goal or divine purpose, but not one that is dictated or compelled so much as one that inheres in Being and which gives one one's own nature. In this way, while they are immanent to matter and to the self, goals are external to the present moment, and so are indeed teleological. However, Spinoza would clearly disagree that all things have an internal purpose (inert matter, for instance), and would disagree that the purpose of each can be known by one. Spinoza, though, is an idealist insofar as he accepts a mental attribute that has a causal relationship to the present by way of the *conatus*. Yet his idealism cannot be fully separated from Platonic idealism, otherwise known as Platonic realism, and it naturally inspired Hegel's philosophy of the Absolute.

Proudhon would take Hegel's process philosophy and his concept of the Absolute and would turn it into his concept of *free absolutes*, basically self-defined individuals and collectivities. Proudhon's vision was that of an atheistic humanist, and he tended to contrast humanity to God and Nature. God, in Proudhon's view, was entirely fictional and to be done away with, while nature, from his presentist perspective, was both something real and something that humanity was striving to overcome through technology, economy, and association. Yet, even while rejecting Aristotle and Spinoza, Proudhon's own concept of *free absolutes* seems to be a reappearance of Spinoza's *conatus* and Aristotle's *entelechy*. Maybe you can see the pattern by now. Proudhon was losing sight or letting go of his own tradition, which ultimately owed a lot to Spinoza, Aristotle, and primitive Christianity, and was himself partaking in the perennial philosophy. Each of these thinkers were, in turn, contributing to the flourishing of humanity, largely believing they were alone in doing so, and even scolding their own predecessors in the process. And Proudhon speaks of Justice in a teleological manner, as something that society is reaching toward, and, like Spencer, understands this to be an evolutionary process toward a dynamic, societal equilibrium.

The Absolute, Objectivity, and Limits to Empiricism

The Absolute, as Hegel suggested, contains within itself both the objective and the subjective. That is, the Absolute contains all qualitative and quantitative data, all constructs of truth. In epistemology, debate centers around matters of empirical fact and rational insight; the Absolute resolves each into itself.

Scientists, or empiricists, and those of their ideologies— scientism or empiricism— are of the belief that truth can only be derived through the empirical method of analyzing the objective world of matter. They only accept quantitative data as facts available for consideration, lacking all, or at least most, concern for a priori prediction. Alternatively, spiritualists, or rationalists— and those of their ideology, spiritualism, or rationalism— are of the belief that truth can only be derived through the rational, subjective, world of mind. They accept qualitative data as facts available for consideration, feeling unrestricted to purely a posteriori outcomes.Empiricism tends to deal with the first three dimensions of physical space and extension, while rationalism tends to deal with the fourth, and the emotional and temporal dimensions of consciousness. That is, science and empiricism look to the past for their information, the dimensions of the physical which have already occurred, while spirituality and rationalism look to future possibility, and dimensions which can be made to occur (on the larger scale) only in the time to come, by means of will.

Objective, empirical, understanding applies well in regard to the material world. However, spirit is a matter of subjectivity, rationality. We can determine quite well with the laws of physics where a material object will fly when we hit it. However, we cannot tell quite so quickly the flight path of the bird who has been disturbed into action. The path of the object is a mere matter of calculation, while the path of the bird is a matter of rationally-constructed goals on its behalf. When a mind enters the picture, complications follow, but the laws of physics describe quite well the conditions of, and truths associated with, inanimacy.

If left to empirical data alone, it can provide all of the necessities intrinsic to mechanization and engineering. Upon studying the “accidents” of nature, it may even duplicate “new” forms. Empirical data, however, is incapable of telling us about the exact subjective experiences of those around us. It can hint to actions which will be taken in response to stimuli, usually due to bodily limitations, but it cannot determine them exactly. Empiricism can suggest likely outcomes of a situation in which a number of emotive states may be experienced, but not of the emotive states themselves; not to any extent noteworthy in terms of hard science.

If left to rational constructs alone, we still retain many possibilities. Building upon itself, rational data can provide all of the necessities intrinsic to social binding and cultural expression. Rational constructs, however, are incapable of telling us about the objective conditions of the environment around us. It can hint toward hypotheses, but left untested, hypotheses regarding the future-outside-of-our-control find great limitation. Rationalism can make general predictions, and can make useful assumptions, but it is incapable of specifics and actual outcomes. That is, unless those outcomes are fully under one’s own rational control.

Empiricism is used in the hard sciences, especially physics. In purely physical processes— when placed in a controlled setting without unkown determinants entering the picture, and when the matter regards an object rather than a subject—, one can predict, beyond reasonable doubt, what will occur before it happens. The same prediction can be used over and over, again and again, with little error. This is the empirical, or scientific, method. It suggests one constructs a rational hypothesis, and rigidly tests it over

and over again, perpetually. While change does not occur, after enough tests, it is considered a theory or even, mistakenly, a fact. The soft sciences make use of quite a bit of rationalism. The soft sciences include those dealing with living organisms and those which regard matters immeasurable, qualitative, or seemingly indetermined. Mathematics, while not a science, are also considered to be a form of rationalism.

Empiricism and science have much to offer the world, but they cannot provide all of the answers that humanity needs to progress. Before we knew that leavened bread was made with the ingredients it was, for instance, bread was eaten unleavened, flat, and chewy. It was by leaving it out in the open air— neglect— that yeast was able to gather in the dough to make it rise. Though this was undoubtedly an accident, before it happened there was no empirical proof that it was possible— empirical proof would be unable to show its potential unless it had already occurred, been observed—, and yet it still happened.

Empiricism, while often providing truth about what is possible, seems limited in its ability to tell us what is *im*possible. If only that which has happened is possible, everything that takes place in a chronological order is impossible. This limit is due to the direction in which empiricism looks, though it won't admit it as a shortcoming. Empiricism looks to the material past for its information and possibility, while rationalism looks to the ideal future. Empiricism relies on proof, rationalism relies on intuition. Empiricism is positive, rationalism is normative.

Though they didn't have empirical proof, if primitive people had thought that yeast would make dough rise before it had been proven, they would have intuitively predicted the future without need for empiricism. Though most inventions, like the discovery of leavened bread, are created by accident, this is not true of all of them. Some are dreams made reality. Take, for instance, the automobile, which was the dream of many. Numerous people worked long and hard to make the automobile function, without any empirical proof of functioning "horseless chariots" in existence before. Yet, they prevailed despite the lack of empirical proof (though, certainly making use of smaller empirical truths) because they had strong ideas, and faith they could make them work. These were ideas that were rooted in, but not restricted entirely by, past reality. They did use empirical knowledge about the characteristics of the material they were using, and basic forms, but they used that knowledge in new application, creating ideal forms and functions, making use of both empirical and rational, and other contradictory forms of knowledge.

New species, in a way, are like new inventions. All of the energy of the system has always been, ever since the Big Bang and before, but, as this energy interacts, new combinations are formed, such as freshly developed nucleic acid structures that lead to new organisms.

We, human beings, are not excluded from the processes of evolution, but, unlike the examples of bread and combustion, and like all other biological organisms, we evolve complexly, rather than simplistically, as chemical reactions generally do. This is true enough that Albert Szent-Györgyi, famous for discovering vitamin C, said, in "Drive in Living Matter to Perfect Itself," that

> Inanimate nature stops at the low level organization of simple molecules. But living systems go on and combine molecules to form macromolecules, macromolecules to form organelles (such as nuclei, mitochondria, chloropasts, ribosomes, and membranes) and eventually put these all together to form the greatest wonder of creation, a cell, with its astounding inner regulations. Then it goes on putting cells together to form "higher organisms" and increasingly more complex individuals [...]

> at every step, new, more complex and subtle qualities are created, and so in the end we are faced with properties which have no parallel in the inanimate world.[2399]

Szent-Gyorgyi placed emphasis on the idea that living things operated on what may otherwise be understood to be electron holes or positrons on the exhaustion of electron energy. This is reminiscent of a semiconductor in a solar panel or the description of Paul Dirac's sea of negative energy. He says,

> It is common knowledge that the ultimate source of all our energy and negative entropy is the radiation of the Sun. When a photon intracts with a material particle on our globe it lifts one electron from an electron pair to a higher level. This excited state, as a rule has but a very short lifetime and the electron dropts back within 10-7 to 10-8 seconds to the ground state giving off its excesss energy in one way or another. Life has learned to catch the electron in the excited state, uncouple it from its partner and let it drop back to th ground state through its biological machinery, utilizing its excess energy for life processes. [2400]

We have internal (as well as external) methods for initiating processes, called *will* or *spirit*, and this will, which springs from consciousness itself, can be hard to study in any empirical manner, making psychology a rather "soft" science. The beliefs and feelings of humanity, our personal views and shared culture, which dictate our reactions, fluctuate and develop much more quickly than simple physical processes, causing new reactions to old environments. In many ways, organic change spawns from the future rather than the past. Study of this is mostly non-empirical in nature.

Epistemologically speaking, *knowledge* occurs when truth and belief overlaps; that is, when the truth is believed. What if the truth could be anticipated? What if someone were to have faith in, perhaps even intention behind, a hypothesis that ultimately works out?[2401] At the time of continual success in testing, it becomes a scientific, or empirical, theory, but before this time it is regarded as a hypothesis. Can it be useful to act on a hypothesis? Mysticism is a working hypothesis, treated with faith that unity with the divine shall ultimately occur, because we already see its manifestation here on Earth.[2402] Philosophy, too, often operates on working hypotheses, as do the processes of science.

At times the relationship of hypothesis and proof may work in reverse, as with the organism, which provides the solution in itself (life must live) without an equation (life must keep living, but how did it get here to begin with, so that we may know what it must do to continue in the process?). It is necessary in other times, particularly those circumstances of which we may be a part, to have faith in order to hold to our hypothesis and to create empirical evidence from it with our own behavior. This is particularly so when it is outcomes of self or society that are being studied, which must include in their causation the aspect of will, self-determination. If I have a hypothesis about the outcome of a group of humans, the result of my testing depends entirely on their behavior, which can change at various moments. If I have a hypothesis about my own abilities, I must have at least a hint of faith, a hope, that I can accomplish the task, or I will be unable to even attempt it. Indeed, William James remarks, in his "The Will to Believe," that "there is some believing tendency wherever there is willingness to act at all."[2403] This, however, does not mean that my faith is well-warranted; I may desperately fail. My faith is to thank, still, for all of my successes.

[2399] Szent-Gyorgyi, 14
[2400] Szent-Gyorgyi, 14
[2401] Say, for instance, mathematical equations which have played-out in reality as actual events after having been proposed
[2402] In many ways, hypothesis and proof are dialectical, are both divided and one
[2403] James[6]

Nothing exists without context, and, in the case of life, it exists and interacts within, and as a part of, a Universe that is much larger than itself. Therefore, in order to fully understand evolution, we must understand its context. Our human experience is one of a physical Universe in constant motion, change, and flux, as was suggested by Heraclitus. Biological evolution itself is a part of this process of development and change. Aristotle named four causes of change in our Universe: the first, final, material, and formal causes. The first cause is the origin of disruption, such as the cause of a ball's motion, the kick. The final cause is the destiny of the change, as when the ball stops moving and rests again. The material cause is what a thing is made of, such as the plastic and rubber of the ball. The formal cause is the shape the thing takes, being the ball itself, rather than a heap of material. These four causes and their related characteristics can be used to explain just about everything in our Universe.

Empiricism falls short in describing final causes, while it stands strong on first causes. It can explain where matter comes from, but not where life is going. Though we have not yet experienced it, the future exists, and empiricism stops short at describing it. It is just as real as the past, but we are greatly restricted to our understanding of it. Any experience of the future relies not upon physical sensory information, but upon intuition and gut feeling, *a priori* faith in an outcome. This is much more spiritual.

Empiricism, materialism, and science have many strengths, especially when it comes to describing what we have and where it came from. However, the schools break down in many important areas when it comes to biological evolution, because life is not a purely material phenomenon, but is also composed of spirit, ideals, and intentions, which are of an immaterial nature placed in the future. That is, they will be material, but are currently conceptual. This may be hard to understand, but it is crucial. If I am standing in a room, and want to be outside of it, I presently exist materially only inside the room, but conceptually outside of it. I exist outside of the room materially in the future, but currently as concept alone. It is the idealist component of consciousness that gives physicists a run for their money when describing life, and leaves them to categorize such things as mutations and sexual/social selection as "random," a category determinists should be ashamed to be using. It is the inability to predict mutations and the desires of organisms that keep living phenomena from being restricted to purely physical and chemical processes, and which highlights their spiritual direction toward final causes, higher goals, which are physically non-existent, but exist in the future, in the world of archetypes and forms, should we do the work to actualize and become them.

Despite the influence of faith on human consciousness, and, therefore, outcomes, modern scientism, with a fundamentally atheistic worldview, rejects all notions of faith whatsoever. Yet, empiricism (particularly the process of induction), while having value, restricts us from inquiry about the nature of future potentials, by limiting all potentials to successes of the past. Without faith, life would be inorganic, for it is the faith in outcomes that drives an organism to action. As William James famously argues for us,

> A social organism of any sort whatever, large or small, is what it is because each member proceeds to his own duty with a trust that the other members will simultaneously do theirs. Wherever a desired result is achieved by the co-operation of many independent persons, its existence as a fact is a pure consequence of the precursive faith in one another of those immediately concerned. A government, an army, a commercial system, a ship, a college, an athletic team, all exist on this condition, without which not only is nothing achieved, but nothing is even attempted. A whole train of passengers (individually brave enough) will be looted by a few highwaymen, simply because the latter can count on one another, while each passenger fears that if he makes a movement of resistance, he will be shot before any

> one else backs him up. If we believed that the whole car-full would rise at once with us, we should each severally rise, and train-robbing would never even be attempted. There are, then, cases where a fact cannot come at all unless a preliminary faith exists in its coming. And where faith in a fact can help create the fact, that would be an insane logic which should say that faith running ahead of scientific evidence is the 'lowest kind of immorality ' into which a thinking being can fall. Yet such is the logic by which our scientific absolutists pretend to regulate our lives![2404]

If scientific evidence is the only measure of what is possible then we have already reached the pinnacle, the best we can be; but this cannot be so, as we are driven to do better, and humanity daily progresses in its scope of knowledge and capacity. Science is not incorrect to be skeptical, and idealists the world over would do themselves a favor to accept science, even if to understand its limits. It remains the duty of the idealist to demonstrate the evidence for their hypotheses, but oftentimes the hypotheses of the idealist includes the participation of multitudes of conscious beings, as idealism is a philosophy of mentality. This is both the strength and limit of idealism. To test their hypotheses, the idealist must find willing participants. Indeed, there are many beautiful ideas for the future, but so few willing to apply them.

Absoluteness, Objectivity, Relativity, and Subjectivity: Another View

It is possible to speak of the *Absolute* and the *relative* instead as *Objective* and *subjective*. This is a bit of a sophistry, perhaps, as it anchors all human experience in subjectivity or relativity of one sort or another. Nonetheless, it has become increasingly common, and does appear to lead to some insights. The great philosopher, Parmenides of Elea, for instance, tells us that

> it is right that you should learn all things, both the persuasive, unshaken heart of Objective Truth, and the subjective beliefs of mortals, in which there is no true trust. But you shall learn these too: how, for the mortals passing through them, the things-that-seem must 'really exist', being, for them, all there is.[2405]

Because *objectivity* typically otherwise refers to physical objects or data that can be referenced from the outside, and because *subjectivity* refers to psychical subjects or data that cannot be referenced from the outside, the use of *Objective* and *subjective* in place of *Absolute* and *relative* requires some clarification as a *caveat*. This is especially so since *Absolute* is defined as being composed of both the subjective and objective and because *Objective*, when defined as "the Absolute," contains subjectivity in it in the same way, particularly *intersubjectivity*, subjectivity agreed upon. Further, *subjective*, when contrasted with *Objective* in such a way also includes relativistic phenomena relating to external objects, or *intraobjectivity*, objectivity experienced independently. *Objective* and *subjective* perspectives may also be defined, then, as *external* and *internal* viewpoints (*hard objectivity* is internal; *soft objectivity* is external; *hard subjectivity* is non-existent; while *soft subjectivity* is external).

	Objective	Subjective
Hard	Internal	Non-Existent
Soft	External	External

[2404] James[6]
[2405] Parmenides of Elea

When a perspective is external to one's self, it is felt to be subjective, and when the perspective is one's own, it is rather objective (if the perspective is of an external reality, it is softly objective, perhaps better understood as intersubjective; if the experience is one of an internal reality, it is one of hard objectivity). To others, we have a subjective perspective, and, to ourselves, we have an (imperfectly) objective experience. One will not generally accept a perspective with which one disagrees as an objective one, but only those which are agreed upon. Objectivity[2406] is based on agreement of perspective, and (unless we are schizophrenic, perhaps) we agree with our own perspective. *Objectivity* offers contradictory definitions, then, depending on the viewpoint, be it external or internal. One's internal sensations are objective to oneself, but are held to be subjective to others when they disagree. In this way, objectivity is both a shared experience of external reality (we'll call this *soft objectivity*), and direct but exclusive experience of one's own internal reality (we'll call this *hard objectivity*). *Subjectivity* is the indirect experience from the outside of another's direct and objective sensation from the inside; it is an illusion, otherwise known as *relativity*.

The only reason relative perspectives are considered *subjective* in the first place is because there is a lack of direct experience on behalf of others; the true intentions and premises of knowledge can only fully be known to the holder from the inside.[2407] Ken Wilber, for instance, muses on the nature of subjective experience, saying that

> in a scientific text, you will find the limbic system, for example, described in detail—its components, its biochemistry, when and how it evolved, how it relates to other parts of the organism, and so on. And you will probably find it mentioned that the limbic system is the home of certain very fundamental emotions, certain basic types of sex and aggression and fear and desire, whether that limbic system appears in horses or humans or apes.
>
> But of those emotions, of course, you will not find much description, because emotions pertain to the interior experience of the limbic system. These emotions and the awareness that goes with them are what the holon with a limbic system experiences from within, on the inside, in its interior. And objective scientific descriptions are not much interested in that interior consciousness, because that interior space cannot be accessed in an objective, empirical fashion. You can only feel these feelings from within. When you experience a sort of primal joy, for example, even if you are a brain physiologist, you do not say to yourself, Wow, what a limbic day. Rather, you describe these feelings in intimate, personal, emotional terms, subjective terms: I feel wonderful, it's great to be alive, or whatnot.[2408]

Because of the nature of our internal feelings, Wilber points out, we can not study them objectively. He says,

> The brain physiologist can know every single thing about my brain—he can hook me up to an EEG machine, he can use PET scans, he can use radioactive tracers, he can

[2406] Here including both interobjectivity and intersubjectivity

[2407] Others may have different values or preferences further leading to confusion. We cannot, with any certainty, tell the intentions or abilities of another person. Even after knowing them for a length of time, they can surprise us. Nor can we always agree with the reasoning of others, or see their feelings, intentions, goals, priorities, values, etc. Perspectives clash. Coupled with the fact that individuals use lack of information for their advantage in negative ways, by lying and tricking, there is a lack of trust. Further, if one hurts and shouts that one is hurting, this is very much true, independent of observation by others, but it is the ability to lie or differ that keeps one's view from being objective to others (remember *The Boy Who Cried Wolf*?).

[2408] Wilber[3], 68

> map the physiology, determine the levels of neurotransmitters—he can know what every atom of my brain is doing, and he still won't know a single thought in my mind.
>
> This is really extraordinary. And if he wants to know what is going on in my mind, there is only one way he can find out: he must talk to me.[2409]

Wilber says,

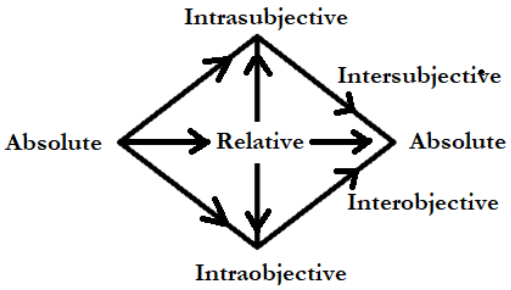
> You can point to the brain, or to a rock, or to a town, but you cannot simply point to envy, or pride, or consciousness, or value, or intention, or desire. Where is desire? Point to it. You can't really, not the way you can point to a rock, because it's largely an *interior* dimension, so it doesn't have *simple location*.[2410]

There is only one kind of feeling that we can hold as objective fact— our own—, but, even then, what we feel can only be held as objective to ourselves. So long as there is anyone outside of us, we are considered to have a subjective perspective by them, but to us it is objective as it is direct. Subjectivity only exists in separation, or relativity. A subject is considered to be outside of, but not encasing, the object, which is perceived relative to oneself. As experience, subjectivity is lack, separation, division. All things with a subjective consciousness—life— desire fulfillment, be it nourishment, sex, warmth, shade, or shelter, because they lack, and want to complete themselves. If not for feelings of lack, desire, yearning, and even sadness, one would not be compelled to self-preservation and completion. The force that responds to desire and induces an organism to lasting is its will, and all living beings have a degree of this will, as a characteristic of living organisms— subjective consciousness—is response to stimuli. Stimuli induces the will to respond at times, but the will itself responds as physical response in reverse, by creating goals rather than simply responding to inertia. Life is linked to the syntropic processes, and subjectivity is its mechanism.

The extremes of relativity or subjectivity and the Absolute or Objective are plurality and singularity. In plurality everything is relative or subjective, as absolute plurality is absolute separation. In singularity everything is Objective or Absolute, as experience itself is shared by all; there is one consciousness. The entire present Universe expanded from such a point of singularity— where it had all been compacted into an abode of infinite density, being dimensionless and having only one possible perspective— into the three spacial dimensions, and the fourth dimension of time we know today (each having a duality), creating a plentitude of perspectives. It continues to expand exceedingly toward the plurality we will eventually face (not in this lifetime), and (as Ulisse Di Corpo and Antonella Vannini suggest), after this point of extremity, syntropic contraction will begin to take the place of entropic expansion.

Absoluteness, contraction, singularity, is completed through a process of relativity, plurality, yearning for completion. Being on the human side of the equation makes it harder to describe what would motivate a singularity to expand, to put us where we are now, but many spiritual beliefs have imagined a sort of loneliness or boredom in this state for God, the supreme being (which I understand as the Universe), which would drive such a pandeist Universe's expansion toward plurality.

[2409] Wilber[3], 78
[2410] Wilber[3], 81



The Absolute or Objectivity and relativity or subjectivity are both related to limits and tendencies of processes. The Absolute resides in singularity, while relativity comes to us in full expansionary plurality. Each of these positions begin their affiliated processes, going from the Absolute to relativity to the Absolute again, and vice versa. The process from singularity to plurality, from Absolute to relativity, is here associated with objectivity because it spawns from the Objectivity of singularity, but also because it represents the perspective we hold of a material world outside of us, which is commonly refered to as *objective* and *unconscious*, and which we may generally mutually refer to. We are aware of the real-material past (objectivity) to large degrees, but we are uncertain of the ideal-spiritual future (subjectivity), encouraging us to label views about such as *subjective*. The process from plurality to singularity is considered to be a subjective one because it originates in the subjectivity of plurality, but also because it represents the thought processes within us, which cannot be shown to others.

Balance of Thought and Practice: Living as a Dualist Pantheist

"Practicing" or "living as" a dualist pantheist entails balance. It a dialectical approach to existence and non-existence, one of becoming. A dualist pantheist opposes scientism, but not science, so long as it is non-dogmatic, nor does a dualist pantheist oppose religion, so long as it is understood that the spiritual can only be communicated in metaphor, as it is outside of the reach of human physical knowledge (the spiritual is a world of the future, higher goals, yet to be actualized by multiple perspectives, and we only understand our own). Thus, dualist pantheists are in favor of freedom of, as well as freedom from, religion, and support empirical science when it is accurate, knows its limits, and is open to acknowledging the value in other forms of thought.

The dualist pantheist realizes their own divine and creative potential, given to them by the Universe, and they exercise it. The pantheist desires to live fully, and to freely express their will. The most important work of art in the world of the pantheist is one's life and the way one decides to continue, the actualization of ideas. We must never forget our potential. We are constructing the Universe, after all, and we are the pieces.

A dualist pantheist holds ideals that may oftentimes be unable to be accomplished in one lifetime, but understands that life is a cycle, and that our bodies will eventually rot and become the bodies of worms and bacteria, just as our bodies have been made from plant and, if we eat it, animal material. A dualist does not see blind meaninglessness in such a cycle as the food web, but understands the energy pyramid, by which matter establishes higher forms of consciousness, as animals feed from the plants, and plants feed from our star. Though they understand their infinite potential, through the passing of genes and memes that will maintain phenotypes of the future, they understand also that fighting against the grain currently presented by the physical world, though in need of a good sanding, does not allow one to work along the grain to create a beautiful, smooth existence. Thus, the dualist keeps their ultimate ideals as transcendental works in progress, but focuses in the meantime on small victories that lead toward such spiritual freedom as ultimately desired. Consequently, dualists value and practice the actualization of ideals, perceivable progress, the meeting of real and ideal, pragmatism. In three words, the dualist practices *spiritual direct-action*, believing, as Tolstoy repeats from *The Gospel According to Luke*, that *The Kingdom of God is Within You*.

The ethics, practice, or way of living as a pantheist are all based on costs and benefits in the long- and short-term. For instance, we may all value love as ultimately good, meaning it has a long-term benefit we should always strive toward, but if someone comes at you with a gun, in a fit of rage, showing them affection may not always be the best way to solve the problem, due to the fact that we are in a material environment and we can't rely on purely spiritual interactions at all times. If you and I were hanging out as friends together, I may wish for us both to have a beverage of our individual choosing, at no cost to you, or I, or any person who would have to labor otherwise to present us such fine concoctions, but it is simply not yet possible for humanity to wish water into wine.

Life seeks the good and makes it happen to the best of its knowledge and ability. Ideals, though, are greatly restricted by the physical part of the world. Until the Universe (rocks included) reaches a point of full consciousness we will remain restricted from the full exercise of will. The potential for true will is in the Great Awakening of the Universe. The physical world is also restricted, but by the ideal world. To have no ideals at all is to be left behind, moved past, and made obsolete. The Universe progresses, but at particular speeds. Virtue is found in keeping pace.

It is virtue that governs the consciousness of the dualist, for virtue is aligning the subjective good with the objective perfection. Virtue is never on one extreme or the other, but is found somewhere in the middle. Virtue is not found in murder, nor in suicide, but in living and letting live. It is not found in over-eating or under-eating, but in eating well. It is not found in acts of aggression or in acts of passive surrender, but in non-aggression and courage. One may think courage is the same as being foolhardy, but foolhardiness is not a virtue, it is a vice. Courage is instead found between the vices of foolhardiness and cowardice, according to Aristotle. Courage relies on feeling, but not to the degree of the foolhardy. Lao Tzu, on the other end of the world, reminds us in the *Tao te Ching* that "to realize that you do not understand is a virtue; not to realize that you do not understand is a defect." Thus, it is by ceding to our inabilities, while at the same time acknowledging our abilities, that we may affect the Universe and our lives positively.

The more physicalist or realist of philosophies (or even lack of philosophy) tend to be held by those who are more practical, sticking to tried and true methods. These physicalists are the folks that get things done. They may get things done in the old ways, which may be seen as detrimental to the idealist who may possibly hold better, but new, ideas. In absence of new ideas, however, the physicalist maintains an important position of keeping solutions from the past running until they can be replaced. The proposals of the idealist may be at conflict with the physicalist, however. Oftentimes, those who are too idealistic are also those who are seen as dreamers beyond their means. They are daydreamers who don't offer as much material benefit to the world through labor, though their spiritual contributions may be priceless. They are the dreamers of new systems. The most successful of approaches, though, are those that are properly balanced by the extremes, and ride a progressive equilibrium that shifts as society moves toward its ideal future. Someone who actualizes their ideals is an important person. Informed pragmatism is the approach of dualist pantheism.

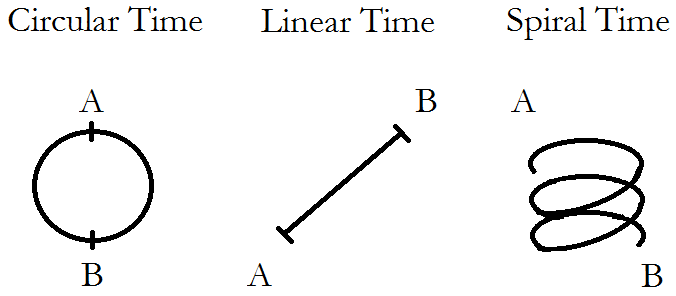
In many Eastern traditions, often embraced by idealists, God is communicated with by way of meditation, as God is seen as internal. Listening to one's own consciousness/sub-consciousness/etc. is the way, then, to communicate with the inner God. In the West, however, the most common view of God is of a being that is external to our reality, and the tradition has been to communicate with this being by means of prayer. This is often held by the more physicalist of spiritual beliefs, such as the non-pantheist dualistic beliefs of Christianity, Judaism, and Islam that have been based in determinism (aside from such connection with God by means of prayer and divine intervention).

Dualist pantheists may find elements of both meditation and prayer to be helpful. Meditation and prayer have both been found to relieve stress. Praying to a larger being allows the mind to displace concerns so that they may be dealt with in a more rational, rather than emotional, manner. The most common of dualist pantheist practice entails elements of both meditation and prayer, but instead of communicating with the internal God by trying not to think or abandon need for resolve, as is done in many meditating traditions, one is contemplating whole-heartedly with the purpose of resolution, and instead of communicating with the external God by way of prayer, it is done by means of conversation with living beings around us and by affecting our physical environment. The pantheist God is both immanent, being within all things, and transcendent, being temporally outside of them, and the way to communicate with God is by means of contemplation and actualization. The act of thinking is a spiritual experience that is often taken for granted.

Spiraling into Our Future

When two people are engaged in a discussion, one will state a *thesis*, some sort of idea, and the other will counter the point with their own, an *antithesis*. If they are honest with themselves and each other, laying their pride to the side, and being open to communication, this process will culminate in a final agreement, a *synthesis*, that incorporates the truths spoken by both parties. This is the process of *dialectics*, a process that has been passed down by philosophers since the time of the ancient Greek city-states, such as by Zeno of Elea, and perhaps before, to eventually be highlighted by others in more recent history, such as a certain German Idealist, Georg Wilhelm Friedrich Hegel, and even given a materialistic spin later on by people such as Joseph Dietzgen (arguably a neutral monist more than a pure materialist), Friedrich Engels, and, perhaps to a lesser extent, Karl Marx. Dialectics are necessarily tied to our trajectory through time, as I intend to demonstrate.

"Don the Scientist," who I now take to be Don Beck, in his "Spiral Time or Ecological Time Theory, Its Implications for Behavior," argues that time moves in a spiral. He suggests that ancient people believed in circular time, while modern people tend towards linear time. Don points out that each of these models has associated truths and difficulties. The problem with circular time is with the variations that occur during cycles, which make each rotation unique rather than identical. The issue with linear time is that it ignores the fact that there are, indeed, cycles.[2411] Spiral time is a more recent idea, and it seems to be a synthesis (we like those!) of the truths of both.

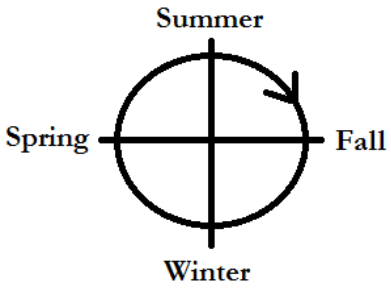


Don suggests that in circular time one constantly goes through the same cycles. In linear time, one never goes through cycles. In spiral time, though, there is a linear and a circular element to time; as time moves along its linear path, it cycles from one side to the other, but it's never exactly the same. There is both a circular element, because the points *A* and *B* are repeated, and a linear element, because

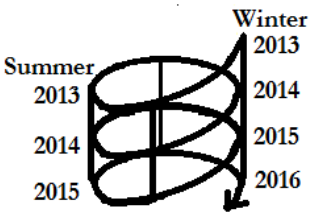
[2411] See Don the Scientist

they aren't repeated on the same plane. Each *A*, though an *A*, is different from one another, and the same is true of *B*. A good way to think about how we experience time itself.

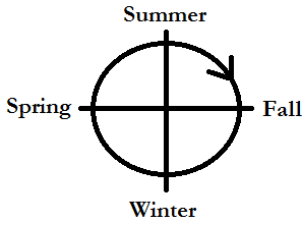
Throughout our experience of time we have the circularity of years, months, days, hours, minutes, seconds, etc. Each year has a Summer, Fall, Winter, and Spring. Each month follows the cycles of the moon, from new, to first-quarter, to full, to third-quarter. Each day has a morning, mid-day, evening, and mid-night. Each hour, on the minute-hand of a common clock, has its beginning at 12, first quarter at 3, halfway point at 6, and third quarter at 9. If you've ever used an analog watch, you'll know that minutes and seconds can also be put on a round, repeating clock. Though time is cycling around us, it is not a pure cycle, there is a linear element.

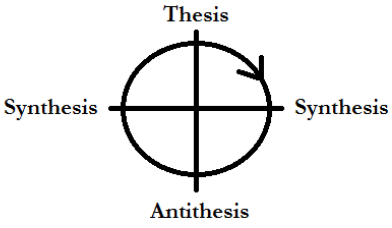


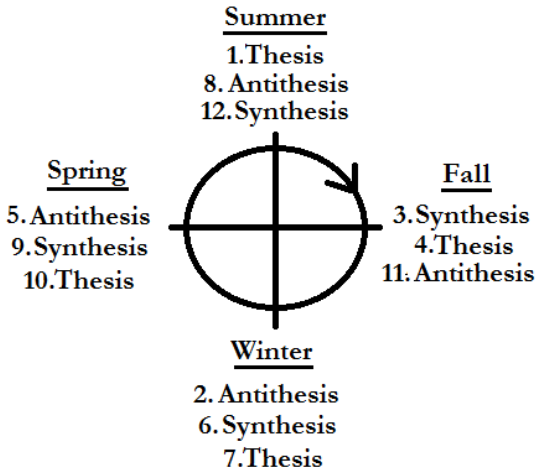
As we repeat the experience of Summer, Fall, Winter, and Spring, each of these is their own event. Each Summer is different, each Winter as well. The Summer this year will not be the same as the Summer following. Indeed, it will have many similarities, but it will not be exactly the same. Generally, it is Summer, specifically, it is the Summer of a given year. This seems true throughout our experience of time. Our trajectory through time is seemingly spiraled.



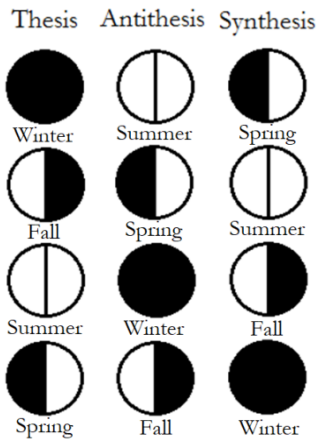
Time is related to dialectics by way of the spiral trajectory. If we are to start at Summer, it being our thesis, its antithesis is the Winter, which is not jumped into, but must first go through its synthesis, the Fall. Once the synthesis is reached, it becomes the next thesis, with Spring being its antithesis, and the synthesis, Winter, is reached. This process repeats, but not exactly. Each time around is different, and we experience each rotation of the seasons as a unique one.



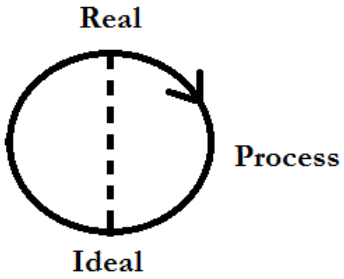




It may be easy to think of Spring and Fall as syntheses of Summer and Winter (hot+cold=tepid), but it's a little harder to think of Winter and Summer as being the syntheses of Fall and Spring. What is important here is the momentum behind or trajectory of the solstices and equinoxes. The Spring and Fall equinoxes are times of balance *between* extremes, but the Summer and Winter solstices are the balances *within* extremes. The Summer solstice is the longest day, and the Winter the shortest, of the year; the equinoxes are when day and night are balanced. A transition from any of these points, however, is a loss of balance (even on the solstices). The solstices, like the equinoxes, happen on one day alone. One more day in either direction means a loss of this balance, and an end of the solstice. Now, with this in mind, we can see how Fall and Spring synthesize into Summer and Winter. It is dependent on which equinox is the thesis and which is the antithesis, what their forward momentum or trajectory is, for there is also a polarity between them. The Fall is the darker between the two, as Fall is the dying season, and Spring is the season of rebirth, light. Thus, when coming out of Fall—that is, when Fall is the thesis and Spring the antithesis— the tendency will remain toward darkness, and so the synthesis combines the dark halves of each, creating a dark whole, the Winter, the season, not of dying (that's Fall), but of death. Similarly, when coming out of Spring, the dominant role is the light, and the light of both seasons combine to form the complete light of Summer, life!



In terms of ontology, we could say the thesis is the real, the antithesis is the ideal, and the synthesis is the process. The real is what we have to work with, it is the material world around us. The ideal is the world of ideas, it is the imagination which guides our goals. We cannot reach our ultimate dreams, which exist far beyond us, and this leads to the process. The real projects the ideal, and then moves toward it. One cannot move toward point B from point A, unless point B is already in existence. In other words, the future is already there, even if it isn't *real*ized yet.



Once the process has begun, the ideal becomes more possible, but at this point it has ceased to be the ideal (antithesis) at all, and, instead, becomes the process (synthesis) toward a higher ideal, as you notice in the movement from 1-12 in the image of the seasons.

It is not only heavenly bodies that move in a dialectic of this sort, but all things in motion.[2412] The dialectic is the highest law of change, whereby the real is informed by the past and the ideal by the future, creating a pragmatic present. This same model can be used for any transition, which naturally involves goals (ideas, ideals) and methods (materialization). One must remember, though, that the past and future are relative, not absolute, leading to a difference in charge, or direction: the material and the spiritual.

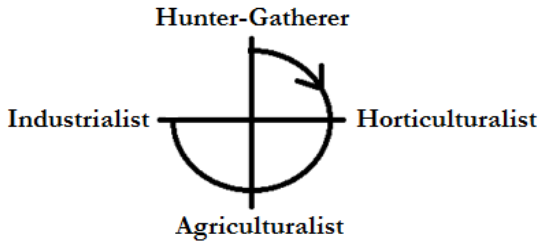
Just as the antithesis of Summer is the Winter, the Spring is the Fall, and they synthesize one another, so too do human societies move in such a fashion. Take, for instance, the development of subsistence technologies. Subsistence technologies arose in a sequence of hunting-gathering, to horticulture, agriculture, and industry. This sequence contains both a linear and cyclical aspect in its cycle, as I intend to show.

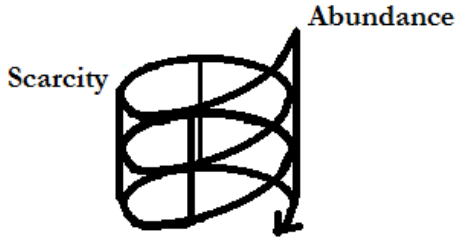
[2412] Of the four forms of motion—oscillatory, linear, vibratory, and deformatory (internal)—, it is possible to explain the motion of each in terms of neutral dialectics. Due to these forms of motion, anything can be considered a clock, though some things are more reliable and accessible than others.

If we look at the nature of subsistence technologies, we tend to get two primary kinds of related consumption. That is, there is a scale or a spectrum of consumption habits which coincide with the forms of technology in use. These two poles, as described by James Woodburn, are *delayed* and *immediate returns*. A *delayed return society* is one which stores up goods, while an *immediate return society* uses what it has taken as soon as it is taken. Delayed returns are internal surpluses built up in reaction to external scarcities, as suggested by James Woodburn. Immediate returns are not pathological, which suggests that our dichotomy is not a hard one, but we can still see that, while immediate return societies do not create an internal scarcity in response to external surplus, they at least have little need to create a surplus, because they are surrounded with seeming abundance.

Indeed, most anthropologists and sociologists argue that hunter-gatherers lived in ignorant bliss and that horticulture was a reaction to scarcity rather than need for improvement. Agriculture, however, took the cake for scarcity-driven societies; in the agrarian era, more surplus than ever was developed, and was held by the ruling class. Industry, though, changed things again, as industry has allowed more and more people to earn a piece of the pie. Wealth is finally starting to be distributed. The next step in the sequence will have something in common with hunter-gatherers, just as summers have the heat in common with one another, but will also contain something unique, just as every summer has its own peculiarities. Of course, stages of human societies are not the same as stages of the weather. This is merely an allegory, but it is one that describes a very real *modus operandi* of time.

Let's recap this real quick: Hunter-gatherers lived in a state of abundance (Summer), horticulturalists lived in a state of increasing external scarcity and internal surplus (Fall), agriculturalists lived in the most intense state of external scarcity and internal surplus (Winter), and industrialists are finally seeing an increase again in abundance (Spring). Our strong dichotomy, then, like Summer and Winter, are abundance and scarcity. Indeed, Summer brings abundance, and Winter scarcity.





Of course, as with other movements through time—as the second hand is to the minute hand on a clock—, there are also epicycles to human societies, taking place in a fractal relationship of sorts. Within each season will be a whole set of seasons, just as within each hour will be a whole set of minutes. Thus there is a Spring, Summer, Fall, and Winter to each of the human stages, which might be seen as the ascent, pinnacle, descent, and loss of the stage, to be taken up again by the next succession. Hunter-gatherers rose, flourished, declined, and are nearly extinct. Horticulturalists and agriculturalists followed the same pattern, and we do not seem to be doing any differently in our industrial societies.

We now have our generalization for the next step of humanity— abundance—, but what of our specification? As the generalization is informed by the future, the circle ahead, the specific is informed by the past, the linear path traversed. In terms of the Integralist, Ken Wilber, the future must

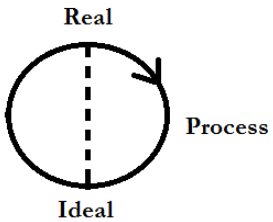
"transcend and include."[2413] It does this by transcending toward generalities of the circle, while including and staying true to the specific history of the line.

Hunter-gatherers did not jump right into agriculture. Instead, they had to go through a period of horticulture. Horticulture transcended hunting and gathering in many ways, by allowing permanent settlement and the growing of food, but it also included hunting and gathering, in so far as it was limited from the specifics of agriculture. Likewise, agriculture transcended horticulture by using alternative sources of power (animals), but included horticulture in so far as it was limited from the practice of industry. Industry, then, transcended agriculture by incorporating elements of a system of which we are yet to realize, and included agriculture to the degree that we still practice it and are limited from realizing post-industrialism. What industrialism is, in general, is the upward momentum toward abundance. Industrialism is the Spring, the dawn. Post-industrialism, whatever its truest form, will be the golden Summer, the bright middle of the day. It will retain the living standards of industrialism, and will incorporate sustainability (abundance).

Each society is a domino effect. Very rarely, if ever, does one element of a society change without affecting the others. With each development of subsistence technology came a new class system, political order, economic condition, set of ideologies. In hunter-gatherer societies, for instance, the class system was non-existent, as was political hierarchy, economic exchanges were "gifts" (voluntary forms of loosely-based credit), and spiritual views tended toward animism, or, what Ken Wilber refers to as *archaic* belief-systems.[2414] Horticultural societies express the beginning of class systems, political hierarchies, usurious economics, and the spiritual ideologies tend toward polytheism. Wilber calls this stage the *magical* stage of culture.[2415] Agriculture was paired with extreme classism, hierarchy at its fullest, monumental taxation, and a tendency, usually, toward some form of monotheism. Ken Wilber refers to this stage as the *mythical* one.[2416] Industry, like we are coming out of, comes with decreasing class relationships, decreasing hierarchies, the spreading of surplus, and the secularist stage of ideologies, which Ken Wilber calls *vision-logic*.[2417]

> ***Hunter-Gatherer**, Animism, "Gift," egalitarian, Anarchy:* ***Summer***
>
> ***Horticulturalist**, Polytheism, Commodity Currency/Barter, Slaves, Oligarchy:* ***Fall***
>
> ***Agriculturalist**, Monotheism, Coins, Serfs, Monarchy:* ***Winter***
>
> ***Industrialist**, Secularism, Scrip, Workers, Democracy:* ***Spring***
>
> ***Convivialist**, Pantheism, Credit, Owner-Operators, Panarchy:* ***Summer***

The coming era, which is to exist at the pinnacle of the cycle, and which is to replace the hunter-gatherers at the place of Summer, must share similarities to them, but must also be a progression from them. The next stage must transcend and include industrialism. If industrialism— say, in the location of nine o'clock, or at Spring— is the thesis, the antithesis is the future which replaces horticulture at three o'clock, and the synthesis is the replacement of hunter-gathering at twelve.



Once again, the real is the condition from the past and the ideal is the condition of the distant future. The conflict of real and ideal motivates us toward balance

[2413] Wilber[3], 27
[2414] See Wilber[3], 156
[2415] See Wilber[3], 157
[2416] See Wilber[3], 156
[2417] See Wilber[3], 173

in the immediate future, which we have potential to realize. The synthesis of real and ideal I call *process*.

Let's consider the new society. I've labeled it Ivan Illich's term, *convivialist*, which has a root which means, essentially, leisurely or festive. Indeed, the new society will be quite novel, full of fun and games. We'll have the time to enjoy them. We won't regress into pre-industrial society, however, we will progress to a more post- or trans-industrialism, which has had, so far, exciting claims involving post-scarcity and more. The new society will retain a great deal of logic and secularism, but will have something in common with animism. Perhaps the new ideology will be a tendency toward pantheism, as pantheism tends to be associated with newer versions of animism at times, such as panpsychism or noetics.

There's no telling the specifics, but the generalities seem pretty reliable. If we continue to synthesize our history, and if time moves according to the neutral dialectic, it is only a matter of time before Mutualism can come into fruition.

Morals and Ethics

Ethics, or *morality*, the shared understanding of what is right and wrong, is what has allowed us to trust one another enough to construct a complex society. Morals and ethics came into existence by way of sometimes corresponding genetic and memetic mutations screened by social and sexual selection. That is, by the choices that humans make in their patterns of association. The ability to make choices based on ethics is due to our conscious ability to plan the future. Forethought allowed ethics to develop. When we think about taking action, we think about the consequences of those actions, based on past experience, external knowledge, or intuition.

As with epistemology and ontology, the consideration of right conduct, or of morals and ethics, would long be of intellectual interest to humans as well. Early on in the life of humans, there were mere *values*, those things that we simply think have some worth. Ancient society, for instance, respected bare success, valor, and the overcoming of obstacles, fearing those with brute strength and belligerents and finding inspiration in them, but this would eventually give way to the valuing of *heroism*, the use of one's power to provide positive externalities to one's community or patron deity, such as in war. Stories of enduring success or heroism are found in much of the ancient literature, such as in *The Bible* with David and Goliath, *The Epic of Galgamesh* from Mesopotamia, the poetry of the Ancient Greeks, or the Germanic poems such as *The Eddas*.

Only the wise men of ancient times would see value in the use of *principles*, or rules of cause-and-effect derived from Nature, the recognition of natural laws used to live a more harmonious life.[2418] Wise men, especially upon becoming philosophers, would find that values alone are not enough to live a happy life, but that when one values principles above all, when one values natural laws, that one's values, in line with the Will of Nature, are better met with success, that those who work with, instead of against, Nature, flourish or prosper, while those whose wills are counter to the demands of Nature diminish. Those who understood this rationally, quite rare, were often leaders themselves or advisors to the leaders, though always in competition with the sway of poets, mythologists, theologians, and sophists who denied principles for brute values. In Egypt, the wise men included people such as Imhotep, Ptah Hotep, and perhaps Hermes Trismegistus, perhaps also Akhenaten, who attempted to ground their thought in natural or moral principles. In Mesopotamia, various hymns were composed, such as those

[2418] Most universally recognized in the various renditions of the *Ethic of Reciprocity*, such as the Golden Rule, the pagan Harm Principle, or more recently Joisah Warren's Cost Principle or Herbert Spencer's Law of Equal Liberty

to Enlil or the various "*Debates*," proverbs involving discussions between natural entities or forces, showcasing an awareness of natural principles but also a tendency to mythology. The Greeks and Germans, like other peoples, would create allegories and moral stories to teach principles, including in *The Fables of Aesop* but also poems such as *The Eddas*, such that the lines between mythology and natural wisdom were at times blurred (as sophists often liked things).

The wise teachers typically agreed, happiness is the aim of life, and can only be achieved by living a life of *virtue*, or balance with the operations of Nature. This belief could be found as far as China, with Lao Tzu. The *sophists*, however, a continuation of the poets with insights from the wise men, often criticized the principled actions of the wise men—their *morals*—, suggesting that everything is arbitrary and that there is no such thing as a coherent truth.

The sophists were reacted against by the philosophers, such as Thales, Parmenides, Heraclitus, Empedocles, and Pythagoras, among others, who continued the wisdom of the wise but enhanced it with a greater degree of logic, largely eschewing religion or otherwise justifying it with Nature. They generally agreed with the wise, that happiness is the goal of life and that this can only be achieved through virtue, itself achievable by following the mechanical principles of cause-and-effect and the organic principles of stimuli-and-response.

The theologians, who had earlier been found among the mythic poets and who had made a partial break from the sophists, and at times coincided with the wise and the philosophers, would have beginnings with people such as Akhenaten, Xenophanes, Zoroaster, and Abraham, fusing insights from the wise men and the poets together. They stressed obedience to God, often interpreted to be Nature, Being, Existence, or some related idea, and observance of the natural laws that God established, often coinciding with some of the mythological views of earlier poets and wise men of ancient religions. In Greece, this would culminate in the formal distinction between sophistry and philosophy, with natural theologians such as Socrates, Plato, and Aristotle becoming seen as the "classic philosophers" despite their being preceded by the already-listed greats, Thales, Parmenides, and etc.. They were followed by greats such as Zeno of Citium, Pyrrho, Jesus, Plotinus, Eriugena, and so on.

By the time of the Enlightenment and modernism, people such as Baruch Spinoza, William Godwin, Josiah Warren, Pierre Proudhon, Herbert Spencer, and so on, and following in the footsteps of Medieval, Reformation, and Enlightenment figures such as Eriugena, Amalric of Bena, Nicholas of Cusa, and Giordano Bruno, came back especially strong to true philosophy, each increasing in their focus on not only morals, but also *ethics*, the interpersonal application of morals in a society. *Morality*— at least for purposes of this work— tends to focus on the benefits to the wielder, whereas *ethics* tends to focus on the benefits to others. The ancients, too, had been concerned with ethics, but the Enlightenment would put a special emphasis on it in more modern times.

Morals and ethics are generally categorized today according to a number of major forms, typically including hedonistic, preceptive, eudaemonist, utilitarian, and categorical forms. *Hedonistic* behaviors are those that are self-serving and value-centered, typically though not always in an immediate sense. This sort of behavior was encouraged in the works of the poets, such as in *The Epic of Gilgamesh*, and by the sophists, as well as by materialistic or presentist philosophers such as Aristippus, Democritus, Epicurus, and Leucippus, as well as in later utilitarian philosophers such as James Mill and Jeremy Bentham. *Preceptive* behaviors are those that follows *precepts*, or *a priori* decrees about what is right and wrong, such as the *Harm Principle*, "harm none" or "first, do no harm," the *Golden Rule*, to treat others as one would like to be treated and not treat others as one wishes not to be treated, as put forward variously by Thales, Valluvar, Hillel, Jesus, and so on, later accepted by utilitarians like Mill as

a control on their utilitarianism. *Eudaemonism*, an outgrowth of hedonism to an extent, but more long-sighted, making use of teleological elements from perceptive ethics, refers to the virtue ethics that were followed by the wise men and continued with by the philosophers, which seeks to use Reason to align one's behavior with Nature, thereby becoming virtuous and so able to experience happiness. *Utilitarianism* was based on hedonism but took insights from eudaemonism, focusing on the *utility* or *use* of one's actions, particularly on creating the greatest amount of good with the least amount of harm. Meanwhile, the *categorical imperative* of Immanuel Kant, a restatement of perceptive morality, established the idea that one should act only in such a way that one would will others to act according to the same principle under all circumstances. *Consequentialism* demands that outcomes have good rather than bad consequences, whereas *deontology* demands that one follows the rules no matter the costs. Utilitarianism and hedonism are generally considered to be consequentialist whereas the categorical imperative and perceptive morality is considered to be deontological. Utilitarianism is concerned with the consequences of actions for society, desiring to create the most pleasure for all, whereas the categorical imperative is concerned about the motivations for actions, considering good will to be the most important thing of all.

While containing subjective components as well, morality and ethics may be considered objective insofar as one considers *stimuli-and-response*, the organic corollary to the mechanical cause-and-effect, as it relates to an organism and its environment. In an environment that is positively stimulating, an organism will tend to flourish or prosper. While the actual causes of the flourishing or prosperity cannot be seen, as these have some relation to syntropy and metamorphic fields, the conditions in which the flourishing occurs can be readily recognized, conditions that do set limits to the level of prosperity that may occur. Environments not conducive to flourishing and prosperity are negative environments. Considered subjectively, morality and ethics become matters of feelings, whether one is "hurt" or "pleased," with morality and ethics understood to be about pleasing and especially the avoidance of hurt. But when there is conflict between subjective and objective ethics and morality, such as when one's feelings keep one from learning harsh objective lessons, or when one's observations are at odds with the feelings of one's self or those of others, the maximum of neither can be attained, each of which is found maximally in the absolute, wherein they are not at odds but are found fully compatible with one another, such that it is recognized to be objectively true that subjective feelings matter, and subjectively true that objective facts do.

Morality may at times be compatible with narcissism, while ethics may be more compatible with altruism. Indeed, Stoicism, praised for its morality, is often considered narcissistic, owing to the fact that its advocates use the possibility of self-tyranny to blame victims who have just complaints about their conditions. Epicurean hedonism, considered altruistic at times for its denial of the importance of money and for its focus on community meals, gave rise to utilitarian thinking that, with its focus on community ends, has been considered altruistic as well. Neither of which is better than the other but instead must be understood as countervailing and potentially complementary pressures. When this is so, there is an inconsistency, because it is true that it is moral to be ethical and ethical to be moral. Thus, one may begin to do harm to others for the sake of self, a seemingly moral act perhaps, or to do harm to self for the sake of others, which may seem to be ethical. Yet, in both cases, it is found that morality and ethics, rather than being at odds, reinforce one another, such that morality and ethics contribute to rather than detract from one another. To be moral but not ethical is to create interpersonal and social problems, and so is not as moral as one might think. Similarly, to be ethical but not moral is to create personal problems that in turn may cause concern for the society, and so is not as ethical as might be expected. This being the case, the conflict between morals and ethics, between

narcissism and altruism, between individual and collective, must be balanced. It is moral to be ethical and ethical to be moral.

The best of the views on ethics and morality are those that focus on coherence and consistency. Those actions that are not contradicted either by external or internal forces tend to provide more stable substance for belief. The most coherent and consistent views are those coming from radicals such as Baruch Spinoza, William Godwin, Josiah Warren, Pierre Proudhon, and Herbert Spencer, which espouse *philosophical anarchism*, the rejection of political violence, on the grounds of *perfectionism*, that humans, imperfect as they certainly are, are teleologically improving in their moral worth and ethical capacity, that they have not attained all that is attainable, and that individuals must, as a consequence, be given freedom to learn from their mistakes as a process of perfecting in order to become better-suited for society, thereby supplying society with more moral as well as more ethical individuals. They had an optimistic view of humans. The radicals believed that human nature, though mortally flawed, was more good than bad, and that rational understanding preceded moral sentiment, whereas the elites, some of them disguised as perfectionists, believed that human nature was bad by default and that moral sentiment was required for information to be shared. This divide over human nature would eventually establish two camps, those of the anarchists and of the statists. The anarchists believed that physical aggression was never acceptable, even when one is more intelligent or capable than another, while the statists held that aggression was merely a brute fact of life, that God had called for the strong to rule over the weak and to exploit them. The anarchists did not necessarily disagree that this was the case, and so began to organize into libertarian associations so as to mutually become the stronger party by way of confederation. This was met by resistance from the statists, who began to organize international associations of states, culminating today in the United Nations.

Everything we do we do for a reason, with a motive. Those things that motivate us are those things that have value to us, that satisfy our needs. Our reasons or motives can be short- or long-sighted, seeking short-term pleasures or absence of displeasure or long-term satisfaction. Those things that provide short-term satisfaction may at times be in conflict with those that provide long-term satisfaction, such that one must choose between conflicting outcomes, such as between staying single and repeatedly hooking up with new people or getting married and staying monogamous. Long-term thinking often has its payoffs, such that, properly applied, those who think with the long term in mind may fair better than others, and so may become a role-model or inspiration to others, whereas those who are stuck merely in the here-and-now may tend to fair worse, and so become an example of how not to be. This being so, trial-and-error is constantly being engaged in, such that the common person generally tends as purposefully as possible toward wise action, so as to benefit like the wise, and so as not to suffer like the foolish.[2419]

Ultimately, morality and ethics rest on the fact that life has value distinct from that of the inorganic, inanimate world owing to the fact that it is not animated by the matter physically controlled by entropy, but by the spiritual and psychical forces of syntropy, giving it purpose and the capacity to experience pain. This is what distinguishes life from rocks, as well as what distinguishes lower from higher orders of life, which form together a Chain of Being according to their syntropic intensities. Thus, we value life over death, and we value complex creatures over simpler ones, as distinguished from entropy and from orders of syntropy. One reason for this is because while we can effect entropy, we cannot do the same with syntropy except within the context of our own lives and in associations with one another wherein shared goals may be established to be mutually sought-after. Syntropy, in the form of lifeforms and

[2419] A Christian might readily point out that there is a *Logos* that guides society, and an anarchist will generally agree insofar as that *Logos* is Reason, behaving rationally with forethought

their relationships, both simple and complex, appears to us as a gift from Nature, a mystery, a miracle, nothing short of pure magic. To this day, humans cannot effect life, but may merely manipulate from its original splendor, as is the chase with bioengineers and psychiatrists. Humans may, however, effect death, may kill life much as it breaks down the seemingly inanimate, like stones, already governed by entropy. Humans may, then, accelerate entropy even outside of their own lives and associations. Because this leads to diminishing that which Nature gives freely, such an act has generally been considered to be *taboo*, or forbidden, except in order to achieve what may generally be understood to be relatively syntropic or negentropic ends, such as feeding oneself or others, or gaining land for the clan or tribe from outsiders (though such acts should not be considered to be maximally syntropic).

Human purpose is to be the caretaker of life, tenders to the relics of syntropy, which is basically the combination of the interests of land and water, of mud, as animated and directed by the Sun. We move water by releasing it from mountaintops, digging canals inland, and irrigating our crops. We move land by mining, burrowing, and mounding. Our bodies themselves being of land and water, we are land and water moving, managing, developing, and experiencing itself. But perhaps most importantly, we care for other species, that— and one another, who— over an extended period, do these things and more also, each of which representing the combined experience and the mutual achievement of land and water, of Earth and Sea (and, by extension, body and spirit). The role of humans is that of mover of earth and water and steward to the plants, fungi, and animals who, like us, are composed of these things. In this role we have been blessed with a great degree of adaptability and generalized capacity not granted to the other creatures, and also the privilege of *artificial selection*, of choosing those which are to be preserved against hardship and those which are left out on their own possibly to perish.

We are empowered to our action by the light and energy of the Sun, itself enabled by the powers of the Galactic Center, further enabled by that central power we might call the *singularity*, from whence the Big Bang or Big Pulse responsible for our existence sprung us outward. The Moon and the other planets exhibit an influence on us, the Moon upon our tides and especially upon the feminine cycles such as menstruation, and Venus, for instance, upon sex and biology, as is made clear by its pentacular or pentagonal orbit.[2420] The ancients held that each of the seven wanderers, and perhaps each and every astral body, play a significant and correlative role in the workings of the planetary system. But whereas humanity has no direct influence over the stellar objects, which animate us, we do maintain some degree of influence over the water, minerals, and the plant, fungus, and animal kingdoms.

More than to the others, though not in neglect of them, we owe an especially strong duty to one another as particularly sapient beings, us humans. Sharing this world, we can be a source of both pain and pleasure for one another, but the Universe will only endure a certain amount of pain at a given time, always eclipsing it, in net, with pleasure. This is maintained by natural law, which translates for us humans into moral laws and those of convention, chief among them to Do No Harm and to "do unto others that which you would have done unto you," the perennial and everlasting principle restated time and again in new tongues and new words, and with varying degrees of accuracy but nonetheless derived from the observance of natural facts. More modern renditions have included statements from Mutualism, such as in Josiah Warren's Cost Principle, Pierre Proudhon's "identity of interests" and

[2420] The orbit of Venus forms a five-pointed star or pentagon and, by extension, the golden ratio, itself associated with the Fibonacci sequence, itself associated with biological morphology. For instance of the relationship of the number five and the golden ratio to biology, you have five fingers and toes at the end of each of your limbs which, including those fingers and toes, follow the Fibonacci sequence from the tip to the end socket. For instance, your fingertip is roughly the same length as the next bone, which when added together roughly equate that which follows. Your whole finger, added up, is about the same as your hand's length. A hand-and-a-half gets you about to the length of your forearm, while your forearm and a hand equal about the length of your arm.

"balance of forces," Herbert Spencer's Principle of Equal Liberty, or Benjamin Tucker's Non-Aggression Principle, representing perhaps the most refined statements of these ideas yet, perhaps disincluding my own Principle of Fair Regard and a myriad of others of which I am probably unaware.

The past is a world of materialism, corruption, and sadness that pushes us away and makes us want to succeed toward something better. That something better exists in the world of spirit, ideals, and the superior future that draws or pulls us toward it. The future we desire only exists so far as we are willing to make it happen, it is the world of our goals and desires actualized. It cannot exist if we do not work to make it happen, but because the natural human instinct is to move toward the Good, it is inevitable. It is understanding that drives the future, and, until an understanding is reached between all, we cannot share an objective reality of full potential, and so we will continue to have conflicts of subjective reality and battles of weak and limited potentials. Morality and ethics point us the direction away from these conflicts and toward the Good.

Basics of Economics

Factors of Production

Economies are systems of resource and product allocation. *Resources* are those things that can be made use of. *Natural resources* are instances of natural occurrences or yields of natural processes, including cosmic, astronomical, geological, hydrological, atmospheric, geographic, biological, and ecological ones. The process of extracting and modifying resources into products is called *production*. *Products* are *goods* resulting from the application of human action to natural resources, or are otherwise delivered to others as *services*, assistance. Products may be referred to as *goods* or *services*, depending on whether they are material items or direct assistance.

Production, the process of creating products, classically and naturally has three *factors*, or elements, involved. A *factor of production* is an element needed for creating products. These include *land*, natural resources, *labor*, human action, and *capital*, products used in production of more products. Two of these factors are absolutely necessary to production—land and labor—while it is quite unthinkable today to go without the third, capital, in most instances.[2421]

Land includes all natural resources to the degree they are unchanged by human hands or are otherwise reclaimed by the wilderness. As a factor of economic production, land includes more than just dirt, but also space, air, water, and wild plants and animals.

Labor includes all human time or effort, mental and manual. This includes strenuous forms of labor, and passive forms of labor, which merely take up one's time. It also includes stress.

Capital, a product itself, includes any mixture of the other two factors of production. Capital includes all products, moveable and otherwise, such as gardens, orchards, domesticated animals, houses, machinery, factories, money,[2422] and more that are used in production. Any good that has been created by, tended to, cared for, claimed by, etc. human hands—that is, any land mixed with labor—, that is used in production, is considered a form of capital.

[2421] Each factor of production is just as well a means of production and a factor or means of consumption (or living)

[2422] Money is a means or factor of exchange, but a means or factor of exchange can also be a means or factor of production

Value and Exchange

Economies typically involve either *voluntary exchange*, the voluntary transfer of products, or *accumulation and redistribution*, the forceful accrual and appropriation of products, which will be addressed later on. Voluntary exchange occurs between *producers*, those who engage in production to create products, and *consumers*, those who receive those products.

Exchange occurs when it is advantageous. The dynamics of voluntary exchange involve the distinction between use- and exchange-value. Francis Dashwood Tandy says,

> It is not unusual to consider that value is derived from the power of wealth to gratify desires. This is only partially true. Certainly, a value does attach to everything on account of its utility, but this is a very different kind of value from that which attaches to commodities which are kept for sale. The latter are valuable, not because they are of use to their owner, but because he can exchange them for something else. This value is known as price, or exchange-value; that is, the value which attaches to goods from their characteristic of exchangeability, as contradistinguished from the value which attaches to them from the use to which they may be out. This latter is known as utility, or use-value. It will be readily seen that many things may possess great use-value, while possessing no exchange-value whatsoever. Air is absolutely essential to our existence, and consequently has a very great use-value, but as no one would ever buy or sell it, it has no exchange-value.[2423]

Say you have grown fifty carrots but are tired of eating carrots. Someone comes along and offers you a pineapple (hypothetical-you loves both carrots and pineapples) for three carrots. Because you don't need so many carrots, they carry little use-value to you, and, because you don't currently have a pineapple, it holds a high use-value. At this point, the carrots, which have little use-value, and will eventually spoil, can be exchanged for something with high use-value that will be quickly consumed, the pineapple. The exchange-value of the carrots then exceeds their use-value. When exchange-value exceeds use-value, exchange occurs.

Value is both subjective and objective. It is subjective in the *a priori* sense of its use or exchange, being "before the fact," but not in the *a posteriori* or "after the fact" sense. Before the fact, value is simply a matter of judgement, a guesstimate of sorts, but after the fact, upon use or exchange, one can better approximate the objective value of an item, that which it produces, how pleasurable it is to consume, or what it can be exchanged for.

Exchanges, pure and simple, are interactions within *civil society*, that part of society that exists independently of forceful action, including crime and government.

Money and Markets

Markets involve the exchange of products for money. Naturally, in a market economy, the producer is also the *seller*, the one who trades their product in exchange for money, and the consumer the *buyer*, the one who receives the product in exchange for money. However, this pairing can be complicated by degrees of contact by way of such artificialities as agents who may themselves be producers or

[2423] Tandy, 79

consumers but not buyers or sellers, as discussed later.[2424] In older, barter economies, there was no distinction between buyers and sellers, because products were directly exchanged.

Money is a *means of exchange*, an item or contract that allows the exchange to occur, such as by being a *medium of exchange*, an intermediary item or contract. Money developed firstly from *commodity* exchanges, exchanges of marketable goods, those with high *velocity*, that change hands often. Those commodities that were commonly desired and had high exchange-values tended to be used as a means of exchange, and these items became what is today called *commodity money*. For example, if person *A* wants something *B* has, who doesn't want what *A* has, this is called a problem of *double-coincidence of wants*. To get around a double-coincidence of wants, an item is found that is generally desirable to be used as a *medium of exchange*, an intermediary item to barter with, commodity money. Commodity money is any commodity that carries an *intrinsic* or "inner" exchange-value, often as a prestige item, utensil, or consumable. Examples include shells, gold, bullets, and various other objects, depending on the time and place. Commodity money was an early, now outdated, form of money, and really, hardly money at all, perhaps more related to barter.

Credit money, different from commodity money, functions like an exchangeable *IOU*, a note that is given to another for having produced something which says that one will return the favor by likewise providing a good or service. An IOU is a form of simple contract that allows exchanges to occur by way of agreement. When one writes an IOU to another person one is writing a promise of future repayment (and the person accepting it trusts that it will be repaid, thereby approving the credit but not issuing the money). One is, in effect, writing a deed to one's labor, the value of which is recognized, or ensured, by others who accept it. This deed can be a claim to past production, as in a money backed by product, or it can be a claim to efforts of one's future labor, as in credit backed simply by what is called *good will*, one's dependability to labor. The IOU can read "IOU two drinks when we get back to my place" (past labor purchase, backed by hard goods), or "IOU one 20 square-yard lawn mowing" (future labor effort, good will), for instance. As Thomas Greco, Jr. suggests,

> The money issued [by a bank] can be thought of as an IOU that the buyer uses to pay for the goods and services he bought. That IOU may be passed along from hand to hand as each recipient, in turn, uses it to pay for his or her own purchase. Eventually, it must come back to the originator of the IOU, who redeems it by selling something of value and accepting the IOU as payment.[2425]

The entire purpose of credit money is to allow an indirect exchange to occur in absence of direct exchangeability of a physical product. Money allows exchanges to happen when one or more of the parties do not have anything to *directly* exchange *in the moment*, but still have something of value, such as good will for the future or something in stock somewhere out of hand, *that has value in the market*. Credit money carries only representative, redemptive value. Examples of credit money include bills of exchange and bank checks. These are credit monies because the paper itself has no use-value, only redemptive value, that of representation, and so facilitate greater *multilateral exchange*, that between more than two people, without requiring physical products to exchange hands at the moment. Thomas Greco, Jr. says,

> We can see [...] that the essence of money is an agreement (a consensus) to accept something that in itself may have no fundamental utility to us, but that we are assured can be exchanged in the market for something that does. Whatever we use as

[2424] For instance, an employee is not a seller, though they may be a producer, and a manager may be a buyer while not a consumer

[2425] Greco, 26

> money, then, carries information. The possession of money, in whatever form, gives the holder a claim against the community of traders who use that money. The amount of money informs us about the magnitude of that claim. But the legitimacy of that claim also needs to be assured in some way. The possession of money should also be evidence that the holder has delivered value to someone in the community and therefore has a right to receive like value in return, or that the holder has received it, by gift or other transfer, from someone else who has delivered value. Unfortunately, throughout history, this ideal has been subverted in various ways depending on the kind of money used at the time.[2426]

Credit money, then, is simply a title that is backed by goods and services. Credit money, that is, is backed abstractly and by *extrinsic* or "outer" value. It is a secured or ensured IOU. So long as credit money is limited by a real potential such as good will, or on a physical commodity or capital, the money can maintain its use-value, that is, is fully-backed. From here on out, *money*, more simply, will refer to credit money.

The item money is ultimately redeemed for, based on, or backed by, is called the *basis* of its value. The basis is very important, as it ensures the dependability of the money. Thomas H. Greco, Jr. tells us,

> The most important factor in the creation of an exchange medium is the *basis of issue*. Historically, money has been issued on the basis of various financial instruments such as bonds, promissory notes, mortgage deeds of trust, and other claims to real value. Ideally the creation and issuance into circulation of a unit of currency or credit should be coincident with the actual transfer of value (goods and services) from a seller to a buyer. That transfer should also give rise to a "commitment" on the part of the original issuer (the buyer) to redeem the currency, in the market, by providing equivalent value in exchange for the currency, that is, the issuer should be obligated to accept his currency at par or face value from anyone wishing to buy his other goods or services. The form of the redemption need not necessarily be limited to a particular commodity, but may be in the form of any desired goods or services that the original issuer offers for sale. This is the way [...] mutual credit systems operate. The "credits" that the seller receives are, in effect, money, created by the buyer who is "committed" to redeem credits later by providing goods or services to someone in the system.[2427]

Money can be issued in a number of ways, but the process best uses a unit of account that is universal and that has no specific backing (basis). At one time, money was backed by gold, and so was redeemed for gold, but this proved insufficient for large volumes of trade, as the value of all of the gold in the world does not equal the value of all necessary exchanges in the economy, so it could not facilitate enough exchange. Today, the US dollar is backed largely by the Gross Product as a whole, which includes all of the work at the movie theaters, grocery stores, warehouses, construction sites, and everywhere else in the reported economy, but especially by debt.[2428] Money of this sort does not represent any one item in the economy, but is a title representing a portion of the entire economy's value and the power to draft, from among all of the items in the economy, a certain proportion. A dollar can buy a number of whole things, or a fraction of other things. In other words, three dollars may buy one a bagel, or it may buy one just three percent of a 50 pound bag of flour. Like tickets being redeemed for a choice of prizes after having been won in arcade games, we have many options in how to redeem

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[2426] Greco, 25

[2427] Greco, 128

[2428] It is also given velocity by way of taxation, which is forced payment for "protection," and is the reason we must ultimately accept the currency instead of alternatives. This tax burden was also responsible for much of the velocity of gold during the era in which it was used as an exclusive basis.

our money. Just as tickets can be used for various prizes, money is not tied to *one* good or service alone, but represents a *percentage of all* goods and services in a given economy (including involuntary ones, such as taxation). Money is *generalized* value redeemed for *specific* value. A unit of exchange is an abstract unit of measure. No longer is it only redeemable in gold; it is redeemable in French fries, car washes, rent, and, ultimately, in getting out of debt and for "protection," by way of taxation (the state is a protection racket) after the sale of these things. IOUs, in such a case, have been made transferable through a process of generalization. Instead of being backed exclusively by one item, like gold, in such a case, the unit, in a manner similar to the US dollar, is an abstract measure of value that "floats," being backed by *securities*, products used to secure loans (and also to back money thereby, particularly when money-issuance takes the form of a loan, as with credit money). In such a case, it is when loans are taken from the bank backed by products such as commodities, capital, or good will, that money is actually issued. The loan and the issue are, in such a case, the same act. Depending on the policy of the bank, these products may be held onto by the patron, merely demonstrating capacity to produce value, or, if risk is high, may be stored by a custodian bank, in which case it can be released at any point the patron makes good on their debt, when they maintain a neutral or positive balance or have repaid the loan (depending on the system in place). For instance, an individual may use capital to secure a loan, and thereby to back money, handing possession of the capital over to a custodian bank and receiving a credit limit (or money) from the credit bank. The individual can then spend this money, a *debit*, or accept payment from others, a *credit*. Alternately, they may receive cash or an increase in their balance, in which case this must be returned, spent or otherwise, at the end of a term. They can increase their balance by adding securities. Commodities might be recognized but not stored by a custodian bank because they are better sold, but warehouse receipts will be provided to the custodian to prove their existence and as proof in the case of a dispute. Similarly, good will can be monetized by way of promissory notes, or IOUs, provided to the banker in exchange for a credit limit. One remains obligated to the bank while one maintains a negative balance and cannot increase their limit without providing additional securities.

Security/Basis	Limit	Debit	Credit	Balance
Capital	3,000			
		200		-200
			400	200
		3,200		-3,000
Commodity	3,500			
			2,000	-1,000
Good Will	4,000			
			2,000	1,000
		3,500		-2,500

Basically, banking is the business of issuing and ensuring generalized IOUs on others' behalf. The reason for generalizing the IOUs, of course, is for the ease of exchange. Without them, one's costs of

exchange are increased to a Bronze, Copper, or even Stone Age level. Keeping track of specific IOUs, and redeeming them accordingly, is much more work on the consumer's behalf than keeping track of generalized IOUs (money). Personalized IOUs are also less trustworthy when from strangers than are generalized certificates ensured by a third-party network. The banker, as a third-party, takes responsibility for ensuring the stability of the money in the network by applying strict standards. This allows credit to be distributed outside of one's immediate circle of friends and family, who otherwise have no reason to extend trust.[2429]

Basis and Standard

The basis of money, even while serving as the best version of it, is not to be confused with its *standard*, which is the thing value is measured against. A *standard of value* is a socially-recognized unit of measure or of account against which all items of exchange are valued. For instance, the *gold standard* is when gold is the unit of measure, and so when market exchanges are made in terms of how much gold items are worth, often using gold also as the *basis of value*, the actual foundation of the value being exchanged through the money. If an economy uses *commodity money*, money that is in fact a commodity, such as gold coins, the money, basis, and the standard are one and the same. But, with credit money, they can differ. The basis of money was gold and silver for a long time, as money could be taken to the bank and redeemed in these precious metals. However, gold and silver were also used as the standard of value because all other values were measured against them. To better understand what is meant by *standard of value,* think about it in terms of human height or weight. In order to create a system of measure that is not arbitrary, we must define where the lines are drawn, so we may pick a specimen and call it the *standard*. After a specimen is chosen, values are measured against the specimen. In the case of height, we can choose an individual, *A*, and measure the height of others, *B-D*, against them, calling these others either *short* or *tall* depending on how they compare. Likewise, individuals may be compared one against another for relative measures of weight, such as heavy or light. Such values are made only in reference to others. These others are the standard. For a long time, gold and silver were the value standards, against which everything else in the economy was measured. A "fixed" standard, of this sort, however, turned out to be ultimately troublesome. It is completely possible to share a common standard, while having a different basis, so any item used as a standard of value need not limit the supply of money. One can trade apples, for instance, reckoned in terms of gold, the apples being the basis and the gold being the standard, or *vice versa*. But neither of these is best.

The least arbitrary of standards, and the method by which most economies have moved past the problems of fixed standards, is to use a *floating standard*, one that adjusts according to gross supply and demand. In a floating money, the "unit of account" itself functions as the standard of value—or "unit of value" or "of measure"—, as backed by the Gross Product or, in absence of the Gross Product, yield. The *unit of account* is what is used to account with, such as *dollar*, *yen*, *euro*, or etc., and the *unit of measure* is what is used to measure with, similar to *inch*, *centimeter*, etc.This ideally functions according to the average, which, at times, is not represented by a physical thing, but an abstract idea. For instance, in the case of weight, if three individuals weigh 93, 102, and 120 lbs. we can choose the middle one, *B*, at 102 lbs., as a standard, but the best appeal to intersubjectivity is to use the average, which is 105, an actually non-existent individual. If we name this imaginary friend X, we can say that anyone can be measured as short and tall compared to *X*. The average, however, changes as new people are brought in. Using a standard such as this for money— an imaginary friend, who magically changes in size, rather than one that is fixed, such as *A*— is called a *floating standard*, or *floating exchange rate*,

[2429] Still, for the time being, for sake of ease in understanding, and because the principle remains generally the same, we may use examples of personalized IOUs in this essay.

specifically because, like a buoy on the water, as new participants are added, the value, or level, changes. The affects of a floating standard on money are not to reduce the value of money, but, quite oppositely, if adjustments are made, to keep money at a constant match with the value of its basis.

Price and Cost

The standard of money is used to establish a *price*, an agreed upon amount of payment. A buyer or seller can make a price offer and the other can accept or decline. When a price is agreed upon and an exchange is made using money, a *transaction* occurs, which involves, at minimum, the exchange of a product for money, though often also involving other instruments such as *invoices*, notices of payments due, and *receipts*, statements of payment made. The transaction of goods and services relies on the consent of all parties involved, and if one makes an exchange it is because one wants to.

Prices act as signals to producers and consumers relating to the availability of, and desire for, goods, and the need to increase or decrease production and consumption accordingly. The forces behind these signals in the market between sellers and buyers are called *supply* and *demand*, or "that which the seller has" and "that which the buyer wants with buying power (such as money) to match." These can be referred to together as one complex of forces, *supply and demand*. The law of supply and demand says that as prices increase, demand decreases and supply increases; and as prices decrease, demand increases and supply decreases. This is because consumers like low prices, and producers like high prices; buyers like to spend less money, and sellers like to earn more money. Buyers generally want lower prices for better quality or more quantitity of goods and services, while sellers generally want higher prices and lower quality and quantity. For sellers (supply), as price is increased more goods and services are happily produced and exchanged; for buyers (demand), as price is increased fewer goods and services are happily purchased. The reason for this is that sellers, as producers, generally want to work as little as possible, and that buyers, as consumers, want to have the most and best products, while both, in their natural conditions (without accumulation and redistribution), must work for what they have. Producers and consumers both want to work as little as possible for as much gain as possible. As a result, supply increases with an increase of price, and demand decreases. When a price is decreased demand is increased, and supply is decreased. The price of money, too, like all others things, is also subject to the law of supply and demand.

Equilibrium is the point where supply and demand meet. That is, where the quantity or quality demanded at a specific price equals the quantity or quality supplied at that price. It is the price at which both buyers and sellers maximize. A healthy monetary float can be understood to be "fixed" at equilibrium, and this generally results in *market clearance*, the absence of surplus and shortage. This means that everything in the economy can reach its equilibrium price. When money is allowed to float freely, is issued fairly, and does not face deflation or inflation—requiring limit or balance adjustments such positive or negative *demurrage* (fees for the use of money)—, its clearing price is zero. When money is at its clearance price, it carries no exchange-value of its own, but only use-value, which is equal to the exchange-value of its basis. This results in perfect economic circulation.

Without accumulation and redistribution, the equilibrium price is based on the cost of labor, because producers do not desire to let go of their products for less than cost and consumers do not want to pay more than cost for products. *Cost* is the labor that a producer undergoes in production. *Cost* is anything anyone does not want to do or go through in that process. It is anything undesirable to the individual in the act of production. Josiah Warren tells us, *cost* is the "endurance of whatever is disagreeable." He says, in *True Civilization*, that

> Fatigue of mind or body is cost. Responsibility which causes anxiety is cost. To have our time or our attention taken up against our preferences—to make a sacrifice of any kind—a feeling of mortification—painful suspense—fear—suffering or enduring anything against our inclinations, is here considered cost.

Cost is all of the above, forms of labor or disutility. Clearly, then, *risk* is also accounted for. But such emotions as give rise to cost— such as fatigue, anxiety, preference, suspense, fear, suffering, and endurement— are not able to be objectively or externally measured, but only their resulting effects may be measured so, as emotions are subjective and internal by nature. *Opportunity costs* are considerations toward alternative opportunities. It is because the grocer would rather be eating dinner with their friends and family—their opportunity cost—, than serving you, that you must pay them to serve you instead. Paying them offsets this cost. If not for this opportunity cost, and those similar, service would be free. The *labor theory of value* says that labor, or cost, is the source of the forces of supply and demand, and ultimately the natural unit or standard of value in exchange.

Some would like to challenge the labor theory of value on the grounds that labor, in and of itself, does not intrinsically have value, that one can work all day, breaking a sweat but doing nothing useful. This is a very true, but very misguided, challenge to the labor theory of value. The labor theory of value does not propose that labor is intrinsically valuable, but that the limit to an item's exchange value is the amount of labor that would be necessary to reproduce or replace the item. If the item is not valued, then the labor to create it won't be demanded. A rational consumer will not pay more for an item than the amount of time and effort it would take to do the work themself. If they can make the thing they want in less time or with less effort than it would take to earn the wages necessary to make the purchase, they will not freely make the purchase. If a rational worker will not receive at least their labor's value for an item (except as a marketing scheme or such, in which case they could be said to be a consumer of consumers), they will not freely make a sale. *This* is what the labor theory of value means, and it has nothing in it to contradict marginal or subjective theories of value whatsoever. Labor is cost, and cost— effort— is subjective.

We may occasionally hear a friend offer us something "at cost," and by that they mean at the price they paid for it, minus the effort they put in. However, if they are not including their own effort into the price, as a wage, they are actually selling under cost.[2430] Cost includes wages. In fact, true cost— voluntary cost—is composed of only wages all the way down the line of production and distribution. When your friend offers you an item "at cost"—their labor aside for the moment—, and this includes items they had to purchase, these items themselves are only a necessary cost because it was necessary to compensate the workers to make the items. Cost price includes only this amount, the wages necessary for work to get done, and does not include profit. So, if a friend offers an item "at cost," and does not charge wages, they're really giving you their labor for free and charging you for the labor of others.

Cost is not only a matter of political-economy, a measure of proper prices, but is also an ethical concern. To impose costs on another person, without their willing agreement according to mutual exchange, is to act violently, exploitatively, toward them. After all, the inflicting of costs upon another person is agreeable only under the condition of voluntary exchange, where costs are being traded for mutual benefit (like in a sale).

In a *free market*— one without accumulation and redistribution— a basically-infinite number of buyers and sellers brings prices to cost by way of competition. Exchange-values, then, ultimately come down to

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[2430] Though, it could be argued that they are extending their selfhood to you (in a spiritual sense), and are thereby direct beneficiaries of your enjoyment of use-value.

considerations of cost. One will not generally exchange a product for less than its cost (except in order to prevent greater cost). If a product costs two hours to create, one will not generally accept a product in exchange for it that can be created by the receiver in a single hour, because this would be an hour's loss to the receiver. Cost is not a loss, but production for exchange. It is transferred for the cost of others. Those others, similarly, will not make an exchange that leads to a loss. This general dynamic leads to a balance of equal exchange of labor, where cost cancels itself out.

So, if those three carrots overall took half an hour to grow, and a pineapple can be grown in fewer time, this exchange is unlikely. This is less rigorously so between individuals in a barter relationship, however,[2431] than on the level of society where collective reason operates to establish an equilibrium price, leading to such things as early American popular prosperity, now long gone.

The *price mechanism* refers to the fact that prices function so as to sum up all of the inputs into a single number. For instance, all of the costs of mining, manufacturing, and distribution are factored into the price. This means that the price allows one to make more rational decisions, because the price tells about the amount of cost went into a thing. Thus, we tend to buy local because the cost is naturally lower. By seeking lower prices, then, we seek out the nearest location capable of providing the product. Similarly, the labor of a poorly-skilled carpenter will cost more than one of great skill for the same job, and this is factored into the price too. If this is factored into the price paid by consumers, consumers are incentivized to look elsewhere for the service. If it is not factored into the price paid by consumers, it is factored into the wages of the carpenter, the hourly rate of which decreases (relative to the competition) as a result. In this way, the price mechanism— so long as it reflects cost— sums up the best choices for producers and consumers. There are times, however, when prices do not reflect cost, and this is when the market is not in equilibrium.

Benefits of Exchange

The natural, free market is typically called *perfect competition*. In perfect competition all prices are brought down to cost by the equilibrium established through competition of prices between many producers and consumers. *Competition* describes a situation in which buyers and sellers rigorously compete to command better prices in the market. Sellers try to gain high prices from consumers but have to keep prices low enough to keep consumers from going to others with lower prices. As consumers are attracted to lower prices, lower prices draw consumers. Producers in competitive markets are called *price-takers*, as they have to accept the price the market sets naturally through supply and demand. Perfect competition is a popularly-desirable condition for a market, because it brings about conditions of abundance and flourishing. In a free market, every consumer is also a producer and *vice versa*. Buyers and sellers, then— not distinct from producers and consumers—, exchange cost-for-cost, or equal costs. The gain from such an exchange is the abundance. *Abundance* affords variety and access and so allows society to flourish.

Exchanging cost-for-cost allows producers to specialize in the production of a few goods and services and even to scale up and divide labor, thereby bringing down the costs of production, industry switching costs, and etc. Within the context of voluntary exchange, one takes a cost upon oneself for another's sake in order to reduce one's own overall costs. The reason for this is best understood through principles such as *comparative advantage* and *economies of scale*, whereby division of labor and team-efforts can reduce costs in general. Let's look at it this way, using comparative advantage:

[2431] That's how the Phoenicians got so rich!

Say two friends are cooperating in the cooking of a meal; we'll call these friends *Emma* and *Alexander*. Say Emma has had nothing but bad experiences in her time in the kitchen cutting vegetables (say she cut the tip of her thumb off), but she loves to bake. Alexander, let's say, likes to bake as well, but is a superb food handler, and doesn't mind doing the job at all. Who should do what job and why?

It should be quite clear that Alexander should be doing the vegetable slicing, and Emma should be making the pie crust; together they will make a delicious pot-pie. Why should each do their specified tasks? Because they are the tasks each hate the least, and which each are best at.

Let's look at it economically: By taking the job of making the crust, Emma reduces Alexander's *opportunity* costs, and frees him to cut more vegetables, the thing he is best at. By cutting the vegetables, Alexander does not only reduce Emma's *opportunity* costs, by freeing her to bake more crusts, but he also reduces her *direct* costs, because Emma *hates* cutting vegetables (Alexander, we'll say, is neutral). So, what happens when Emma bakes the crusts and Alexander cuts the vegetables? Costs are reduced for both parties. They are *directly* reduced for Emma, because she hates cutting vegetables, but there is also a reduction in *opportunity* costs for both parties, and, due to this comparative advantage, if they specialize according to their preferences and rates of productivity, production can be made more efficient.

The reduction in costs from specialization and etc. is— so long as competition is around to push prices down— passed on to consumers in decreased prices. This socialization of the gains of innovation, the sharing in the reduction of costs by consumers (society)— creation of abundance, of value—, is an absolute gain, a gain for the whole of society, the producers and producer-consumers.

Accumulation and Redistribution of Surplus

Both parties in an exchange, the buyer and seller, are naturally producers and consumers, since producers must naturally produce to become sellers and consumers have to earn their money through production to become buyers. But this can be distorted by way of accumulation and redistribution. In an *accumulative economy*, such as in landlordism, capitalism, or corporatism, laws are created to establish *private* property, distinct from *personal* property, meaning property that can be leased, or that an increase beyond cost can be made on. The most direct way accumulation occurs is through private property laws protecting absentee owners. This allows the property owner to accumulate an unnatural amount of wealth. In a *redistribution economy*, such as in feudalism, state-socialism, or communism, possessions are forcefully taken away or shifted from the producer or even accumulator by the government. In an accumulation and redistribution economy, then, products are accumulated and then redistributed by the government, the *provider*, and given to others, the *claimants*, who are neither buyers nor necessarily producers, but who are nonetheless consumers. What the claimants receive from the provider is called *privilege*. *Privilege* is an entitlement granted by a provider. In this way, neither buyers nor sellers necessarily have to produce in order to consume. Typically, the largest claimants will be those involved with the government doing the redistribution, while governments may also select particular trades, ethnicities, religions, or other particularities or identities as the recipients. The way redistribution occurs is, for instance, through dispossession, taxation, or nationalization of property and its being granted to others through grants, subsidies, and welfare programs. Redistribution economies also include those that distort the economy in some way, such as is done with progressivism and fascism by way of welfare and corporatism or *dirigisme*. In most forms of accumulation and redistribution, distortions occur through private property, taxation and subsidies (such as to welfare), licensing requirements, intellectual property, affirmative action, and other such things. The mechanisms of accumulation and redistribution typically establish *barriers to entry* of a market,

hurdles imposed or maintained by government that either restrict, limit, or disfavor entrance into the market by outsiders. Redistribution also involves all theft, extortion, fraud, and etc. by non-governments or would-be ones, including by companies, associations, and individuals. Taxes, fraud, and the like are not returns to factors of production, because they do not contribute to production, though they are similar in many respects. *Taxes* are compulsory payments that are not matters of justice, but are arbitrary in nature.

If accumulation and redistribution is applied, the dynamics of supply and demand do not change for the producers or consumers, though they may change for the buyers and sellers, who may have elements of claimants and providers to them. Supply and demand operate differently for the resulting surplus products than for products produced in free market equilibrium. For instance, an employer, as buyer of production (labor) and seller of product, may have a license to provide certain goods or services in the market, an accumulative claim, and so anyone who wants to produce or consume those goods and services will be dependent upon the employer as a provider, the employer themself having been provided for by the government. The employer, then, can offer low prices for production and demand high prices for products. This distorts the market, allowing the employer to receive the products of producers without purchasing them. The buyers and sellers are still limited by the forces of supply and demand on the production level. They must pay enough to producers for them to continue producing instead of shifting industry, slowing down too much, or becoming voluntarily homeless (in command economies, a form of redistribution, slave labor may be used), and must offer low enough prices that their customers can afford to purchase products at a rate beneficial to the buyer.

The amount of product for which a producer does not receive full compensation, due to accumulation and redistribution like this, is called the *surplus product*. The amount a producer is paid, which is equal to the natural wages minus the surplus lost to the employer, is called their *contract wage*, or otherwise *salary*. Because of this, *wages* can refer to either natural wages or contract wages, which are not the same (instead, a reflection of sophistry and name stealing in academia).

Surplus is the opposite of exchanging cost-for-cost. Surplus is taken from producers by providers who do not compensate the producers. Surplus is always effort lost by the producer in some way: Never, by definition, is surplus sold by a pure producer—it would then be wages, or otherwise the producer a provider—, though it may be sold by a provider. Surplus is that which is lost by the producer in producing more than they are compensated for and, oftentimes, gained by a provider for consumption or sale. Surplus is the shifting of the producer's natural wages to claimants other than the producer. When you pay for outside labor, your expense is your cost, but your cost is not only the wages of that other but also their surplus. Thus, surplus is really one's wages. The difference is not truly substantial, then, but a formality.

Providers may make adjustments on the surplus level by shifting costs through redistribution to the producers at-large. These distortions to production must occur rather equally across the board, or industries and products will be abandoned by producers and many consumers. This being the case, relative inequality of outcome is maintained between producers generating obvious differences in value, while producers as a whole, or in general, face absolute losses as a class, the *working class*, all those who produce and do not claim the production of others, at least not above the amount taken from them from those who have taken it. The loss that is taken from the working class in accumulation and redistribution includes surplus products and the prices that can be had for them, called *surplus prices*. Surplus, then, affords relative gains for a claimant, of the provider themselves, but at the expense of absolute losses for society at-large, especially the producers and producer-consumers. The accumulation and redistribution economy, fostered by the state, is responsible for surplus.

Price	Demanded	Supplied	Exchanged	Scarcity	Surplus
$50	1	5	1	0	4
$40	2	4	2	0	2
$30	3	3	3	0	0
$20	4	2	2	2	0
$10	5	1	1	4	0

**Equilibrium price highlighted*

Without accumulation and redistribution to produce or maintain monopolies or distortions, prices would reflect the labor put into production. The labor theory of value holds that prices in the free, competitive market of civil society reflect cost, but that prices in economies of accumulation and redistribution do not reflect cost because labor is performed under threat of violence. Cost is undergone by producers, but is not compensated: Contract wages fall below natural wages. Thus, prices can be offered by providers to claimants below cost if found desirable, at the expense of producers who are forced to receive compensation lower in value than the worth of their products. The resulting products of accumulation and redistribution economies nonetheless command a price in the remaining market. In this way, sellers, as providers, can command a return that producers are not compensated for, and can become claimants of that return thereby.

Cost specifically applies to labor of producers, and not to providers. Effort is not labor or work, economically-speaking, unless it is productive effort. Loss is not cost unless it is labor or work. Accumulation and redistribution takes effort, but this effort is not a cost because those who partake in accumulation and redistribution are not producers, but providers. While a provider may experience loss, this loss is not a cost to the provider (though it is to the producer). Efforts of accumulation and redistribution are not, economically-speaking, labor or work.

Returns to Factors

A *return* is the product derived from a particular factor of production or the price gained from sale of that product. Returns classically include rent, interest, and wages as the products of land, capital, and labor. However, it gets more complicated than this because of surplus returns, of which rent and interest are examples.

As all returns are ultimately part of the land, non-rent returns, as considered together, are *yields* of the land. By *yield*, I am referring to that portion of wealth that is attributed to land, but which is not rent. Yield, then, is the portion of the return on land that is due to labor and capital, and encompasses *classical economic* wages and interest.[2432] *Yield*, then, includes all returns that are not sourced in or enhanced by rent. Any portion of economic production which is not rent is considered to be yield, and when the rent is collected by the community and rebated, it can also be considered yield.

[2432] Which do not make the same distinctions of *wages* and *profit* or *interest* and *premium*, which are instead considered particular forms of rent, interest, or wages more simply

Wages are the return to labor or cost. Adam Smith, considered to be the father of modern economics, suggested that the producer's product was their natural wage. Otherwise, full compensation of the producer's labor (their cost) is called their *natural* or *economic wage*, and is equal to the full value of the production of the producer. They are natural wages because in a barter economy, one's wages are what one has produced. In a market economy, it is either the same or an equivalent. Today this would include various forms of salaries, unit production pay, and hourly pay. Any payment to someone to compensate them for taking up their time, skill, energy, etc. is a wage.

By *premium*, I mean that return that is gained by an entrepreneur through their inventive use of new capital in production which occurs before the market adjusts and the technology becomes widespread, and which is not the result of accumulation or redistribution.[2433] This being so, the high returns to the inventive entrepreneur—unless they are due to government privileges— are not profit. However, they are not classically wages, either. Classically, they are considered *interest*. *Premium* is a better term that can be used to distinguish the return to innovative uses or invention of capital from returns to monopolistic capital.[2434] Any return due to *innovation* will soon be lost to *replication* in the market. Thus, the entrepreneur's gains, though deviating from expected equilibrium, are neither *profits*, according to the Mutualist definition— being above cost—, nor permanent under a free market. These gains are, instead, premiums. With this understood, any positive deviation from expected equilibrium a firm experiences in the free market may indeed be unexpected, but it is not a deviation from cost, as such a return from entrepreneurial innovation is not due to *privilege*, but brainwork. The innovation has *reduced the costs* for others in society. When others pay the fair, free market price, they are doing so because it is less costly than doing the work themselves. This adjusts the equilibrium, not evades it. It is important to remember that wages cover all necessary costs of labor involved in the production process, and so not every sale or loan of capital goods at a price is sufficient to be deemed *interest*, but only that which receives a return above the wages of labor (including premium, wages from capital innovation). Marginal capital, like marginal land, does not receive an interest or premium return, but is necessary for production of base wages, the principal value of marginal capital. Without it, a producer cannot receive the full market price for their product, due to competition, and so is incentivized to switch industries.

Surplus returns include rent, interest, profit, and taxes.

Rent is the return to land. Economic rent *does not* include the payment for the use of capital—such as houses or buildings—, but only natural resources, such as space or "natural capital." Rent *does* include payments to use a piece of land, but it *also* includes the return to the user of the land if that land affords economic advantages. For instance, a person with better land—either due to having better soil, better location, or what have you— will make more sales—from their better fertility, better exposure to customers, etc.— or otherwise enjoy its use more, and this added value is called *rent*, even if they don't

[2433] This is a pertinent distinction, because it is important not to confuse this high return to the entrepreneur with profit or interest. Remember, profit and interest are returns above cost, and cost is labor, specifically the amount of labor necessary to do the job for one's self.

[2434] We may study a bit further, to find that, at times, the arguments of the Mutualists are refined to suggest the absence of not all, but *excessive* interest, profit, or rent, which they refer to sometimes collectively as *usury*. This becomes confusing, however, when Mutualists argue generally against interest, but make exceptions. Part of the issue is that the return to the entrepreneur, while due to capital, is not above cost (the amount the consumer will freely pay), and so the entrepreneur's return is just as much due to labor, a sort of economic paradox. That is— short of government privilege—, the entrepreneur's success is restricted by cost, or labor—others' inability to do what they are doing with less effort—, but is magnified by capital. This being so, the return is a hybrid wage-interest, which I call *premium*. This way, a hard and consistent attack can be made against interest and profit.

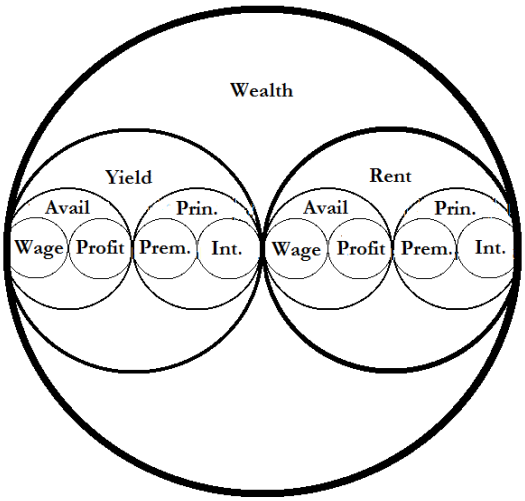
let another person use their current location. This difference is, however, the reason a piece of land can be leased to another at a price. Without this extra value, the land would not be able to be leased at a price. *Marginal* land, that used which is least desirable, does not command a price under free market conditions. When one pays rent to a landlord, they are making up for the production or enjoyment he or she could otherwise have on the piece of land were they to use it directly.

Interest is the return to capital. Specifically, *interest* is the difference in returns between two grades of capital the difference of which is owed not to innovation but to unnatural barriers to entry. If one grade produces more and so receives a greater return, for reasons other than innovation or early adoption, it receives interest. If they all receive the same, for the same output, they are merely the means by which a producer earns wages. Interest is gained to the degree that capital is artificially difficult to acquire. In a free market, producers can switch forms of capital to match the production of others fairly easily, and thereby eliminate interest. In the case that this is not possible owing to the scarcity of natural resources, the return is *spurious* (or bogus) interest, as it is really a form of rent. In the case that it is not possible owing to the scarcity of knowledge, it is not interest but premium, a form of wages paid to the labor of innovation. When a tenant leases their home from a "landlord," who is also a capitalist, some of this payment—that which is paid for the land—is true rent, while some of it—that paid for the house and other capital improvements— is properly interest. Similar to rent, interest includes the difference between the productivity or desirability of capital goods.

Profit, distinct from wages, and in the most general and colloquial sense, can refer to all returns other than wages. *Profit*, in the general and not specific[2435] sense, includes any return that is greater than cost. In other words, *profit* is a payment that is higher than the amount it takes to keep one's business running, the wages. All rent and interest are forms of profit in the general sense, while some, but not all, profit is attributed to labor, such as the profit "earned" by a doctor, lawyer, or professor who has exclusive licensing to provide their services. In its more specific sense, *profit* refers to returns to labor over and above wages. This occurs when one labors but one has a legal advantage over others willing and able to do the same work that raises the value of one's labor, such as with a lawyer, accountant, doctor, or other professional who may work for a living, but nonetheless receive a higher than natural return for their labor due to barriers to entrance by competitors, such as licensing and accreditation. It must be noted that this is only the case for *profit* as it is defined in economics, which is different from *profit* as defined in accounting. *Profit* as used by accounting also includes certain economic wages.

Considered together, rent and yield are *wealth*, or *Gross Product*, profit and wages are called *avail* (meaning "benefit"), and premium and interest are called *principal*.

[2435] Regarding the labor factor only



Wages are the only fully *natural* return listed, as rents and interests are perversions of wages (in their forms as yields and premiums). Yields and premiums are not unnatural perversions of wages, the way that rent and interest are, but natural forms of wages in substance. Wages in form are unique in matching their essence in their form. With this considered, profit must be considered a return also, although another perverse one. Then there is taxation, which is not a return to a positive factor of production, but to a factor of violence, a negation of overall production. Nonetheless, institutionalized violence—or, the state— claims the return of Gross Product or wealth, which unites, or rather, divides but envelops, yield and interest, and, as such, must be treated as a virtual factor of sorts, *albeit* an essentially absurd one.

All economic rent, interest, and *profit* are surpluses. All surpluses are taxes, even if indirectly so. Surplus prices move toward what is called *monopolistic equilibrium*— sometimes in less pure "oligopolistic" or "monopolistic competitive" forms—, which reflects the highest price level that a producer can bid and that consumers will generally tolerate before going without accepting. This creates a dynamic in which wealthier consumers have their needs supplied while those without as much wealth must do without, and those who can tolerate being enslaved are privileged while those who cannot are detrimented. Much of the contract wages of the producers are gouged by their own and others' employers, as well as by others, such as their landlords and lenders, and their government, to whom they pay taxes for little benefit or relatively undersirable or undemanded products. This is economic cannibalism.

Factors Reconsidered

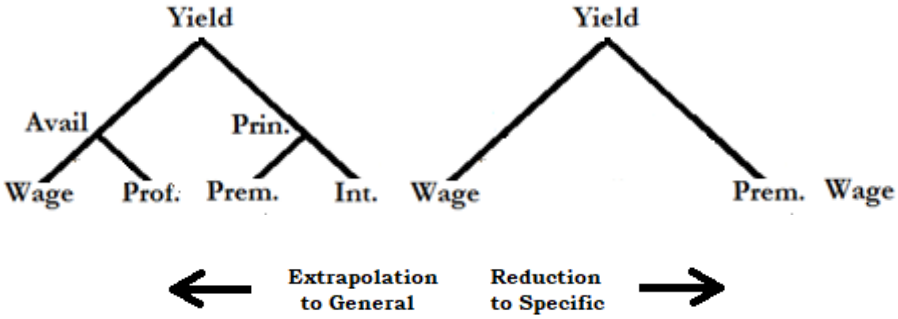
Some have argued that there are additional factors of production besides the classical three. For instance, some have argued entrepreneurial, innovative, intellectual, or dexteral capacities to be factors of production. However, all of these are forms of *labor* as defined in classical economics, and so may be considered to be factors of labor. Insofar as this is the case, there are more factors, but they are innate instead of extraneous to labor as a factor, and so are covered in it. Others have argued that particular sorts of natural resources are separate factors, but these already meet definitions offered by classical economics, and so are factors of land. C.H. Douglas suggested that another factor was *cultural heritage*, the progressively accumulated wisdom of the past. He argued that this was the primary factor in production, but faltered by suggesting that this implied that true value could not be reckoned. For similar reasons, "anarcho"-communists such as Peter Kropotkin argued against personal ownership of

property and for communal control. It does seem that Douglas and others successfully demonstrated that another factor must be at play. However, while Douglas took this to nationalistic conclusions and Kropotkin to communist ones, there does seem to be a middle ground that can be met between these extremes, and I believe that would be to declare that a fourth factor does indeed exist, that it does include Douglas's cultural heritage, but that it does not imply communism or nationalism. This factor is different from the others in that it is inflated to the point of being a virtual or performative but not a real factor like the others. The other factors, that is, have correlates with physical reality, while this factor does not correlate with reality *as a factor separate from the others*, though it does affect reality in a way that must be *accounted for* separately. It is, in fact, innate to the other factors, particularly labor, though becomes separated from labor culturally through ignorance, misunderstanding, and lies, such as those perpetuated by state and religion. This factor is *society*— but only of sorts—, of which cultural heritage and cultural aspirations are interior factors. The return to society, when understood to be distinct from labor, is *wealth*, or *Gross Product*, which includes all of the other factors, such as through rent and yield, a split for which wealth is responsible. However, only when society sees itself as separate from the land and from labor does this other factor come into play. Otherwise, cultural heritage is considered an aspect of the land, a common resource abandoned to Nature with the death of its creator (itself ultimately reducible to labor), and cultural aspiration an aspect or factor of labor. The separation of cultural inheritance from the commons and of cultural aspiration from the individual, and of human from the land, results in *absurdity*, a deranged socioeconomy. This results further in the necessity to consider the fourth factor separate from the other, natural factors, which is a sort of societal delusion resulting from cultural self-deception. While land, labor, and capital remain primary factors of production, the other, *deranged society*, or *the state*, is laid atop them for the time being, resulting in a split of these others, especially along the lines of land, but also of capital and labor. This divides the returns according to a binary fracture in these, such that the returns to land, capital, and labor, while single factors, must be considered twice, taxonomically speaking, composing separate families of returns belonging to the same factor. Unlike the natural factors of production, which are essentially positive, the state is negative, having no essence, in that it produces shortage rather than abundance. If a factor of production, it is of a negative value.

Factor of Production	**Just Return**	**Unjust Return**
State	N/A	Gross
Land	Yield	Rent
Labor	Wages	Profit
Capital	Premium	Interest

Without the state, the unjust returns are not possible. It is only by establishment and maintenance by the state that the unjust returns can be manifested and preserved. The state is the organized body of providers, those who command the labor of others through interest, profit, rent, and taxes. Without the state, all of the returns to the factors ultimately reduce to returns to the factor of labor. This is because rent, interest, and profit are stolen wages. If not for the state engaging in accumulation and redistribution, through maintenance of private property rights and establishment of distortions, these

returns would not exist. These all depend, at minimum, upon state enforcement of private— as opposed to personal— property and, more maximally, upon distortions to the market through taxation and tax favoritism, subsidies, zoning, and etc. Without the state to provide maintenance of, and to establish, subsidiary monopolies— the beneficiaries of the private property and distortions— the only return that would exist— after financial adjustments, such as dividends— would be wages. Before the financial adjustments, interest, profit, and rent may appear in form though not in substance, such as in accounting, similar to profits, which, in accounting but not in economics, include owners' wages, a kind of profit in form, but not substance. Similarly, yield, avail, principal, and premium reduce to wages. The reason this is the case is that, without the state, markets would take one of two forms: perfect competition or bilateral monopoly. Perfect competition would naturally limit interest, profit, and rent, whereas bilateral monopoly would distribute (not *re*-distribute!) these by way of *dividends*, payments back of surpluses, thereby reducing them from existing in substance to having an existence merely in form. This is because the dividends contribute toward one's adjusted wages, wages relative to others'.



Others may point to the amount of time, preceding emulation, when an entrepreneur will make an increase due to innovation, and will say that, at the very least, this must be interest. I, and most other Mutualists, will likely admit this temporary disequilibrium as some form of Ricardian interest or profit, but this is only necessary so long as we are restricted to only using wages, interest, and rent as descriptions of economic returns in their classical senses. Sticking rigidly to classical categories may prove inefficient at this point, however; definitions of words become hazy when *interest* refers simultaneously to "returns on capital" and "surplus returns on capital." It is time to be more specific. Obviously, in the innovative use of new capital, returns will be made that aren't due to state-protection, but nonetheless may offer product-pricing that drifts away from, or punctuates, established equilibrium wages. Mutualists in the past have confused people, by allowing for such times of innovative "disequilibrium," and small amounts of banking interest, by suggesting "minimal interest" or "interest at cost," while at other times suggesting in a more general sense that interest is to be avoided "at all costs." It is no longer necessary to cause confusion, so long as factors and returns are divided according to the geo-Mutualist method. In such a model, clearly making distinctions, interest, given by state-privilege, never exists without aggression, but premium, the result of innovation and skill, exists only until these are learned by others. If this model is not used, any Mutualist contempt for interest and profit must not be a hard one, as Mutualists will always have to admit the justice in small amounts of interest, and can then not be said to thoroughly support the abolition of interest and rent. This causes confusion.

Also, it is common for anarchists and Left socialists to talk about "abolishing the wage system." Amongst communists, this may literally translate to the abolition of money, and the abolition of the worker's right to retain their product (which, if you remember, is their natural wage, according to Adam Smith). However, amongst others, the *wage system* refers to the system in which an employer, who has an exclusive license or privately owns capital, effectively leases that capital to workers, or otherwise

"employs" them, and pays them a portion of the income produced with the property while keeping the rest. The keeping of the extra portion is called "profiting," because it has not been worked for, but is instead due to the employer's privileges. Some of this profit may be rent, interest, or even wages gouged from some of the more desperate among the working class. It is important to remember that when talking about wages as a return to labor as a factor of production that we are not talking about a specific relationship, "the wage system," but about the outcomes due to using the factor of labor in the use of production. This being so, one can support "the abolition of the wage system"—the end of employer/employee relations in which the boss takes the meat and the workers take the bones— while at the same time supporting the right of the worker to retain their wages. If one's intentions are to ascribe the worker the full right to retain their product, this entails eliminating "the wage system" while supporting the workers' right to their wages. The "wage system" is the system by which bosses gouge workers of their wages, as much of the boss's profits are composed of the workers' wages. This persists due to their inability to work elsewhere (without a similar or lesser deal, or potentially high switching costs).

Interest and Premium on Money and Monetization

There is a distinction to be made between interest and premium on money, on the one hand, and interest and premium on monetization, on the other. What is the difference? For sake of this example, *interest/premium on money* is interest/premium sourced in the good or service that money represents, or on money that was gained from a source other than direct issue, while *interest/premium on monetization* is attached to the service attributed to creating or issuing money. The difference is money received in sale and that received at issue from an institution such as a bank.

A return on *money* is payment for money that is already created, money issued to one and acquired by another. A return on *monetization* involves a return on the creation of money. It must be understood that both of these are returns over and above the wages, though may include the premium, needed to incentivize the banker to come to work and do the job of banking. They include, over the wages and the premium, also interest or seigniorage, which is surplus, return above cost, that is, above that needed to compensate and so incentivize production. *Seigniorage* is the interest on monetization (but that word carries sometimes contradictory connotations),[2436] not on borrowing existing but issuing new money.

The exchange-value, or price, of money is called *monetary interest* (because money is typically backed by capital) or, at the point of issue, *seigniorage*. The exchange-value, or price, of money is naturally, without artificial distortion, absent, because competition keeps a surplus from being made. This leaves the only value of money in its use. The use-value of money is equal to the exchange-value of its basis. If a gold nugget is worth $500, it's exchange-value, for instance, then $500 is worth a gold nugget, the use-value of the $500. When money has an exchange-value, the $500 is worth $510, an absurdity, and so an unnatural condition.

If five dollars can be sold for six dollars, the exchange-value of five dollars is six dollars (an absurdity!), with five dollars in principal and one dollar in interest being made. What is happening here? If I can sell tickets to nothing, having no intrinsic or redemptive value, these tickets bear an artificial exchange-

[2436] The definition on Investopedia defines *seignioriage* as,

> "The difference between the value of money and the cost to produce it – in other words, the economic cost of producing a currency within a given economy or country. If the seigniorage is positive, then the government will make an economic profit; a negative seigniorage will result in an economic loss."

value, and I am making interest. If they held purely representative value, the tickets would be useless, and would not exist. Take another example: You want as many of Item *A* as you can get. Each one has a price of $1. I offer you either two of Item *A* or $1. You accept the $1, worth only one of Item *A*. My money obviously carries an exchange-value that is higher than its use-value, in such a case, because $1 is valued at one of Item *A*, but you were offered two of Item *A* instead (and you *do* want Item *A*, as many as possible)! This is the nature of interest on money. As you can see, interest is quite a paradoxical concept, an absurdity. One has to be absolutely mad to think that interest is in any way acceptable. And yet, this is the way that society operates for the time being.

Credit money itself, being a means of exchange and representation, and not a means of utility and intrinsic value, naturally does not have a price,[2437] an exchange-value, but merely a use-value equal to, or reflecting, the exchange-value of the products it represents (not its own intrinsic value, which is nil), its basis. If we issue money, and say one unit can currently be redeemed in two of Item *B*, the unit use-value is equal to the exchange-value of Item *B*. This is because if we don't want to exchange Item *B*, issuing units is pointless; they have no use. This point is very crucial. Again, the use-value, or principal, of money is its buying power, and is equal to the exchange-value of the items it represents as credit. If five dollars, backed by Item *C*, can buy Item *D*, that is its use-value. It is limited by the exchange-value of Item *C*. Once more, the value of money should always be equal to its basis. The only intrinsic value (use-value) of money is as a means of exchange (that is, the exchange-value of other things). If money (not the things it represents) has an exchange-value itself (a price, $5 for $6), this is a price above the actual value it represents.

The premium and interest on monetization, or seigniorage, just as premium and interest on money, can be comprehended by analyzing costs and prices.

As previously stated, it helps to have a third-party certify one's IOUs so that they may become money, in order that it will be willingly accepted by strangers in the same network. This third party certainly deserves pay for taking on the workload of banking. Is this payment interest? The portion that is fairly due to them is not true interest (though may be paid as interest *in form*), but is instead wages and, if an entrepreneurial bank, premium. The line of demarcation here is the cost of operation: Once a banker receives more than a proper competitive wage and their entrepreneurial premium (if existent), necessary to incentivize production—that is, when they charge monopolistic prices above cost—, they begin to receive interest or seigniorage. Take an example, for mutual reference:

You work a wage-job and save up $2,000. You really want to use your money alongside a trade-in, to purchase a newer car, which you expect to save you $100 in gas per month. However, you've just received wind that your family-member is injured, and their surgery is $800. They are unable to pay it out of their own account. You visit them in the hospital, and they say they can pay you back the $800 in one month, plus $100 to make up for the gas you won't be saving (your opportunity costs). According to some economists, if you accept this offer, you just earned $100 in interest. However, you have really just earned $100 in premium.[2438] This payment covers your cost.

Now, the question remains: What was the source of this premium? Was this premium on money, or premium on monetization? This (like the car example) was an example of premium *on money*. You have loaned your money, but had no hand in its creation, you *earned* it at your job. As Thomas H Greco, Jr. suggests,

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[2437] Though bills, checks, bank management, etc. should

[2438] In a free market, even this premium could be avoided because competitors would be willing to provide product at cost and credit can generally be issued when needed without relying on a third party for a loan

> Am I saying [...] that all interest is dysfunctional and must be avoided? Not necessarily. It is one thing for those who have *earned* money to expect a return for its use when they lend or otherwise invest it; it is quite another for banks to charge interest on newly created money that they authorized based on debt.[2439]

Greco does not make the distinction between premium and interest that I do, he simply refers to premium as *interest* as is common to do in economics. I think I have shown the difference, but Greco's caveat here does the same job. I think it is useful to make a taxonomic distinction, however. Many economists might avoid this because the distinction is social rather than natural, and efforts to categorize phantasms may seem misguided to some, but for purposes of distinguishing the real from the phantasmic I believe the distinction to be good practice.

So then, what is a return on *monetization*? If a person comes to the bank, having good credit, or substantial collateral, the bank can fairly appraise the value of this, and can issue money backed by it. A return on monetization would be any payment to the bank for such an act. This is also called *seigniorage*.

Monetization is the act of deed or title-writing for the sake of exchange. That's all money, like an IOU, is anyway, a title-deed to one's product. If I owe you, it means that you have a title to compensation from me, and an IOU or money is simply the paper indicator of this title, the deed to my product. Monetization can be forgone altogether (as in barter, vocal contract, or gift), done for oneself, or mediated by a third party, such as a bank, in which case money, a means of exchange, is issued. When this action is forgone, or is done for one's self, it is generally without a price at all, premium or otherwise, but one's exchanges are then limited by not being certified by a trusted third party. It is when a third party, such as a bank, enters the picture that we see the first signs of wages, premium, or interest paid upon monetization, allowing for more exchanges to take place (money becomes necessary in all advanced market economies). A return on *monetization*, then, is payment for creating money so that one may more readily make exchanges.

Interest and premium on money is different from interest and premium on monetization because of the nature of its acquisition. Returns from monetization imply returns from creating money, payment for making it. Returns from existing money imply that this money was gained in some form or fashion from another party. While both monetization and existing money are capable of gaining fair and unfair returns alike—premium or interest—, monetization exists at the macro level, and existing money is lent on the micro. For this reason, interest on money depends principally upon interest on monetization, or seigniorage. Due to the scarcity of money at the level of monetization, those folks lucky enough to acquire money can lend it to those who cannot and so sometimes profit from their risk.

It must be understood that when a banker is paid a fee to cover the expenses of the bank and wages and premium for the duties of banking, from out of money issued by way of a loan, all of the banker's cost has been covered. Even while a banker may be paid wages, or even premium, *from out of one's loan*,[2440] and even if the paper of the bills itself incurs a fee, and even if insurance is made mandatory, the monetization itself, the creation of the means of exchange, has not been paid for. That is, there has been no price placed on the money despite money having changed hands to pay the banker. Only the service

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[2439] Greco, 32

[2440] Not by a double-entry imbalance, such as by charging 101% to cover wages, but by issuing 100% and charging 1%, which when paid goes into the banker's personal account. The difference is that if the debt is 101%, 1% of the money can never be paid back because it is never created. But if the money is created and then used to pay fees it can, in turn, circulate back to the debtor so that they can pay their debt and become debt-free. This is called *clearing*.

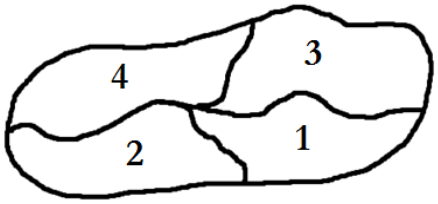
and its associated costs have been paid for, and perhaps goods such as bills, checks, or blips on a screen. The monetization, not to be confused for bills, checks, or blips on a screen, each of which may have a cost price, can at this point be done for free, a condition called *free money* (often also associated with free banking). One gets one's means of exchange, in such a case, for the mere costs of banking, of keeping the lights on and feeding the banker. This is consistent with payment for service as well as with the freedom to contract and exchange. However, most banks today do not stop here, operating instead at cost. Having monopoly power in the market, they charge interest, or seigniorage, on top of this, which is a charge for monetization, that is, for one's freedom to make exchanges *with one's own product as a basis*. This is a tax on one's liberty and an infringement on the natural right to exchange and to contract with others, as a transaction is a form of contract. Nonetheless, such a tax exists, and commonly so, producing a surplus. Since the bank is monetizing the good will or collateral of the person in question, and is extending money to them that is backed by their own value, the opportunity costs of such a loan are non-existent. In a free market, competition will force interest out of the picture, but, when the bank is allowed to maintain a monopoly, interest can be charged. The act of monetization, then, can extract seigniorage, or, alternately, it can allow payments to clear at cost.

It is also important to understand that opportunity costs are accounted for in the process of monetization. The idea that a banker should receive an increase beyond the principal is an absurdity. Say you need to use a car, but your friend has a library book late, for which there will be a 10-credit fee if it is not returned. If you accept a 10-credit fee for the use of your friend's car, and write an IOU that includes this fee, what has occurred is that the opportunity costs—the opportunity to avoid a 10-credit fee— have been monetized. Proper money is a measure of such costs. This is, unfortunately, not how things are done today, when seigniorage is charged. The nature of seigniorage is that the money to pay it back is never created at all. Instead, banks issue money and expect 107% of that to be paid back with 100% principal, at which point the money is removed from circulation (and so unable to be used by others to pay their loans).

Another problem of interest or seigniorage associated with the value of money is that of inflation and deflation, forms of monetary value increase or decrease. *Inflation* occurs when money becomes less valuable, more available, and prices rise. If we can pay for a pineapple with $2, and tell the other party that those two dollars can be redeemed in two carrots from us later, but, when the time comes, refuse to exchange two carrots for less than $3, we have made $1 in a price distortion called *inflation* (and we'd have to be willing to put a third dollar in the economy for that to be met, or claim slave-labor by force). If, instead, we declare that $2 can buy three carrots, we have lost a carrot, in a price distortion called *deflation*. Deflation is when money becomes more valuable, less available, and prices drop. When money is used as a store of value, hoarding ensues, and its value as storage exceeds its value of redemption; the money becomes scarce and so prices are deflated. If money is backed more generally, and things in the economy expire (due to hoarding) faster than the rate of redemption, this will lead to inflation and shortage of money.

Measuring Surplus

Surplus can be measured mathematically fairly simply. Say, for instance, that there are four parcels on a plot of land, each of varying grades. With each producer having average intensity of labor and capital, the land can produce 4, 3, 2, and 1 units of product. The *margin of production*, in this case, as all laborers are of equal capacity, is equal to the yield on the least productive land. When this is subtracted from the total productivity of a piece of land, the wealth, we get the economic rent.



Total Wealth	4	3	2	1
Yield (Margin of Production)	1	1	1	1
Economic Rent	3	2	1	0

This is David Ricardo's Law of Rent in operation, but there is also a Law of Interest and an "Iron Law" of Wages, suggests Ricardo. The Law of Interest operates similarly to that above, but with capital instead of land. The "Iron Law" of Wages, however, suggests that wages are set as high as is needed to keep the worker alive and producing with a standard of living commensurate with the society's level of development, but no more than this. I would add that there is also a Law of Endowment, wherein the difference in the capacity of producers is accounted for, as not all producers receive the same base wage. The *Right of Increase*, a term used by Proudhon, refers to the ability of the government, a private lender, an owner of land or capital, or a holder of an exclusive license, to extract unearned income from workers, consumers, or citizens and to develop a surplus thereby.

Say the producer who takes the best piece of land works twice as hard, an endowment of a single unit over others. The factors of the other producers' base labor, who produce half as much, is a single unit. This is multiplied by their land factors. The margin of production is equal to the wealth on the least productive land, and this gives us the potential yield, which is multiplied by the factor of labor. The endowed producer who produces twice as much gets a factor of two. Here's what we're looking at:

Wealth	8	3	2	1
Yield	2	1	1	1
Rent	6	2	1	0

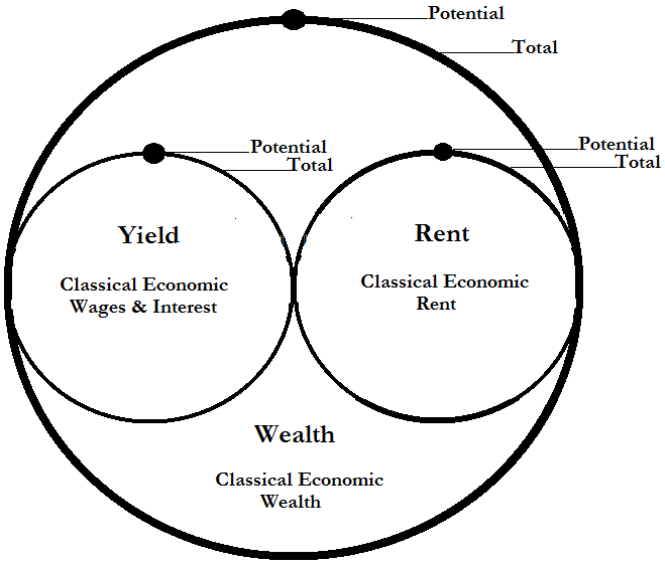
This is because 2 as a factor of labor x4 potential yield produces 8 products for total wealth, while 2, as a factor of labor, x3 units of potential rent gives us 6 actual rent. If the producer is the legal owner of the product, the producer keeps the rent, allowing the producer a number of options. The producer could exchange up to six units that are not produced by their relative effort, consume all of the units, become less productive while maintaining a similar consumption as those who labor more, or the producer can lease their land out and keep the rent produced by another thereupon, ceasing to produce altogether.

Say now that, instead of the labor factor changing, the rent changes, such that the potential rent that was three is now six. When multiplied by average labor again (not labor as a factor of two like above!), we get this:

Wealth	7	3	2	1
Yield	1	1	1	1
Rent	6	2	1	0

In this case, the six units of rent are not owed at all to effort, but the producer could still slow down if he or she wanted to. No matter what, and due to no special inherent quality or virtue of his or her own, this producer can always outcompete the others so long as he or she has the same labor capacity as them. If the producer has twice as much labor capacity, then there is an even greater power differential.

Returns to the factors of production come in the forms of potential and actual. *Potential* returns are those considered as a factor, while actual returns are the results of the factor applied in the equation of production. For instance, if considering two plots of land with a difference in productivity of 50%, one parcel has a factor of one and the other of two, which is double. One and two are the potential rents. When multiplied by other factors of production, such as labor, the actual rent is supplied as proportionate to the rent as a factor. So, if the potential labor is a factor of one, then the rent on the parcels will be zero and one, because 1 potential rent x1 potential labor =1 product or wealth, 1x2=2, and 1 product -1 product (the marginal or least product)=0 rent while 2-1=1. This means that each party has produced an equivalent of one from their labor, while one party has a unit of rent on top of that, which is not due to their labor. If the potential labor is two for each party, the rent will zero and two, because 1 potential rent x2 potential labor =2 products, 2x2=4, and, as 2 products is the margin of labor (the fewest products when using the same intensity and skill of labor applied to other factors), 2 products-2 products =0 rent and 4-2=2. This means that each party has two products as wages, while two products from only one party are also from rent instead of wages.



The actual (not potential) margin of land's productivity is equal to the *actual* (not potential) *yield*, the actual wages, profit, premium, and interest, on the least productive land. The *potential* yield is equal to the margin of production, and the *total* yield is the outcome of yield as a factor. The *rent* (coming in potential and total, as well) is the portion that is simply due to having a better grade of land, but the yield is always free from land-rent,[2441] though it may include profit or interest.

[2441] Including spurious wages and interest owed to rent

If you multiply potential wealth (potential yield and rent) of marginal land by the potential avail (potential wages and profit) of a marginal (the least-productive) producer you get the *marginal total wealth* or the *marginal actual wealth*.

Participant	A	B	C	D
Potential Wealth	5	3	2	1
Potential Avail	2	1	1	1
Total Wealth	10	3	2	1

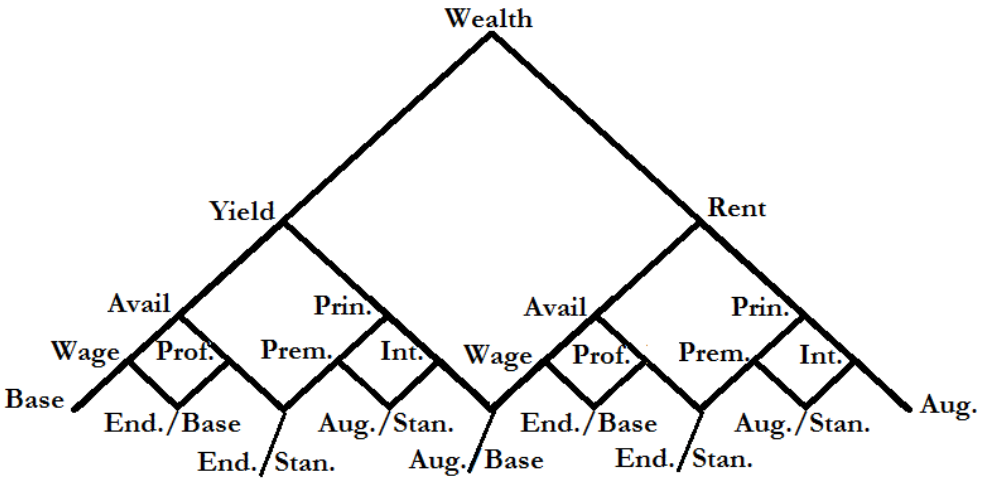
If you multiply the potential wealth with the potential avail of another producer, you get their total wealth. Producer *A* here produces at twice the rate of the others. If capital is involved, potential principal (interest and premium) must be factored in as well to get the yield, and yield is used in place of avail in the equation. Here, an additional factor of capital is added. Notice that this also increases the potential wealth, which includes the yield.

Participant	A	B	C	D
Potential Wealth	6	4	3	2
Potential *Yield*	3	2	2	2
Total Wealth	18	8	6	4

We can split land's (using the productivity or effort of a marginal worker) *potential* yield from *potential* rent, and when multiplied by the other factors, such as labor and capital, this will give us the *total* yield and *total* rent, which, when combined, gives us the total (actual) productivity or total (actual) wealth.

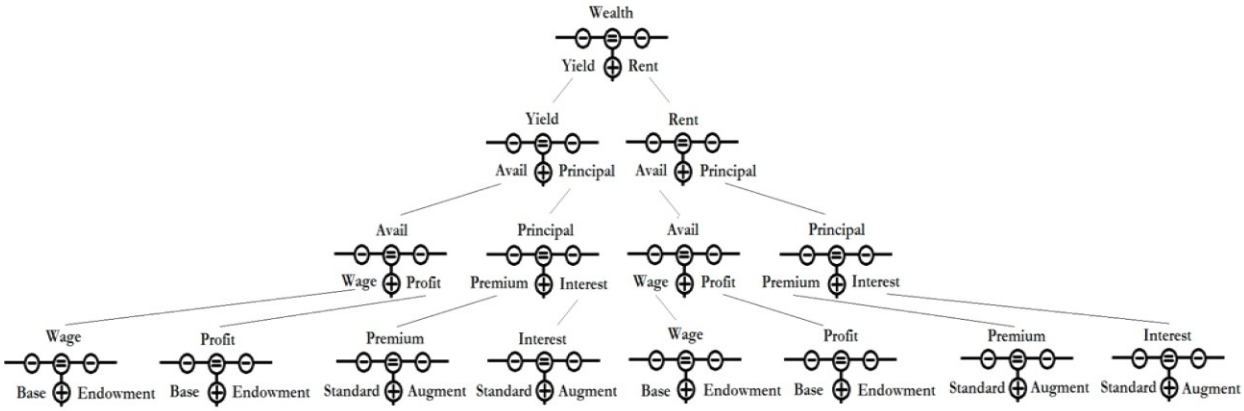
Party	Potential			Pot. Yield		Actual			Actual	
A	3	Rent	X	3	=	9	Rent	or	18	Wealth
	3	Yield				9	Yield			
B	2	Rent		2		4	Rent		8	
	2	Yield				4	Yield			
C	1	Rent				2	Rent		6	
	2	Yield				4	Yield			
D	0	Rent				0	Rent		4	
	2	Yield				4	Yield			

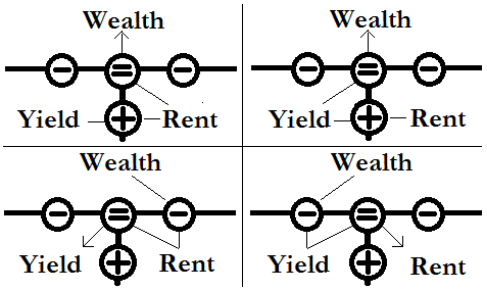
Obviously there are going to be producers who are more productive than others out of their own intrinsic capacity, and not out of privilege, and who thus deserve a higher return, but, in such a case, the difference, which is not due to privilege, but to ability or effort, is better not known as *profit*, but as something else, *endowment*. Therefore, wages are composed of *endowment*, those coming from natural advantages, and *base*, those received on the margin. The same is true of profit. It is composed of base and endowment. If there are those who make more than others, while sharing the same privilege, gaining profit, they have gained endowed-profit atop the base-profit that the marginal *privileged* worker makes. In such a case as capital is utilized, a factor for capital is added and the same logic applies, returns to capital, *premium* and *interest*, or *principal* when taken together, can further be broken down into *standard*, utilization of standard capital or minimally innovative capital, and *augmented*, the utilization of exceptionally or compounded, innovative capital. The portion due to free labor is *wages*, and to privileged labor is *profit*. The portion due to free capital is *premium*, and to privileged capital is *interest*.



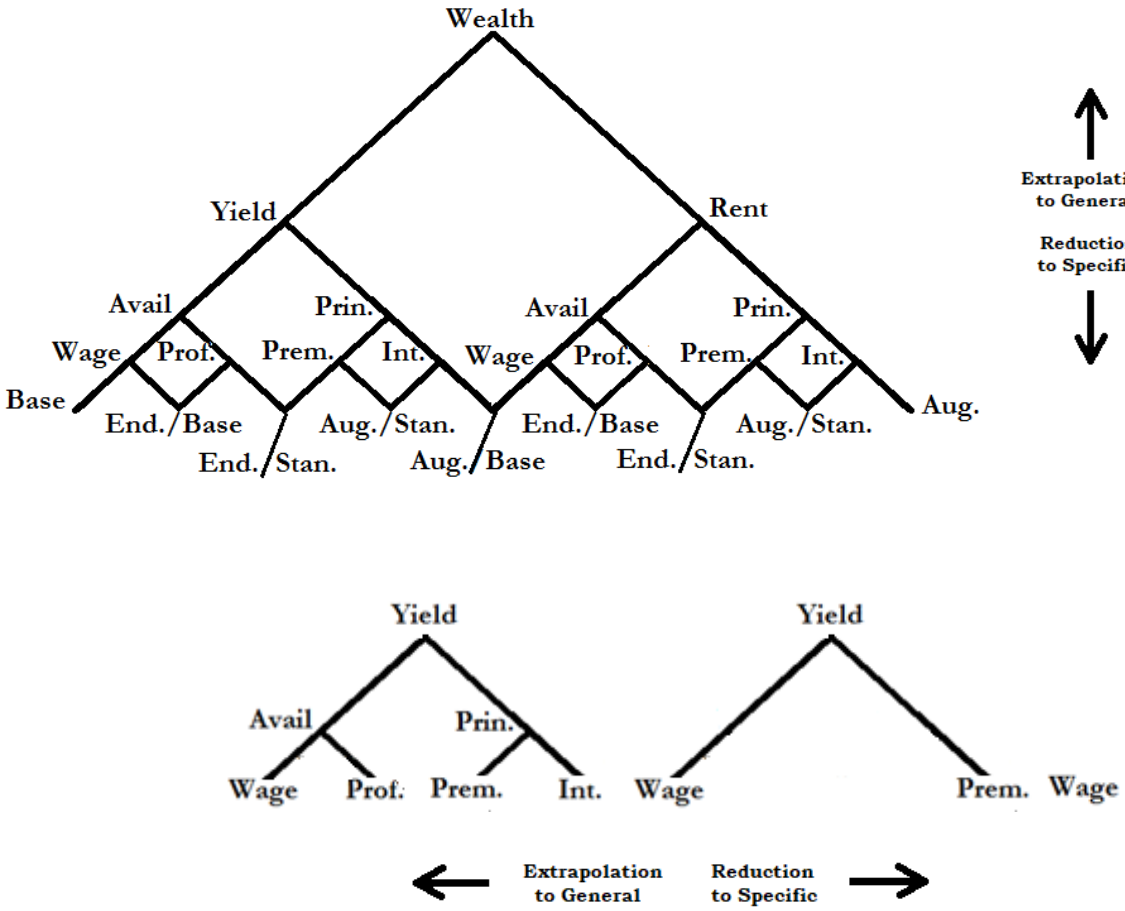
While sorting through this issue, I couldn't help but notice a deeper law of relation shining through. This first became apparent when, organizing the ideas, the geometry presented was expressed to me through intuition alone. To my view, there is something below the surface, something much more metaphysical, dialectical. Indeed, wages and profits are theses and antitheses, sublated into the higher synthesis of avail (or principal), which is further the antithesis of principal, sublated into yield (or rent), which is antithetical to rent, finally to be sublated into wealth.

Below is the master equation of the economic returns as described in this model followed by a key to its operations, which is reminiscent of Ohm's Law's T-pyramid presentation, as is used in electrical work, except utilizing subtraction and addition rather than multiplication and division. The top return, minus one of the lower returns in the equation, presents the other lower return. When the lower returns are added, the upper return is discovered. Each equation, excepting that of wealth, is itself a component of a larger equation.

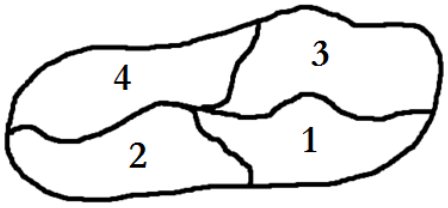




The returns are able to be both reduced and extrapolated. All of the returns can be reduced to wages or extrapolated to wealth. Wages, for instance, extrapolate to avail, and then yield and rent, before wealth. Wealth follows the reverse to reduce to wages.



Now, say the four parcels of land below, with their respective productive ratings, are claimed by individuals all exerting average labor. On this land, the rent and wages look like this with average labor on everyone's behalf:



Participant		A	B	C	D
Total Production		4	3	2	1
Wages	-	1	1	1	1
Rent	=	3	2	1	0

Where workers use the same intensity of labor but get different returns from different land, wages fluctuate with the margin of production and are not a reflection purely of the labor exerted. For instance, if one worker were to leave, the margin of production would shift, making wages equal to 2 instead of 1. This also changes the rent:

Participant		A	B	C	D
Total Production		4	3	2	0
Wages	-	2	2	2	0
Rent	=	2	1	0	0

It can be seen that the rent of land is measured against the margin of production, and when there is no margin of production relative to others, there is no rent. If there was only one occupant, only wages would exist, with the same amount of production.

Participant		A	B	C	D
Total Production		4	0	0	0
Wages	-	4	0	0	0
Rent	=	0	0	0	0

The rent here does not exist, even though, in the frame provided before, the same wealth is present (but is divided into wages and rent, due to the newcomers). This is because rent is the difference between returns on land. If there are no differences in those returns, and all of the land produces the same number of units when using the same intensity of labor, there can be said to be zero rent, even when there are more people present. It is only the difference between returns on land that creates rent as distinct from wages, and *rent comes from what would otherwise be wages*. Likewise, it is the difference between returns on capital that creates interest or premium, and, if capital were freed from state-

privilege, interest would cease to exist entirely. These are defined relative to one another. They are objective, but relative or contingent.

Although land values cannot easily reach physical equilibrium, to completely eliminate economic rent (making all land produce the same number of units), this is not so of capital. Competitive and inexpensive capital (the tools of production) can easily be manufactured according to demand and allocated through the market, making the (non-spurious[2442]) "interest" the same, and thus, nonexistent.

Say, for sake of illustration, that on the three plots, the worker on the best land, among two other participants, gets a tool, which increases productivity by twice as much. The worker now has 8 units total wealth, 4 of which are wages, 4 of which are premium, evenly sourced between yield and rent.

	Potential			Potential			Total			Total			Total	
A	Rent	2	x	Wages	1	=	Rent	2	or	Wages	4	or	Wealth	8
	Yield	2					Yield	2						
	Rent	2		Prem.	1		Rent	2		Prem.	4			
	Yield	2					Yield	2						

or

	Potential			Potential			Total			Total			Total	
A	Rent	2	x	Wages	1	=	Wages	2	or	Rent	4	or	Wealth	8
				Prem.	1		Prem.	2						
	Yield	2		Wages	1		Wages	2		Yield	4			
				Prem.	1		Prem.	2						

The potential returns in this equation are divided between the rent and yield, and further between wages and premium. The land potentials (yield and rent) are then individually multiplied by the potential wages, which are equal to the amount of labor exhausted (in this case, it is average labor, so we leave it as a factor of 1; if the worker was twice as productive they would be given a factor of 2), and

[2442] That is, increased from rent: Say a piece of machinery adds x2 productivity, it will multiply the rent as well as the wages. Spurious returns are returns resulting from rent.

then by the potential premium, which we have decided results in a doubling of production in the case of this worker, which merely gives them a second line, mirroring the value of the other. The other workers, *B* and *C*, would have the same equations with the numbers for potential rent changed accordingly, and an absence of premium altogether.

Participant		A	B	C	D
Total Production		8	3	2	0
Yield	-	4	2	2	0
Rent	=	4	1	0	0

The other workers see the productivity due to the capital, and, if unrestricted by patents and the like, copy use of the tool, either by purchasing or creating their own. This gives them the same capital advantage. Now, the wealth looks like 8, 6, and 4, and each worker has gained premium, doubling their production.

Participant		A	B	C	D
Total Production		8	6	4	0
Yield	-	4	4	4	0
Rent	=	4	2	0	0

The worker with 8 has 4 yield (2 wages and 2 premium) and has 4 rent. The worker that now has 6 has the same yield, and 2 rent. The marginal land's worker receives a similar yield with no rent.

Participant		A	B	C	D
Total Production		8	6	4	0
Yield	-	4	4	4	0
Rent	=	4	2	0	0

Yields, wages, and premiums are *just returns* to labor. These are just returns because they logically reduce to honest labor and are not monopoly returns. Rents, profits, and interests, on the other hand, are unjust returns of monopoly. They are unjust because they do not result from just labor, but, instead, from claimancy. They are surplus returns. With these definitions in place, we can understand a little more symmetrically, that:

Factor of Production	Just Return	Unjust Return
Land	Yield	Rent
Labor	Wages	Profit
Capital	Premium	Interest

The just or fair returns—those that *do not* require state compulsion to exist— include the yield made available by the land, the wages of labor of that yield, and the premium of the entrepreneur's capital upon that yield. The unjust or unfair returns—those that *do* require state compulsion to exist— include the rent of the land, profit on labor, and interest on capital.

It is possible to further break the total yields and rents from labor into *profit* or *wages* and, if using capital (which we aren't yet), *premium* or *interest*. Profit and wages are together called *avail*, and premium and interest are together called *principal*. Profit and interest are herein considered returns from *privileged* or *monopoly* labor and capital, while wages and premium are returns from *fair* labor and capital.

Say, for instance, that *A* is twice as productive as everyone else because there is a law that benefits them, either through licensing, taxes, subsidy, zoning, or another mechanism. Say they work the same amount, and all of them produce the same product, but all of the labor is in setup and teardown (and since we're using capital now, let's say everyone is using the same capital and capital-privileges, so it can be negligible to the equation, and ignored for the moment), meaning regardless of the amount sold, the labor for the day is the same. Because *A* gets tax breaks, subsidies, better zoning laws, has a license, or what have you, they get more business with the same effort. The return that is *not* due to such privilege is *wages*, while the return that *is* due to such privilege is *profit*. If it were instead to be due to capital rather than labor, the privileged return would be *interest* and the fair return *premium*.

Some seemingly fair returns may be spurious. For instance, wages and profit and interest and premium can be yielded or rented. Those returns that are profited, interested, or rented are largely spurious returns; rented-premiums, interested-wages, and profited-base, for instance, are unfair returns. See below for rented wages:

Party	From			Pot. Rent and Yield		Return			Total	
A	Production	2	X	3	=	6	Wages	or	9	Rent
	Provision	1		3		3	Profit			
	Production	2		3		6	Wages		9	Yield
	Provision	1		3		3	Profit			

**Provision* refers to "gains from privilege" or "monopoly"

The six wages above are spurious wages because, while they are wages in form, they are rent in substance. Only the potential wages multiplied by the potential yield are true wages *of relative effort*. Likewise, the three accompanying units of profit are also spurious. These are both forms of rent. Profit

is *un*earned income, so obviously *rented-profit*, or *profited rent*, is unearned, as it is profit from the rent, which is also *always* unearned. But *yielded-profit* or *profited yield* is also unearned income, as is a *rented-wage* or *waged rent*. The only earned incomes are those of yielded wages and premiums. These come from directly from relative production rather than provision.

While rent is a return to land, and interest to capital, this is not a challenge to the labor theory of value, because these are nonetheless products of labor. Consider, for instance, that wages are captured by rent, that as population grows what was formerly wages becomes rent. In other words, rent is a product of labor, but not a product of labor relative to others, because the presence of others brings one's wages down and rent up. Rent is a product of absolute or social labor rather than of individual labor and is a measure of individual advantage. Rent occurs at no relative cost, and so its labor value or cost on the production side is zero. This is the side to which prices naturally tend to adjust in a free market free from accumulation and redistribution.

Monopoly and Government

Those bodies that command surpluses are monopolies or, if specific degrees of monopoly are needed, *monopolies*, *oligopolies*, and *monopolistic competitors*, in descending degree of market command. *Monopoly* refers, in the specific sense—it can be used in the wider sense to refer to any of these— to a single seller with full command of the market, whereas *oligopoly* refers to a market commanded by a few (particularly three, if more categories are given) sellers, and *monopolistic competitors* have more than a few sellers while still being oligopolistic. Monopolies have more surplus than the others. Monopolies cause surpluses, which are negative in the case of monopsonies. Monopolies have no competition and so can set their prices. They are called *price-makers* and can charge whatever they want; they have the market power. Price-makers are of no benefit to the working class, resulting either in personal shortages or exhaustion. This is an absolute cost to society (producers), but a relative gain to the monopoly. *Monopsonies* are monopolies in the general sense, but are contrasted to monopolies in the more specific sense of *seller*, because monopsonies are buyers, not sellers. That is, whereas monopolies are single sellers, monopsonies are single buyers, and they command a negative surplus price of sorts, in the form of savings, often by reducing the surplus prices of those they are buying from, reducing them to a more natural or even a shortage level. This negative surplus price might then be deemed a *shortage price* if it creates a shortage in production that reduces supplies to competitors.

An important distinction regarding the concept of *monopoly* includes matters of ownership or control. Monopoly can describe a situation wherein ownership is maintained unfairly, with concentration of power internal to a group, such as concentration of ownership into one or a few users among many. It is this concentration of power that truly distinguishes the state as a monopoly, rather than a common institution of shared benefit. The state is not alone in expressing this trait, as the monopolies it enables share in it, becoming particularly obvious when equal labor does not supply an equal share of ownership. Monopolists of land are called *landlords*, those of labor are called *bosses* or *employers*, and those of capital are called *capitalists*. Every landlord, boss, or capitalist is a monopolist, without exception, even if—especially if— you like them. Their surpluses are rent, profit, and interest. A landlord, who receives a rent check above the amount of effort used in maintaining the land, or the employer, who receives a hefty profit above the amount of labor put forth in the business, are each instances of this kind of organizational monopoly. These individuals do not work more to gain more and maintain more ownership. Similarly, monopolists of violence, *states* or *governments*, receive the return of taxes. The only reason non-tax-derived surplus is not commonly understood to be a form of taxation, and monopolists governments, is because there are many tiers of monopolists, and some are bigger than others. The biggest monopolist is the state. Only monopolies can extract surpluses, and only by

being or with the help of the state. The state is a natural monopoly, but unlike subsidiary "natural" monopolies, which are granted by the state, the state has been granted legitimacy by the passivity and ignorance of the people, who refuse to understand their condition, or to labor to change it. In this sense alone, the grantor of the right of monopoly is the weak will of the people, rather than a separate state. Unlike the other "natural" monopolies granted by the state, the state has been granted by the toleration of its people alone, and can actually be considered natural, but not inevitable.

Every market has an ideal firm size. The *ideal firm size* has the least diseconomies of scale (loss to size) and the most economies of scale (returns to size) in that market. The ideal firm size is a sort of equilibrium of size.

Some monopolies have the ability to be cheaper than firms in perfect competition, but their owners don't usually allow that for long. These monopolies are called *natural monopolies* and become monopolies through benefits of *economies of scale* or *scope*, those benefits from greater concentration of production or consumption. If a market has few diseconomies of scale or scope, and many economies of scale or scope, its ideal firm size will be large, and it will develop toward a "natural monopoly." All other monopolies are inefficient and are outside of their ideal firm sizes, suffering from horrible diseconomies of, and negative returns on, scale (costs to larger organization than needed), costs of which are then passed on to consumers in their prices (which are also jacked in order to make a higher profit). The positive characteristic of natural monopolies are that they run at lower costs than competition and, under the right circumstances, this means that they have potential to have reduced prices as well. The negative characteristic of natural monopolies is that, unless they are somehow regulated, or ownership distributed, they will not offer these lower prices, but instead will opt to push their items rather than submit to demand and create unnecessary surplus.

"Natural monopolies" are not actually naturally monopolistic, however. While there may be *convergent* tendencies in Nature, those toward a common end, Nature does not directly impose monopolies. Even where economies of scale or scope are of benefit, and where a single institution develops, as a result, the convergent nature of this institution does not necessitate monopolization under all conditions, but only those of non-resistance, typically resulting from a lack of confidence of those being forced into slavery, owing to a lack of wisdom. Monopoly can be broken up not only by dividing it into many competitors, but also through democratic cooperation, maintaining a single institution but allowing that institution to be influenced by those who use it, by making them co-owners or policy-holders.

A *bilateral monopoly* exists when two monopolies exist in the same market; one on the consumer's end and one on the producer's end, when a monopoly is met by a monopsony, or vice versa, and prices are determined by mutual contract. Similar to the competition of individuals, which balances the desires of buyers and sellers, bilateral monopoly balances the supply and demand of monopolies and monopsonies. In the case that a surplus is generated by a bilateral monopoly, it is given back to the consumers, often in the form of a dividend. In such a case, an equilibrium cost price may once again be established between buyers and sellers.

Aside from *natural monopoly*, where the only barrier is that it's more efficient to have one supplier than many, monopolies are usually created out of state favoritism. These are called *unnatural* or *artificial monopolies*. Natural monopolies, on the other hand, are not created, but are merely maintained by state action. Artificial monopolies are inefficient and never necessary for purposes of civil society, but only for those of providers who prey upon civil society, and manipulate it, such as the state. Whereas natural monopolies function because it is more efficient for goods or services to be produced or consumed by a single producer or consumer, artificial monopolies always naturally

function on a deficit, and so must be propped up in some artificial way, such as by tax favoritism, subsidies, zoning favoritism, licensing, and so on. Such things establish effective, artificial barriers to entry, and so allow monopolies to command markets, that is, to engage in accumulation and redistribution. This is a relative gain to the monopoly at an absolute cost to society.

States are the chief perpetrators of monopoly and restrictors of de-monopolization and bilateral monopoly. States are entities that interfere with markets and engage in accumulation and redistribution, thereby keeping prices from being stable at the competitive equilibrium rate. They are themselves monopolie, in particular, monopolies on the legitimate use of violence. For instance, states may commit violence that their subjects or citizens cannot themselves commit. This is an inequality of freedom that allows defensive, and so legitimate, uses of violence to be forbidden or even punished. The problem is not that states engage themselves in legitimate uses of violence, but that by establishing a monopoly on this activity it ensures that there is no entity capable of challenging the state's use of illegitimate force as well. Criminology shows that governments, those who steer the state, are the largest and some of the most common criminals. Aside from breaking their own laws, however, governments also cause problems legally, by making the unlawful legal, that is, by allowing behavior restricted by customary and common law conceptions of natural law. As such, governments enable monopolies, tax the production of their people, regulate their civil behaviors, and engage in wars that their subjects and citizens do not agree with.

The state itself, while not the only form of naturally-occurring monopoly, is an example of a natural monopoly, as it did not need a state to bring it into being or to maintain it. The fact that states exist demonstrates that natural monopolies do. Their status as monopoly is reduced, however, when decision-making power is shared. Without protection of their interests by using force, and without internal hierarchy, natural monopolies would simply constitute communities bound by mutual interest. However, they would cease to be monopolies at that point. Natural monopolies are not natural in the sense that they are inevitable, and cannot be resolved, but only in the sense that they were not constructed or maintained by previously-existing human states. They can be superseded.

There are two sides a state can take to. On the supply-side, for instance, is *capitalism*, which is a private property system where prices are kept artificially high and those who sell also hold a large portion of unused surplus because consumers don't want to buy. Capitalism, being the result of monopolies, exists when prices are above equilibrium and there exists a privately held surplus due to supply controlling the price. On the other end of the spectrum, on the demand-side, you have state-socialism, which is a system where prices are kept artificially low and consumers face scarcity because producers don't want to produce. State-socialism, being the result of monopsony, is when there exist prices below equilibrium and when, therefore, the price is dictated by the demands of the state. The extremes of capitalism and socialism are fascism and communism. Capitalism and state-socialism both represent forms of disequilibrium. Capitalism is a producerist or supply-side society, a monopolist society, while state-socialism is a consumerist or demand-side society, a monopsonist society.[2443] In state-socialism, freedom exists in regard to consumption, and this consumption is protected—at least ideally—by the state. This monopsonistic state tends toward scarcity, as unlimited consumption drains the society. In capitalism, freedom exists in regard to sales, and this is protected—at least ideally—by the state. This monopolistic state tends toward surplus, as unlimited production causes glut. In theory, communists are proponents of democracy, while capitalists tend toward aristocracy or even monarchy; but in

[2443] Here I am not referring to consumerism as the kind of "fetishism of commodities" as Marx put it—the attitude that buying things leads to happiness—so much as consumption— "to each according to need"—being the driving force of communism

practice the opposite has often been the case: Capitalism and democratic republics developed simultaneously, and state-socialism almost always relies on totalitarian authorities. It seems nearly as hard to remain consistently imbalanced as it is to be consistently balanced. However, balance has its rewards, and these command direction, leading even the most passionate communist to give in to totalitarianism, and the democrat to capitalism. Disbalance has been created by narcissists who seek to gain, privately or collectively, and foolish altruists who "pave the road to hell with good intentions," but the limits to their actions are the gullibility of their prey, and the naivety of their fellows.

Crooked Banking

A conventional bank will loan you federal bank notes, depending on your credit or collateral, at interest (and seigniorage). Not only is this interest a problem in itself— because it is an unfair return above cost, since the only thing backing that money is your own product—, it is an unfair return above cost that keeps growing, and that a large portion of the population are unable to pay, because it is never monetized. To make matters worse, interest today may be *compounded*, such that there is interest upon interest.

It is only by loans with interest that the money makes it into the economy at all. When the banks loan money (100%) at interest (say 7%), and there is no other means to acquire the money (107% of it), there is necessarily a class of debtors created (7%). Their lack of ability to pay interest is not necessarily due to lack of relative virtue or diligence (except for having accepted a loan at interest). Even so, this class of debtors may even be forced to accept debt upon debt, consolidating loans, just in order to more easily get out of the debt trap, or, rather, extend it to make it more manageable.

People are kept in perpetual debt, and people kept in perpetual debt must find employment by others, being unable to afford their own capital. This ensures that the ruling class, who have benefits from government privileges, and are able to receive money in an easier manner this way, are able to live off of the work of others, to economically cannibalize them. Also, professionals in debt can be more easily manipulated, pressured to bend on their values, and compelled to behave unethically under threat of being removed from positions they use pay their debts back.

Clearly, interest on money is only created by force, as an act of robbery, since a means of exchange has no intrinsic value, but only redemptive value in the basis with which it is represented. The system of force in place that allows such a system of interest to occur today is called *the tax system*. If we don't pay our taxes, often added into the price of our rent (if we don't own the buildings or land that we use), with US dollars, we will be forcibly kicked out of our homes, our possessions will be taken against our will, and we will be left out in the cold. If we resist, we will face consequences much more severe than the ones we ourselves may impose on the other party (the state). The only reason we accept such an unjust system of banking is because the state does not allow us to create our own untaxed money, which would be capable of solving the problem, and because we must pay our taxes in federal notes. This ensures that everyone must essentially do what the state tells them. This will change with nothing short of civil disobedience.

But, at the end of the day, the real problem is not even the state's actions, but the ignorance of the society that allows for the existence of a state. Ultimately, this comes down to a current deficiency in the human spirit, to a lack of *conatus*. Before any direct-action can be taken, people must first decide that their freedom is worth taking action for and that Nature is worth knowing about. But, for those of us who know, mass ignorance limits our opportunities until we find one another. Pending that, we are victims of the state. Even then, though, this comes down to our own deficiencies in communication,

honor, exemplary behavior, or etc. that could inspire others to emulate us. Those in the know, then, have a responsibility to cultivate decency in themselves and to inspire others to do the same.

The only reason dollars maintains any exchange-value (not to be confused with use-value) at all isn't because it takes great skill to create, but because its basis has been monopolized by the state. If the state were to step aside, and free banking were permitted to exist, the issuance of money would be brought under the laws of competition, and of supply and demand. This would bring the rate of issuing money down to its cost, which is near zero. Kevin Carson suggests that,

> In a genuinely free banking market, any voluntary grouping of individuals could form a cooperative bank and issue mutual bank notes against any form of collateral they chose, with acceptance of these notes as tender being a condition of membership.[2444]

Without monopoly and the massive amounts of surplus that comes with it, hierarchical banking institutions would be subject to competition and would be likely to lose patronage to banks that offer democratic ownership, transparency, and accountability to its members. It's only because the hierarchical banks hold state-given privilege—the exclusive license to distribute Federal money— that they have patronage in the first place. People have to pay their bills. In a scenario of free banking, mutual banks could outcompete, simply by not ripping their customer base off (with interest, inflation, etc.)! Mutual banks of issue, democratically-owned by their policy-holders, would issue credit at its true cost, without CEOs to raise the prices on the people, only in order to fly around the world and live an extravagant lifestyle without any work. The passing of the invoice must come to an end.

The end of an exchange-price on money, commonly called *interest*, would encourage the end of all surplus prices, including rent from land and profit from labor and capital. Money is the foundation of the economy, and when it is out of equilibrium, so too is everything else. Without a disequilibrium in money, it does its job of facilitating transactions more fully, and exchanges occur more frequently, adding to the vitality of the economy.

At zero-percent interest rates, everyone can take out a loan for money and succeed. They can put their interest-free loan toward mental capital, such as a college degree, or they can invest in physical capital and open their own shop or buy a share in a democratic cooperative. Kevin Carson says that, "[n]ear-zero interest rates would increase the independence of labor in all sorts of interesting ways."[2445] He says that,

> Abundant cheap credit would drastically alter the balance of power between capital and labor, and returns on labor would replace returns on capital as the dominant form of economic activity.[2446]
>
> [...]
>
> As compensation for labor approached value-added, returns on capital were driven down by market competition, and the value of corporate stock consequently plummeted, the worker would become a de facto co-owner of his workplace, even if the company remained nominally stockholder-owned.[2447]

[2444] Carson4, 186
[2445] Carson4, 187
[2446] Carson4, 186
[2447] Carson4, 187

You see, the Federal Bank releases money based on the GP, the Gross Product— of which most are contributors—, but tacks on the amount of interest that can be taken without causing a revolt.[2448] Money represents our labor, as contributors into the GP. It is a title of ownership, very much like a house or a car title. As the holder of a title is entitled to their car or home, the holder of money is entitled to labor or product. But we are not the original holders of the titles to our labor, we are slaves in a very serious sense of the term. If I were to write a title deed to your car, lacking your permission, and use this title deed to trade with others, this is similar to how the Federal Bank issues money into the economy, backed by our labor. It releases titles of ownership to our product, money, but these titles are not given to us, the rightful holders, directly. Instead, they are loaned at interest to our landlords and employers, and we only receive our own titles of ownership, with which we may make our exchanges, after performing labor for them (and at the end of the year, we must have enough to pay for our "protection," by way of taxes). Similarly, if I wrote a title to your car, which was enforced by the state, you'd have to perform services in order to buy back your car.

This is the nature of slavery today, the reason we are commanded about. If not for this, we'd cooperate, and reap the benefits together. Instead, a small class takes all of the rewards for themselves, which they had no hand in producing. The only reason hierarchical firms exist right now is because employers are given the privilege of holding slave-bills, the US dollar.

To make matters only worse, taxes and interest are not paid by employers and landlords, but are instead added into their expenses, and thus put into the prices that consumers pay. Clarence Lee Swartz suggests,

> When a manufacturer borrows money to carry on his business, he counts the interest he pays as part of his expenses, and therefore adds the amount of interest to the price of his goods.[2449]

When a customer, such as you or I, walks into a business and buys a t-shirt, or a sub sandwich, they are not only paying the wages of the workers, the cost of the ingredients, and the utilities; they are also paying for a portion of the rent of the building, a portion of the taxes, and a portion of the interest (the returns to the landlord, the state, and the banker). On top of that, because employers are given special privileges, and are all monopolists to that degree, they may charge prices above these costs, called *profit*. This is the money that the boss gets, simply for their privilege, and not for their labor, and it is paid by the consumer, as profit is also added into the price. At the end of the day, the wage worker pays all of the taxes, interest, rent, and profit in the economy, because any of the consequences of these faced by the ruling class are quickly passed down the line. The ruling class pays for little to nothing with their own labor, and just about everything with ours.

The only reason usurious banks can exist today is because of state-granted privilege, and private (instead of cooperative) ownership. If banking were competitive, mutual banks would offer the most competitive prices available, the most member influence, and would surely win out with free loans.[2450] Of course, those who have better credit ratings, or more valuable collateral, should be able to make larger claims for credit, and receive larger loans.

[2448] If too many people are evicted from their homes and businesses, the power and legitimacy of the government will be more and more questioned, but if only a small minority have their homes taken, the passive majority will look the other way, rather than acknowledge their human duty to preserve and uphold ethical means of relation. Taxes work in a similar manner.

[2449] Swartz, 65

[2450] Free loans not because they don't have to be paid back, but because there is no interest attached to them. The loan itself is free (but the service of the bank is not).

Epistemology Applied to the Factors of Production

Epistemology suggests that there are truths that can be proven, and that cannot be reasonably denied. These truths are objective, or interobjective. On another hand, epistemology suggests that there are truth factors that cannot be proven, but that may be just as much a factor of existence as objective phenomena. These truths are relative, intraobjective, or "subjective." Absoluteness describes the play between the two, the conditions under which subjective perspective may affect the objective world, and the conditions by which the objective reality restricts subjective desires from coming to fruition. Falsity, however— exemplified especially by lies and by misrepresentation—, demonstrates the inability to prove or to reasonably rely on people's projections of their feelings. While a false statement itself may objectively exist, we cannot tell if the truth-value behind it is subjective or entirely nonexistent.

As it relates to the three classical factors of economy—land, labor, and capital—, we can understand that land value is rather objectively definable, or at least approximated—we can see the fertility of land by comparing the life that springs from it, for instance—, that labor (or cost) is more subjective, as it relies on the preferences of the laborer—no one can feel the repugnance or satisfaction lost or gained in another's performance of their task—, and that capital, in some senses, is absolute (while it also exists within absoluteness larger than itself), as it necessarily relies on the objectivity of the natural resources from which it was fashioned, as well as the subjectivity related to the effort involved in giving the capital its form. This is not to suggest that the value of land is entirely non-subjective, or that the effort of labor cannot be objectively sensed to some degree (we can oftentimes tell if someone is struggling, even if we cannot tell the exact amount of stress they are feeling), but that the referent—land or labor—is rooted in an objective nature (like land, which is an object) or a subjective one (like labor, or effort, which exists within the subject, and cannot be objectively witnessed from without, even if its effects can be). With this all understood, we can see that it is false to treat land as if it is rooted in subjectivity (though our subjectivity references it), or to treat labor as if it is anchored in objectivity (although its affects may have objective results), or to treat capital as either extreme (having no effort or resources involved in its creation), rather than being subject to elements of both.

The costs of labor are very subjective (though the outcome may be objective). What may be enjoyable, or empowering, to one, may be dissatisfying, or disempowering, to others. This being so, labor markets are best left free, allowing each individual to dictate for themselves what efforts and what prices motivate their behavior. In a labor market, buyers and sellers take their own subjectivity into account, and, because a market—its undistorted essence, anyway—involves voluntary exchange, they have no option but to limit their actions to those that are subjectively acceptable to others in the exchange. The state, however, does not act in the labor market, but through force. The state treats its subjectivity as objective fact, ignoring the subjectivity of others, while actors in a market treat each other's preferences as being equally valid, with each having truth content. Where labor must occur under the conditions of concerted effort, hierarchical arrangements should be avoided (this is also true as it relates to institutions government land interests), and, instead, consensus should be gathered. Decisions should affect people to the degree they are affected by their outcomes.

The content of land is rather objective (though we evaluate it subjectively). We can see the land has much to offer without human exhaustion, and so without cost to anyone. We can also see the value that land gains indirectly through a relative increase in the utility of location, as influenced by public use (roads, while a form of capital, may increase land values, for instance; plots of land closer to roads are easier to traverse, and thereby have more value). It is for this reason that land is best approached in a social manner, and is allocated in ways that seem to be objectively and quantitatively equal. It is true that a large part of the value of the land can be found in the population which sits atop it, but this

population itself— while housing subjective content—, as well as the fruits of its efforts (such as roads and other constructions), is rather objective, and can be given quantitative, and not just subjective, value. A road, for instance, may increase sales to a particular inhabitant. So long as it can be separated from other factors (better capital, more demand in the market, increase in skill, for instance) which may have led to the increase in sales, this increase in sales due to the road—which adds to the value of the land— can be measured. The same can be said of gains in population or in placement of other forms of capital.

Capital may have elements of the land, and at times this may entail a degree of social ownership over capital, particularly when the resources used are scarce; but the efforts involved in the creation of capital are subjective, and should remain free for bargaining. Natural monopolies, which naturally gain spurious returns, are best owned on a social scale, combining consumer and worker interests. Capital which is highly competitive, and which earns no rent due to the scarcity of resources, or to economies of scope or scale (which are not due to labor, but to nature, and thereby must be considered a part of land-, or nature-, value), should be left to those who manage it, without need to conflate the interests of producers and consumers.

In the treatment of socio-economy, we must consider epistemology. Subjective perspectives that are unable to be proven, must not be forced onto others. Objective perspectives, which are provable, typically do not require force to be acknowledged, and rely on the rejection of facts to be disputed. Absoluteness of perspective describes things as they are, objective and subjective perspectives included. Falsity— the treating of subjective or objective phenomena as each other, or as absolute— must be rejected. Geo-Mutualism is the political and economic philosophy which best keeps these factors in mind, treating the concerns of land as objective, labor as subjective, capital as absolute (in the sense that it must be treated subjectively and objectively, but not in the sense that capital includes all land or all labor, that would be silly), and lies (the making up of false information; the treatment of subjective perspective as objective truth, or vice versa; or the treating of either as being absolute) as false. To treat one's emotional perspective or preferences (subjectivity) as absolute truth (objectivity), or to treat current conditions (objectivity) as absolutely desirable (subjectivity), is false. To take both objectivity and subjectivity into account, to understand labor as subjective, and land as objective, to understand how they interact, to the best of our ability, is to best approximate the perspective of the absolute.

Wages Adjusted for Mutualism

All of the returns, basic and surplus, naturally reduce to wages upon adjustment. *Adjustment* refers to the changes made in response to instruments such as *dividends*, the receiving of otherwise accumulated surplus back as one's wages.

For the most part, surplus is avoided in a Mutualist economy due to market competition pushing prices to cost. However, there are forces of natural monopoly that need to be accounted for, and this is done by the payment out of dividends by bilateralized monopolies or *mutuals*— otherwise bilateral monopoly occurring within the same organization in an egalitarian fashion— from the surpluses otherwise accumulated and redistributed by monopolistic providers to privileged claimants.

Adjusting wages for Mutualism involves abolishing all taxes in substance. "Taxes," in form, are acceptable, insofar as these are not in substance. This means that payments may be made to a central body that therefore appear similar to taxes, but that differ in their being substantially payments of compensation. *Taxes in substance* are compulsory payments for arbitrary reasons. *Taxes in form* are compensatory in nature, being payments rendered for real harms done, as is the case with some

renditions of Georgist and Pigovian-style taxes. All taxes that are not compensatory, or that are not established by voluntary consent (and so being *dues*, voluntary payments for membership, and not taxes), are invasive and incompatible with Mutualism.

Rent is to be collected from prime land by a local body and divided into dividends to provide basic incomes to those living on marginal or mediocre land. This is best done by way of a self-assessed land-value "tax." Those who receive more in dividends than the rent returned on the property should have the right to secede, to forego payment of land taxes, and to establish an association of their own, to accumulate population thereby, and to take control of the rent accruing therefrom.

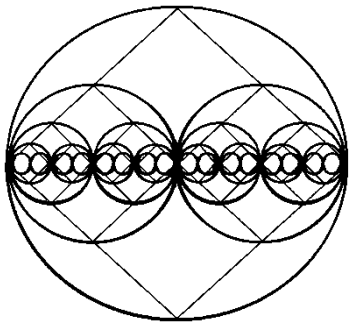
Interest should be largely avoided by way of increased competition and the formation of mutual banks for the inexpensive production of money, thereby allowing capital to be widely purchased on the market by way of interest-free money instead of being limited to a small pool of loan recipients. In the case that interest is developed by way of naturalistic forces, such as is the case with communications technology, bilateral monopoly and mutualization can be used to re-establish a competitive equilibrium.

Profit is to be eliminated by eliminating licensing requirements, accreditation, and other privileged forms of labor.

The remaining yield consists of premium and wages. Premium is paid to producers' or consumers' wages as dividends by voluntary associations.

The result is that rent, interest, and even premium[2451] are reduced to wages, as is naturally the case without state-enforcement of accumulation and redistribution to establish private property and taxation.

These adjustments in no way affect the just returns to one's labor, one's labor, before the adjustment. None of one's wages are adjusted except by adding to them. This being the case, incentive to produce remains unaffected, as *wages* are defined as that amount necessary to (at least partially) compensate labor. The elimination of rent, interest, and profit does nothing to affect the claimant's motivation to work relative to others. A Mutualist economy would reduce prices, increase wages, increase production, and encourage full, self-employment, while also reducing the marginal workweek length.

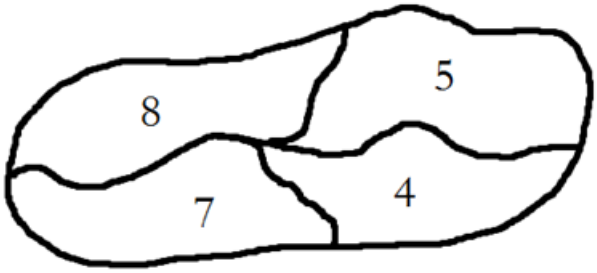


Land, Labor, and Rent

Say there are four people who stumble upon a fertile valley, which is split into four sections naturally by a river and its offshoots. The land is rich in marketable plant material scarce to other areas, so they partake in comparative advantage and specialize in agricultural export; they are not associated, but, rather, are competitors. Each one of the claimants originally takes a particular quadrant of the valley,

[2451] And so including also the yield and principal

but then they begin to notice something: even though they have worked side-by-side in valleys together, with similar results, in *this* valley, there seem to be quadrants that are better than others, and which allow their claimant an easier time producing. Naturally, jealousy arises, and, from that jealousy, action ensues. At what point does *aggression* occur? When violence is used to advantage oneself at the expense of another.



Let's say the valley in question is pictured, with its respective ratios of productivity (we will use simple numbers). Remember, the claimants of the land assume ownership tacitly, it has not been granted mutually or expressly; it is currently under first-come/first-serve basis. It is only after spending some time in the area that the farmers notice the different grades in land (for sake of this example), but after they notice, the idea of simply splitting it according to its natural divides goes out the window. So what happens? Well, there are different possibilities. One such possibility is for the farmers with worse land to simply shift over and use the better land currently in use by the other farmers, until it evens out, ignoring the natural boundaries of the river in favor of constructed boundaries of the farmers. Afterall, there is no agreement protecting anyone's property at this point.

Of course, if the farmer with grade-four just starts shifting over onto the land with seven, there will be conflict. There is already conflict, though! There is conflict about the assumption that land can be used on a first-come/first-serve basis, and claimed perpetually from there on. To claim the land, rightfully belonging to all, is an act of aggression, an externalization of costs!

The non-aggression principle and the cost-principle can meet together in the following, simplified, fashion: Land is produced by God, nature, at no expense to mankind. People incur no costs in its production. Therefore, humanity has an equal claim to the resources of nature, as a common inheritance. There is a joint claim. To hoard land, restricting others from equal value, is to infringe on their positive liberty, their claim to the commons, and, therefore, is also to impose costs on them and aggress on them. In this way, accumulation of land is an act of aggression.

Further dispute may be inevitable, but the escalation of conflict oftentimes leads to higher forms of agreement (to end conflict for its own sake is unhelpful) because, in conflict, both parties learn that the conflict itself is much more costly than agreement. Otherwise, in the case that there is a lack of contract, conflict will balance itself out. Without the state to externalize costs of land protection onto the landless, people will have to pay for the protection of their own land. As Jeremy Weiland points out, this may mean we should "Let the Free Market Eat the Rich." Personally, I prefer the geo-Mutualist approach, because it entails conflicts being sorted out verbally, before they occur, rather than relying purely on the balance of violence. Still, I cannot dictate people's behavior, so it is not purely my choice. I believe it to be reason which dictates behavior, so my hope is only to appeal to reason. If this can be done, violent protection of property—even if non-invasive—becomes unnecessary.

There are two forms of *cooperation*: a) "cooperation," with clear quotations around it, established by maintaining violent control, and b) true cooperation, without quotes, which is subject to common goals

and reciprocity. If the second form of cooperation is our goal, there is no need for guns at all, just mutual understanding about the nature of rent and the best way to distribute it. Once agreed upon, the rules are upkept because they work mutually for the common good. There are three possible models for fair distribution of rent. Let's take a look at them:

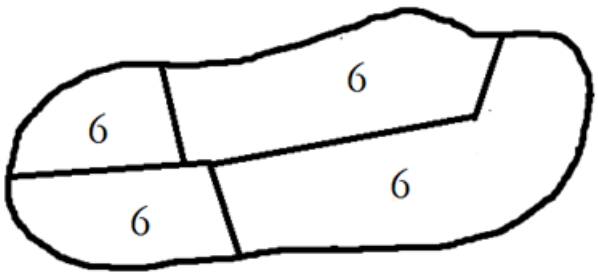
1. **Negative Liberty**: The first, we'll say, is the position of many individualist anarchists, such as some Rothbardians; the position of property. In this position, the fair distribution of land could hypothetically be gained through competition over private land in the market. This position is explained well in Weiland's position, but it essentially entails armed protection of the rental value of land; the higher the value of land, the higher its costs of protection. Hypothetically, without state-privilege and externalization of costs of property protection onto the landless, on behalf of the landed, market competition in property protection could lead to an equilibrium price where the value of resources are rather evenly distributed.

2. **Positive Liberty**: The second, we'll say, is the position of many collectivist anarchists and socialists; the position of propertylessness. In this position, the fair distribution of land could hypothetically be gained through collective ownership of land. The position is explained well by collectivist anarchists and similarly by Theodor Hertzka; people would be able to join any association or work any land they wanted to. With everyone being able to use the same land as another, there is no potential for extortion.

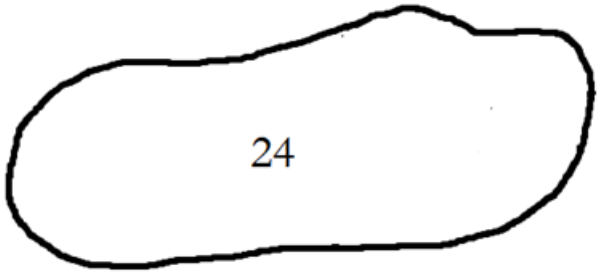
3. **Equal Liberty**: The third, we'll say, is the position of possession; that of the radical center, including Mutualists and Georgists, but particularly geo-Mutualists. Because occupancy-and-use is so vague, and traditional Georgism relies on the state, I take neither position seriously by themselves as fair distributors of rent. I have touched on this before, in "Interest and Premium: A Geo-Mutualist Synthesis." In the position of geo-Mutualism, then, the fair distribution of land is allocated according to contractual claims to occupancy-and-use, which include rent-sharing agreements. According to this view, people respect each other's claims because it is mutually beneficial to do so. If everyone gets the same entitlement to rent, there is no capacity for extortion.

We've now looked at the three possibilities for fair rent- sharing, and, yes, I agree that every one of these positions, if practiced as proposed, is fair, insofar as they *internalize* costs. Still, I think there is a major advantage to one of the positions, which I will try to clarify: Though positions 1 and 2 are both *fair*, they are less *efficient* than 3, because 3 utilizes comparative advantage and ideal firm sizes, while 1 and 2 do not.

Let me explain: In order to divide land evenly, according to position 1, land must be clumsily divided, without regard to bioregion or natural barriers, and this can get in the way of ecological or geographic specialization. See below.

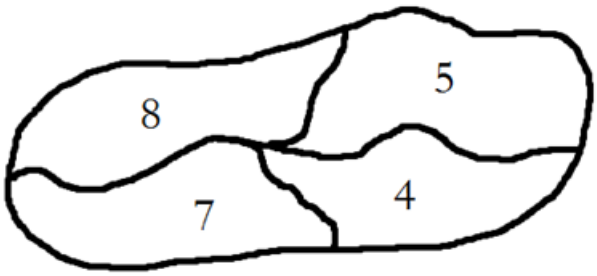


In the prior example every parcel of land produced the same good, but if the original quadrants were used for different production purposes, and had comparative advantages in them, this sort of division would greatly hamper efficiency, because it would encroach on natural bioregions. On the other hand, if the land was undivided, and was held collectively, the land could be worked in its natural comparative advantages, but instead, because anyone can do the work on any parcel of undivided land, the comparative advantage of labor is lost (labor intensity not shown in examples).



Let's look at these positions again: If we divide land equally, regardless of its resources, we lose the comparative advantage of the land. If we divide people equally, regardless of their productive capacity, we lose the comparative advantages of labor. There must be a way around this! And there is.

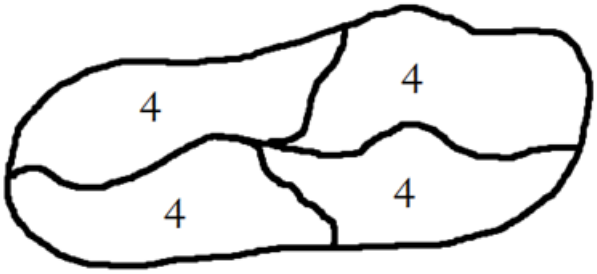
Instead of splitting the land itself evenly, or splitting labor evenly, we can divide them each according to their own capacity, and split the outcomes. This can be done by allowing workers to bid on land, allowing the best worker to get the best land, meaning higher economic production for all to enjoy. The bid, of course, would be a bid of rent-share, meaning that the community is paid for being excluded from the land. Instead of land or labor being divided evenly, the rent of land is divided evenly. This means that comparative advantages in land and labor can better match, but the value of land can still be shared.



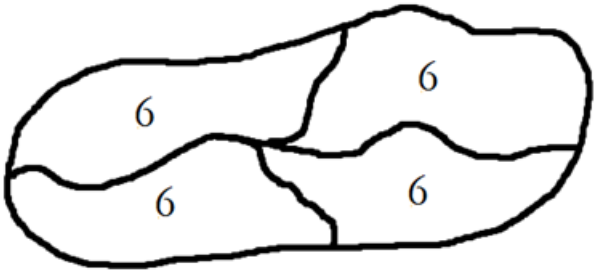
Take the original example. The rent looks like this, from most productive to least productive pieces of land:

1. 8 (productivity of land) – 4 (margin of production) = 4 rent.
2. 7 (productivity of land) – 4 (margin of production) = 3 rent.
3. 5 (productivity of land) – 4 (margin of production) = 1 rent.
4. 4 (productivity of land) – 4 (margin of production) = 0 rent.

In the following example, the rent is paid to the community, meaning that the workers, so long as they are of equal capacity, retain the same amount of land value. After rent is paid out, but has yet to be divided, it will look like this:



Each portion has been paid above, a total of eight rent. Now, because the land is held in common, the rent gets distributed evenly, to its stakeholders. Each worker gets a portion of two rent, bringing us here:



This has been a demonstration of the fair distribution of land according to comparative advantage, but we have not yet discussed the distribution of labor accordingly. It is best for the most productive workers to hold the most productive land. It is best for the workers themselves, as they can gain more for themselves, and it is best for their community, as they also produce more rent-income.

Say there is one worker who produces more than the rest; say twice as much! If they produce on the margin of production, they will produce a total of eight. If they produce on the best land, they produce 16! The rent paid on the margin is zero, and the rent on the best land is eight (according to the formula in "Interest and Premium"). Either way, they retain eight for themselves after rent is paid. If he or she works on the best land, though, and because they are a member of the association as well, they will receive their due share of their own rent! That means, they get an extra two of their own rent-production, which they would not have, had they not had the best land. If one of the other workers got the land, he or she'd only receive an extra one, like everyone else.

It just makes sense for the best worker to use the best land, especially when rent can be shared, because all can gain from that comparative advantage. The best worker still gets more for themselves, they just don't get more rent; they get more wages and premium, that part which they earned through harder labor, rather than through their command of better land.

The Mutualist Cost Principle[2452]

Introduction

The Cost Principle, expressed in various forms, is the main tenet of the original forms of anarchism in both the Americas and in Europe. The Cost Principle, stated simply and nominally, is much like the Golden Rule, and says that everyone should live at their own cost, and not at the expense of others.

[2452] This has been updated and edited since its original presentation and publication on my blog

Stated positively, it says that, without interference by the state in the economy, prices do not rise above, or fall below, cost— that is, the cost of production—, but maintain a dynamic equilibrium at cost.

Josiah Warren is the father of the Cost Principle-proper, having stated it in formal terms. Although Pierre-Joseph Proudhon, Josiah's contemporary in France, is wider-known than Josiah Warren himself is, Proudhon too held to the concept,[2453] and both had major impacts on the development of the economic theories of anarchism in their own countries, particularly American individualist anarchism, which was sired largely by Josiah Warren, and French Mutualist anarchism, as mainly fathered by Proudhon.

Though each of these two men had different visions of society—one based in the frontiers of America, and the other in the factories and farms across France—they had both come to the same crucial conclusions amidst the problems of their times. Their realizations were almost simultaneous, as one would expect from the conditions of the commonly-rooted problems of recently-introduced industrial capitalism.

Both Proudhon and Warren, though lovers of liberty, were influenced by early, pre-Marxist, socialism; Proudhon especially by Charles Fourier, and Warren by Robert Owen. Owen was a Welshman who experimented in America, and Fourier a Frenchman. Interestingly enough, these two socialists, Owen and Fourier, were also contemporaries, with similarities also arising from the circumstances of their times.

Proudhon and Warren, followers of these socialists' teachings, would learn the limits of socialism, however, and would look down upon compulsion in association and in the sharing of possessions. Though they would remain participants in the struggle of labor to own its product, they would do so without the need for a regimentation, or order, to mold society to. Anarchism, then, unlike the common politic of the times, was a socio-economic philosophy based on the desires of the people. Instead of trying to force people into models of economic and political structure that they did not choose, it invited people to make their own models of society through contract.

Like all libertarians, Mutualists generally adhere to some form of non-aggression, though some don't use the term, because they feel it is used too heavily by "vulgar libertarians," who use free market terminology to protect their unfairly gained property. Though Mutualists differ from other libertarians in their view of rightful claim to rights, Mutualists do oppose such acts of aggression as theft, vandalism, assault, and fraud on person and rightfully-owned property. What distinguishes Mutualism from other forms of libertarianism is that they are also socialists, though *laissez-faire* ones. Mutualists are socialists, not because they oppose money and markets, but because, in accordance with the Cost Principle, they oppose profit, rent, interest, and taxes, which are viewed as gains from monopoly and lack of competition.

Proudhon, for instance, felt that socialism, the sharing of resources, if left voluntary, was beneficial enough to humanity that it would be inclined to set itself up by individuals combining their own interests under the free market. He felt that freedom was the grounds upon which equality and cooperation was based. Never did Proudhon, in promoting his vision of libertarian socialism, promote the coercive destruction of capitalism. He instead says, as widely quoted from *The Solution of the Social Problem,*

[2453] This idea had been anticipated to some extent by the Ricardian socialists and the Canuts

> I protest that when I criticized [...] the complex of institutions of which property is the foundation stone, I never meant to forbid or suppress, by sovereign decree, ground rent and interest on capital. I think that all these manifestations of human activity should remain free and voluntary for all: I ask for them no modifications, restrictions or suppressions, other than those which result naturally and of necessity from the universalization of the principle of reciprocity which I propose.

To Proudhon and Warren, the aim of the labor movement should not be based on any kind of pre-arranged system to be forced on society, such as living in communes and sharing everything, but on the laborer gaining the full product of his or her labor value and doing with it as they please, so far as it does not restrict others from the same ability. To both Proudhon and Warren, this did not require compulsive action by the hand of a benevolent government; quite oppositely, it required the ability of the worker to have complete control and ownership over their own rights, labor, land, and capital. If society was naturally inclined to reciprocity, though, why wasn't it already a reality? What was getting in the way of its establishment? This is a question that the anarchists, in particular, would get to the heart of.

The Somebody

When Benjamin Tucker, an individualist anarchist, self-described socialist, and proponent of mutual credit and the Cost Principle, was challenged to describe "the Somebody" who steals from the working poor, this lengthy quote is what he had to say:

> What are the ways by which men gain possession of property? Not many. Let us name them: work, gift, discovery, gaming, the various forms of illegal robbery by force or fraud, usury. Can men obtain wealth by any other than one or more of these methods? Clearly, no. Whoever the Somebody may be, then, he must accumulate his riches in one of these ways. We will find him by the process of elimination.
>
> Is the Somebody the laborer? No; at least not as laborer; otherwise the question were absurd. Its premises exclude him. He gains a bare subsistence by his work; no more. We are searching for his surplus product. He has it not. Is the Somebody the beggar, the invalid, the cripple, the discoverer, the gambler, the highway robber, the burglar, the defaulter, the pickpocket, or the common swindler? None of these, to any extent worth mentioning. The aggregate of wealth absorbed by these classes of our population compared with the vast mass produced is a mere drop in the ocean, unworthy of consideration in studying a fundamental problem of political economy. These people get some wealth, it is true; enough, probably for their own purposes: but labor can spare them the whole of it, and never know the difference.
>
> Then we have found him. Only the usurer remaining, he must be the Somebody whom we are looking for; he, and none other. But who is the usurer, and whence comes his power? There are three forms of usury; interest on money, rent of land and houses, and profit in exchange. Whoever is in receipt of any of these is a usurer. And who is not? Scarcely any one. The banker is a usurer; the manufacturer is a usurer; the merchant is a usurer; the landlord is a usurer; and the workingman who puts his savings, if he has any, out at interest, or takes rent for his house or lot, if he owns one, or exchanges his labor for more than an equivalent, – he too is a usurer. The sin of usury is one under which all are concluded, and for which all are responsible. But all do not benefit by it. The vast majority suffer. Only the chief usurers accumulate: in agricultural and thickly-settled countries, the landlords; in industrial and commercial countries, the bankers. Those are the Somebodies who swallow up the surplus wealth.

> And where do the Somebodies get their power? From monopoly. Here, as usual, the State is the chief of sinners. Usury rests on two great monopolies; the monopoly of land and the monopoly of credit. Were it not for these, it would disappear. Ground-rent exists only because the State stands by to collect it and to protect land-titles rooted in force or fraud. Otherwise the land would be free to all, and no one could control more than he used. Interest and house-rent exist only because the State grants to a certain class of individuals and corporations the exclusive privilege of using its credit and theirs as a basis for the issuance of circulating currency. Otherwise credit would be free to all, and money, brought under the law of competition, would be issued at cost. Interest and rent gone, competition would leave little or no chance for profit in exchange except in business protected by tariff or patent laws. And there again the State has but to step aside to cause the last vestige of usury to disappear.[2454]

Benjamin Tucker had been influenced by previous anarchists who followed the Cost Principle, a cornerstone of Mutualism, given to the Mutualist and individualist schools of anarchism first by Josiah Warren, but soon after by Pierre-Joseph Proudhon (under different terms). This principle of equitable commerce, stated also as cost-the-limit-of-price, says that each individual should live at their own costs and, thus, prices should not rise above or go below the cost of manufacture. Prices that are at cost include economic wages (among them salaries, benefits, etc.). Prices over cost include profit, rent, interest, and taxes. These are prices that would not be paid in a free market, but are established by state-protected privilege. The clearest of these forms of oppression is taxes, as taxes are taken directly and forcibly against one's will. The others are a bit harder to understand, so let's start at the bottom of this mess.

Cost and Privilege

As a young worker, one must labor to survive. In order to labor, one must find employment. One can be self-employed, but without land and capital one will not have the productive capacity to compete with other providers in most markets. Most workers, then, find employment at firms that they did not help start. Upon doing so, workers will receive wages (including salaries and/or benefits). If they save, and refrain from pleasures, they may one day be able to be self-employed and/or own their own homes. Upon employment, however, the boss, who may also labor and gain wages or salary in this manner, also gets another form of income. This income is called *profit*. As made clearer by Francis Dashwood Tandy,

> By profit is usually meant, the difference between the price which a merchant pays for goods, and the price at which he sells them. But this is not a sufficiently accurate definition for economic purposes. Such profit is composed largely of [...] the necessary expenses of business. Economically speaking, profit is that which is left between the cost and the price, after the factors above mentioned have been deducted.[2455]

Profit, then, is a return on privilege, and not on labor. The return on capital, above the cost of labor, is also known as profit, or as economic interest, and on land is economic rent. These exist only by privilege. Wages to the worker, however, are based on labor, or cost. It is true that many returns enhanced through property are just, but these just returns are not profits, they instead are premiums of labor, good wages. Such property increases wages and productivity for all. The property of the profiteer reduces wages; that's what profit is.

[2454] Tucker[1]
[2455] Tandy

These two forms of property—those which increase wages, and which incur profits— can likewise be separated into categories of competitive property and monopolistic capital. Monopolized capital incurs profit, while competitive property increases the productive capacity of the economy as a whole, raising wages.

Profit can occur for different reasons. It can be tied to privileges given by the state, such as licensing, subsidies, patent protection, zoning laws, union regulation, etc. as well as privileges given by other monopolies, such as to bankers and landlords, like legal tender laws and private property law. But the source is always ultimately in violence made acceptable through ignorance and superstition.

The monopolist employer, even as monopolist, pays the toll of much larger monopolies. Unless he or she is her own provider, every employer also has a landlord. Similar to the unproductive income of profit, the landlord makes an idle flow of cash from owning land and collecting rent. Most bosses have to face this fee as well as workers.

Even the landlord must pay fees to even more privileged monopolies. Most land is either inherited, whereupon taxes are still paid, or it is purchased on loan. Some land is purchased by legitimate means of saving one's wages or salary, and this form of ownership should be commended and respected to some degree. Aside from this semi-legitimate form, though, land may also be purchased from saving the illegitimate profits of capital or from the rent of leasing more land. Most landlords, however, own their land by means of loan and credit, and pass the charges of its use down. The landlord's rent, afforded by the tenant, becomes interest paid to the banker. Most landlords are also capitalists, buildings being not land but capital. As capitalists, the landlord receives profit not just in the form of the economic rent on the land, but interest on capital as well. This may, likewise, be subject to mortgages and payments to the bank, however.

The unjust banker, or usurer, gains a particular form of price above cost known as monetary interest. The banker does not loan own their own money, money they worked hard for and saved. That is a myth. The central banks merely monetize the labor of others, and make a return therefrom. The smaller banks loan the existing money of others, on fractional reserve, to make their interest. These loans are backed or secured by collateral. It is the collateral of debtors that backs money, gives it value: bankers merely assure the existence of the collateral and issue money accordingly. So far as the monopolist is banker, the return on money is unjust, and the intensity of this injustice can be measured by the interest that is acquired. This interest is paid merely for having the state-protected privilege of issuing money, as money, an IOU, belongs properly to those whose labor it is monetizing, and there is no money rightly-owed to any banker for the opportunity costs of lending; it's not their labor being monetized or lent.[2456] There are wages owed to the banker, but interest, by its nature, is unjust.

In a Mutualist society, mutual credit would be available without interest. Mutual credit would allow everyone to be their own employer and landlord (if not individually, then cooperatively), because as long as everyone pays their loan back (which is possible in interest-free money systems, but not in interest-bearing monies) they can all receive a loan and receive a bill for absolutely no opportunity costs. This is why mutual credit is called free money.

Mutual banks of issue would out-compete interest-bearing banks. State banking must go.

[2456] Opportunity costs deserve wages, but there are no opportunity costs to the banker in monetizing people's labor for them, aside from the opportunity cost of not working somewhere else. In such a scenario, the banker is also subject to the supply and demand of the labor market, and no banker is "too big to fail."

We have still not come to the pinnacle of this pyramid scheme, however. Atop this leviathan rests the monopoly on law and violence, known as the state, which forbids all, other than its own choosing, from creating money, issuing property titles, or creating laws. The banks are controlled by the government, and, like us, must pay tribute known as taxes. Taxes are a price paid over cost, but what is being bought by taxes is a particularly special service, and the foundation of all human actions under a system of law: rights. The state holds the monopoly on rights and, with this power, extracts profits from the populace in the form of taxes.

But the state relies, even further still, upon ignorance and religion. For it has no more muscle or might than its people. Its people are its muscle. They drive its tanks, hold its guns. But its other people believe in superstitions and are ignorant of their own power, thereby enabling the state. Should its people come to love and know Nature, the state would cease to be.

Thus it is, that the anarchists, through a long chain of reasoning, have come to oppose such unearned incomes as those of capitalists, who benefit from a monopoly on capital through profit or interest on capital; landlords, who benefit from a monopoly on land through rent; usurers, who benefit from the monopoly on credit through interest; and the state, who benefits from a monopoly on rights through taxes. Profit, rent, interest, and taxes are prices above cost, are stolen labor.

Cost and Price

Price is the amount, in currency, exchanged for a good or service. It is a service or item's exchangeable value. According to Josiah Warren, prices should reflect the effort of creating a similar good or service. This effort is cost. Pierre-Joseph Proudhon states, in *The Political Capacity of the Working Classes*, that, under implementation of the Cost Principle, "[e]very product will be paid for with a product that costs the same sum of labor and expense." He says also that, (in his day)

> When you buy a pair of shoes, you buy the day of a shoemaker. When a cobbler buys shoes, he buys back his own day. Thus if his day is worth fifty sous on the market, and he gains only forty at the workshop, how do you want him to pay his own goods?[2457]

All work is not valuable, however. As quoted by Alan Ritter, in *The Political Thought of Pierre-Joseph Proudhon*, Proudhon clarifies:

> The superior worker, who understands and executes faster than another, and who turns out more products of better quality, will receive a larger reward, because he surpasses the common measure. With all the more reason, so will the worker who combines management skill and leadership talent with manual ability. He will be able to earn the equivalent of one and a half, two, three or even more standard daily wages.[2458]

The Cost Principle is highly tied to the concept of individual sovereignty or self-ownership. According to Mutualists, all prices that stray from cost are due to a lack of self-ownership, which is due to some form of monopoly, or property infringement. This reasoning comes from the fact that all parties in a free transaction take into account the costs of buying and selling. What is cost, though? According to Josiah Warren, in *True Civilization*, cost is "the endurance of whatever is disagreeable."

[2457] Proudhon3
[2458] Ritter

> Fatigue of mind or body is cost. Responsibility which causes anxiety is cost. To have our time or our attention taken up against our preferences—to make a sacrifice of any kind—a feeling of mortification—painful suspense—fear—suffering or enduring anything against our inclinations, is here considered cost.

All of these hindrances are what economists generally refer to as the costs of labor, including having "our time taken up against our preferences," which is an opportunity cost of labor. It's important to note that the cost of labor does not only include the labor of manufacturing the materials, but also the labor to extract the resources and produce them into their component parts. When a seller makes a transaction, they include their labor and materials and the cost of rent, taxes, and interest in their price. As long as no one down the line of production had to incur artificial prices from rent, taxes, and interest, all prices of material are also at true cost. If added taxes, rent, profit, and interest are experienced, though, these artificial expenses will be factored into the sale price, as cost to the consumer. As Clarence Lee Swartz makes very clear,

> The workers for wages are apt to say: 'We borrow no money, and therefore pay no interest. How, then, does this squabble concern us?'
>
> In Reality, it is exactly the class that has no dealing with the banks, and derives no advantage from them, that ultimately pays all the interest money that is collected. When a manufacturer borrows money to carry on his business, he counts the interest he pays as part of his expenses, and therefore adds the amount of interest to the price of his goods.[2459]

Everyone pays interest, profit, rent, and taxes in the prices they pay as consumers. These prices are not based on labor, but on privilege, and yet all suffer their consequences. Swartz blames interest for all profits. He says that,

> all profits are based upon and caused by interest; and it matters not whether few or many capitalists own the capital they are using or are indebted to the banker or money lender for it.[2460]

Cost is anything that someone does not want to do. It is not idle gain. It is disutility. It is a loss of opportunity to better oneself or one's conditions. Payment is given to offset these costs when someone has incurred them because they have performed a service or provided a good. That is the reason for payment, not simply for idleness. Payment is given in exchange for cost-value.

Not all effort is economic cost, though it may be a personal loss, or cost to self. The efforts of the warlord and of the slavemaster are not economic cost. The efforts of the swindler, the casino, the rapist, and the murderer are not economic cost. Nor those of the usurer, the landlord, or the employer of others. It does take effort to dominate others, but economic cost refers to the efforts of civil society, not to the efforts of uncivil society. Civil society includes those human actions that exist independently from aggression, which includes physical harm as well as fraud and theft and more. Uncivil society includes especially those actions that are aggressive.[2461]

[2459] Swartz

[2460] Swartz

[2461] If cost is to include the efforts of dominators and exploiters, then all profits exist from customers of the state—citizens— voluntarily outsourcing these costs to the state through the payment of taxes, the price of protection. However, these are paid without knowledge of the actual costs of outsourcing protection, which is the existence of taxes, interest, rent, and profit, as is paid to the ruling class; as well as of assault, theft, fraud, and vandalism, as is typically committed by those who pay these costs; and war, misinformation, bigotry, and decadence, as is bought

Value

Mutualists don't find a contradiction in adhering to both the labor and marginal utility theories of value. Francis Dashwood Tandy, in 1896, argues that,

> It should be noted that the labor value does not necessarily mean the actual amount of labor embodied in the identical article, but the amount of labor necessary to produce an article of exactly similar and equal utility [under fair conditions].[2462]

He acknowledges marginal utility value:

> As the margin, or desires which are left unsatisfied, increases, the price decreases. Thus it is the 'margin of utility' which determines the price.[2463]

The one-time Mutualist, Kevin Carson, in the first part and throughout his work, *Studies in Mutualist Political Economy*, has done much work on synthesizing marginal utility and labor theories of value. In regard to time-preference models, he suggests,

> It will suffice for the moment to say that, although time preference no doubt holds true universally even when property is evenly distributed, the present after-effects of primitive accumulation render time-preference much steeper than it would otherwise be. Time preference is not a constant. It is skewed much more to the present for a laborer without independent access to the means of production, or to subsistence or security.[2464]

Many criticisms of Mutualism look over Mutualist treatment of opportunity costs, because Mutualists make use of the labor theory of value; but a proper labor theory of value includes the opportunities of labor. Indeed, Kevin Carson says,

> As for opportunity cost as the basis of the cost principle, it is worth bearing in mind that "the subjective utility of individuals" is not determined in a vacuum; "the highest price [a] factor could earn elsewhere" is entirely relative, and is conditional on many things, not least among them the existence of monopoly returns enforced by the state.[2465]

In the Mutualist synthesis of value, the price, or exchange-value, is based on the intersubjective marginal utility, but according to the supply and demand of both the buyer and seller's labor. Each party may have a particular use-value for a good or service the other has, but, unless both parties feel there is benefit in an exchange, it will not occur. Unless someone wants to make an exchange, there is no exchangeable labor value. There may be use-value in the labor, however.

Labor does not occur voluntarily unless it ensures a return, allowing the worker to consume more for themselves or to reduce their costs in some way. Similarly, value is not exchangeable until it provides some sort of benefit, some reduction of labor, or of nourishment, to consumers. Consumers want to buy more for lower prices, and producers want to sell more for higher ones; both in order to reduce costs for themselves. A producer will not sell items at a price that is below cost under free conditions, nor will a

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by the ruling class with the taxes, interest, rent, and profit paid from the wages of the abiding class. When otherwise ignorant and superstitious people become aware of these economic and social costs, their taxes are paid more begrudgingly or not at all. Often taxes are hidden, such as in inflation, to deter thinking about it.

[2462] Tandy

[2463] Tandy

[2464] Carson4, 86

[2465] Carson4, 76

consumer buy for a price over cost. Cost, on the side of the producer, means the toll of labor, and for a consumer, it means the disutility of buying a product instead of producing for oneself. Consumers want to reduce their labor through purchase, and laborers want to reduce their labor by gaining the right (payment) to become consumers. The thing that gets in the way of this organic relationship between consumptive value and productive value is the state, when it externalizes costs onto others, often by way of exclusion of resources. Excluding influence by the state, utility is determined by labor.

Surely, differences in labor value are accentuated by privileges granted by the state; a worker who maintains their own land tenure may retain more of their labor than a sharecropper. This being so, a homesteader may spend more casually, while a serf needs to be frugal. The products of their labor may be the same, like results to like efforts, but one maintains the title to their labor while the other does not, one feeds their own, while the other feeds a class of parasites, resulting in a subjectivity of their labor's value— a split between casual and frugal spending—, despite the objectivity of its outcomes. If labor value is determined, as Tandy asserts, by the consumer's ability to make a duplicate under fair conditions, a price above cost, measured in abstract terms of marginal utility, is derived from unfair conditions of monopoly, particularly in regard to money and credit. Labor value cannot be properly apportioned under dire conditions. Prices that stray from cost are the culprit for the working poor.

According to the philosophy of Mutualism, and in accordance with the Cost Principle, prices should be limited to their costs, not by the state or authority, but by the lack of it; the state is the largest monopoly, and externalizes the most costs. The Cost Principle, instead, relies on the sovereignty of the individual, and the internalization of costs. The complete ownership of individuals over their selves leaves people to make their own choices regarding the utility of labor, both in terms of consumption and production. Mutualism depends on a completely free price system, where value is decided by supply and demand alone, through the choices of free buyers and sellers.

Conclusion

A price, amount paid, will be at cost when all of the labor that went into producing a good or service is completely voluntary. I say this because both parties consider the value of their labor in a transaction. Neither will trade something they worked hard to acquire for something they wouldn't work as hard for. If a person is not considering the cost of the loss of their labor in a transaction, either in product or in currency, it is due to monopolistic privilege, which suggests that a price has been paid over cost to the individual in another market, and that prices are not being completely internalized somewhere. In other words, they are trading unearned income, and that is why they don't concern themselves with its cost. Privilege allows costs to be externalized onto others, without contribution of labor. This allows the privileged to make decisions without regard to the cost of labor, creating purely materialistic systems of value. This is not freedom.

Taxes and the government would find themselves necessarily absent in a free society. Government, afterall, is compulsive subjugation and involuntary absorption into a group, and taxes and subsidization are its application in the economy. Instead, people in a free society would pay truly voluntary prices at cost for the service of providing law and order, would associate voluntarily to cooperate in providing these services, or they would provide them for themselves. Law and order is not absent in anarchy, just freely ascribed to as equals.

In absence of the state and taxes, restrictions on banking would be lifted, interest levels would approach zero, and any price attached to a loan would be little more than compensation for opportunity costs of the transaction, and payment for services from the bank. Even these charges, however, would be

scarcely found, as competition to provide credit would be fierce. The banks themselves, being under economic competition, would likely take a more mutual and cooperative model of democratic assembly for decision-making, with customers and employees of the bank having considerable say in the banks' policies. Having no interest to deal with, everyone would have fair access to credit loans to buy land, capital, or to go to school. Josiah Warren and Pierre Proudhon had both been compelled by these expected outcomes to teach the world about the Cost Principle.

Resonance, Emergence, and the Right of Increase

Mutualism harmonizes the interests of the whole with that of each individual, creating a resonance between them that can only uplift.

When I speak of mutualistic resonance, I am speaking about the vibrations between two organisms, be they two individuals, two collective bodies, or one or more of these and the whole. Human organisms resonate in various ways with one another, but harmonious resonation is the longest lasting and the most fulfilling, creating a sort of mutual binding through the benefits given by reciprocity. Reciprocity, the tit-for-tat of giving, is magnetic in nature, having a positive (credit) and negative (debit) charge, bringing individuals together. Social cohesion could not exist without resonation of this sort, unless society is to be mentally herded into obedience, or physically corralled by threat of force, as they are in the liberal and totalitatian states (and even in these cases, there must be an ample amount of resonance amongst the rulers in order for them to impose their rule). While the bindings of mutuality may lose their strength at times, this is usually so due to seemingly external factors, which cause disequilibrium, but which can be eliminated. These factors are those used by the state—taxation, subsidy, compulsion, welfare, etc.—, and which are all grounded in the use of force. Voluntary, consensual, and informed behavior ensures mutual benefit. Reciprocity is neither all-give, as the communist state attempts to be portray itself, nor is it all-take, as private capitalism would have it. Reciprocity is resonation, the mutual giving from one party to another and back. In this, all gain, and none lose to the expense of another.

Communism and capitalism merely switch the scores in a zero-sum game, while Mutualism makes use of emergent gains. A game is zero-sum when a gain for one party comes at the expense of an equal loss to another party. That is, if +1 for me is -1 for you, or vice-versa, outside of a mutual framework of reciprocity.[2466] I do not consider this a true gain, as one must lose in order to have it. Emergent gains are those that result from the emergent properties of beneficial group activity. Emergent properties are those elements that make a whole greater than the sum of its parts. For instance, emergence is the property that makes a table more valuable than the same pieces in a dissembled pile. A table is more valuable than a pile of parts due to its form and associated purpose, and this extra value—which makes the whole greater than the sum of its parts—is the emergent property. There are some emergent properties to group activity, as well. For instance, economies of scale and scope provide benefits in the way of productivity and consumability, and comparative advantage and division of labor allow for the benefits gained by specialization.

However, emergent gains can be utilized for the sake of an external benefactor, in which case elements of zero-sum games come back into play, and the emergent property is taken from its holder, society.[2467]

[2466] If the +1 is understood to be a debt, to be repaid, it is not a unilateral relationship, and so does not represent a zero-sum game in itself, but uses a zero-sum game (credit and debit) as a tool to facilitate relationships in order to reach emergent gains. When I am describing *zero-sum games*, I am rather describing a situation in which one party unilaterally benefits at another's loss, outside the framework of voluntary exchange. Emergent gains may make use of zero-sum games, such as credits and debits, but only under the premise that a debit is to be repaid.

[2467] Because the laborers do get a return from their labor in the form of wages, the principles of zero-sum game are to be applied to the surplus (interest, rent, profit) or emergent properties, and not total income

This is described in David Ricardo's Iron Law of Wages, which suggests that the elite in society will only pay its labor force the bare minimum of subsistence (relative to the standards of the society), holding all surpluses for itself. Because the labor force receives bare subsistence, they have nothing to personally gain in unison, but merely thwart the threat of loss. Were they to maintain their emergent product, and were they not forced to labor, their personal gain would be unquestionable. However, because they are often compelled to labor in such a manner, and because their emergent gains are usurped, it is as if they labored alone, and, at times, even worse, faced a loss, but one less than they otherwise would have if they refused their government.

Proudhon suggests, while not in these words, that economies themselves are emergent, and could not be without their component parts. He acknowledges that the economic elite usurp the emergent gains present to society in *What is Property?* He says,

> The sea, without the fisherman and his line, supplies no fish. The forest, without the wood-cutter and his axe, furnishes neither fuel nor timber.
>
> The meadow, without the mower, yields neither hay nor aftermath. Nature is a vast mass of material to be cultivated and converted into products; but Nature produces nothing for herself: in the economical sense, her products, in their relation to man, are not yet products.
>
> Capital, tools, and machinery are likewise unproductive. The hammer and the anvil, without the blacksmith and the iron, do not forge. The mill, without the miller and the grain, does not grind, &c.
>
> [...]
>
> Finally, labor and capital together, when unfortunately combined, produce nothing. Plough a sandy desert, beat the water of the rivers, pass type through a sieve, — you will get neither wheat, nor fish, nor books.
>
> [...]
>
> Tools and capital, land and labor, considered individually and abstractly, are not, literally speaking, productive. The proprietor who asks to be rewarded for the use of a tool, or the productive power of his land, takes for granted, then, that which is radically false; namely, that capital produces by its own effort, — and, in taking pay for this imaginary product, he literally receives something for nothing.[2468]

Emergent gain-capture for private use accounts for unearned income. Interest, for instance, is the return to the use of capital, which is nothing but the technological emergence created through the resonance of human ideas throughout the millennia. Without our ancestors having come together, working in groups or sharing ideas, and had they instead remained atomized, technological progress could never have been made.

A society is greater than the sum of its individual parts. However, for a society to exist, its individual parts must be in at least some accordance with one another, and for a society to thrive, it must learn to successfully harmonize and fully resonate. This can be done only so far as a societal order is found beneficial for its constituent parts. To the degree it is not, it will not last, outside some external influence.Socialism and capitalism are both beyond the grounds of harmonized social resonance, because both are out of equilibrium for the sake of their ruling classes.

[2468] Proudhon[2]

While Mutualism can be considered capitalist or socialist by stretching current definitions, it is really neither, as both capitalism and socialism are exclusive of one another's valid principles, while Mutualism is inclusive of the principles of each.

Unlike socialism— which seeks to enslave the endowed at the expense of the unendowed—, and capitalism—which seeks to enslave the unendowed for the endowed—, Mutualism seeks the harmonization of interests, so that emergent gains can be benefitted from proportionally. While capitalism may make use of emergent forces of production—monopoly—, and communism of emergent consumption—monopsony—, Mutualism harmonizes these polar forces into bilateral reciprocation, producing neither glut nor want.

Mutuality provides for a society of abundance. When emergent gains can develop from the harmony of social resonance, everyone lives in varying grades of affluence, with none stricken with poverty, or seen as politically inconsequential. Abundance can be separated from surplus by the fact that abundance is gained without extra effort. Capitalism and communism provide abundance for their elite, who gain without socially-useful (voluntarily compensated) labor, but this abundance is the result of societal scarcity or surplus. While the elite have abundance, the masses of society are poor, either due to lack of production (communism) or to lack of consumptive power (capitalism). Societal surplus—capitalism— comes at the expense of personal scarcity (poverty); and personal surplus—free consumption— comes at the expense of societal scarcity (communism). Societal abundance, however,—Mutualism— comes at no personal expense, but is true abundance. While workers under capitalism produce a surplus of goods they have no access to; and while under communism—lacking pay— they have no incentive to produce, but have vouchers from the state to consume past their means; workers under Mutualism are incentivized by the offerings of emergent gains, provided them by nature. As these gains are cooperatively produced and managed under Mutualism, they provide society abundance, rather than surplus. Surpluses describe that which took effort, but which is not put to use; while abundance describes a lack of effort, but a cornucopia of enjoyment. When the returns are contrasted with the costs, there is no extra effort in beneficial group activities, and these activities will be taken up voluntarily if left to their own accord. They need no compulsion, but are gifts from nature. They spring forth from the power of solidarity.

Emergent gains are as natural[2469] as any other occurrence in the Universe, but they must be understood metaphysically, rather than physically. There is no strictly empirical solution to emergence, as emergence is a property of will. Emergence seems constructed from the desires of its constituents. As our four dimensional presence applies force to build the table from mere parts into a finished product, giving it purpose and form, however, so too are we manipulated by the *telos*. The telos commands our will, leaving nothing truly free except a sense, gained from the mystery of self and the mystery of our maker, which makes us blind to the strings on which we are strung, strings of emotion and thought, components of consciousness, which stretch from the very beginning of the physical Universe to its very end in pure mind. Lacking a sense of the hands which put us together and which guide our actions, we naively believe we act on our own accord, and yet it is want, desire, which commands us, and which can only be satisfied by reaching some ends. As Aristotle put it long ago, "[e]very art and every inquiry, and similarly every action and pursuit, is thought to aim at some good; and for this reason the good has rightly been declared to be that at which all things aim." Good is the final emergence, the telos, and it commands us to be. Mutualism, by accidentally recognizing this fact, is destined to come into play.

[2469] The word *nature* has many meanings, which at times contradict. Here, I mean *nature* as something that is readily occurring in the world, but which is not necessarily though may be, restricted by the laws of physics as uncovered through induction

Reversing the Thermoeconomic Arrow of Time

Introduction

Thermoeconomics is a field combining thermodynamics (the study of heat and heat transfer) and economics (the study of resources and resources transfers). It was pioneered by Frederick Soddy in a number of works, but was later reworked and popularized by thinkers such as Georgescu-Roegen in his *The Entropy Law and the Economic Process* and later by John Bryant in his *Thermoeconomics: A Thermodynamic Approach to Economics*. While Soddy's approach approximated the Mutualist position to some extent, both of the later thinkers, whose thought now dominates the field, base their models upon the second law of thermodynamics, the "entropy law," as well as upon conventional reasoning in economics stemming from the Marginal Revolution. This being the case, it is necessary to reconsider thermoeconomics from another perspective.

What is the entropy law? The Marginal Revolution?

The *entropy law*, or *second law of thermodynamics*, states that the entropy of a closed system is always increasing. *Entropy* is chaos or disorder, so the law suggests that chaos or disorder always increases for a closed system (a system without external inputs).

The *Marginal Revolution* was a period in economics in which classical views of economy were challenged, primarily by the Austrian school. The Marginal Revolution put forward the concept of marginal utility as a theory of value. *Marginal utility* refers to the subjective benefit gained from (producing or) consuming an additional unit. The proponents of this new approach put it forward as a challenge to the *labor* or *cost theories of value* that were at the foundation of classical economics. This led to *neo*classical economics.

The entropy law and the theory of marginal utility established conventional approaches to thermodynamics and economics. Along with other ideas, the assumptions behind marginal utility and the entropy law make their way also into thermoeconomics. I differ in my approach to thermoeconomics, because I still accept the soundness of the labor theory of value and I do not accept the absoluteness of the second law of thermodynamics.

To my understanding, there is a fundamental difference between mechanical and organic processes, a difference that limits the application of the second law of thermodynamics. Mechanical (machine) processes are clearly governed by entropy, while organic (life) processes contain something else that is responsible for their self-organization. This *syntropy* is the opposite of entropy, and refers to increasing organization and order, as is seen in biological evolution. Living things have metabolic systems that take energy from outside and bring it in, they self-replicate, express various kinds of symmetries, and pursue purposeful ends. While life is not a closed system, but receives its energy from the Sun, that energy is used in the fashion of self-organization, not organization from without. The energy is sourced from outside, but the morphology is sourced apparently from within.[2470] While life eventually succumbs to entropy, there is a period in which life expresses syntropy. And this makes organic processes fundamentally different from mechanical processes, which are dominated by entropy. Because economy

[2470] I say "apparently" because the source could also be said to reside outside of the present individual, in that individual's future

contains human action and is the life-blood of society, which is a biological entity (or the beginnings of one), economy is relatable to an organic, rather than purely mechanical, process.

When it comes to the marginal utility theory of value, the issue is that the question remains what the subjective evaluation is of. That is, what is the nature of the *object* that is being subjectively valued? And here, it is clear, that the object is a product of labor. And so the marginal utility theory is really the 'marginal utility of labor' theory of value, and describes the subjective value for the objective phenomenon of labor. Its being posed as counter to the labor theory of value comes either from misunderstanding of the labor theory of value or from deceitful political ambitions. The classical labor theory of value or cost was often stated in subjective terms. For instance, Josiah Warren[2471] makes clear that the "cost" or the labor being exchanged is the same as the "repugnance" to the laborer, and that under just conditions this is the amount of cost the laborer can ask in return from another laborer in exchange[2472]. Conceptualizations such as this already have assumed, within them, the idea that labor—and objective phenomenon—is valued subjectively. The Marginal Revolution's "displacement" of classical economics was largely, like Marxism, a political maneuver. But the goal of the Marginal Revolution— quite contrary in appearance from that of Marxism— was to include idle income not derived from labor in the equation, to include not only the cost of labor, but loss of plunder. Purely subjective approaches to value can ignore objective differences between laboring and plundering. And that was largely the point.

Because I am not convinced of the absoluteness of the second law of thermodynamics in the application of socioeconomics, nor of the displacement of classical economics by the Marginal Revolution, I believe it necessary to address the matter of thermoeconomics from another perspective, that of a classical economics rooted in the labor theory of value, and of an eternalist and syntropian model of thermodynamics, oriented more in the first law (the "conservation law," that matter/energy cannot be created or destroyed). In order to establish such a model, we will look at the economy as a thermodynamic engine. This is done by taking the three classical factors of production and their returns, and analyzing their throughput in the economy as if it were a thermodynamic process.

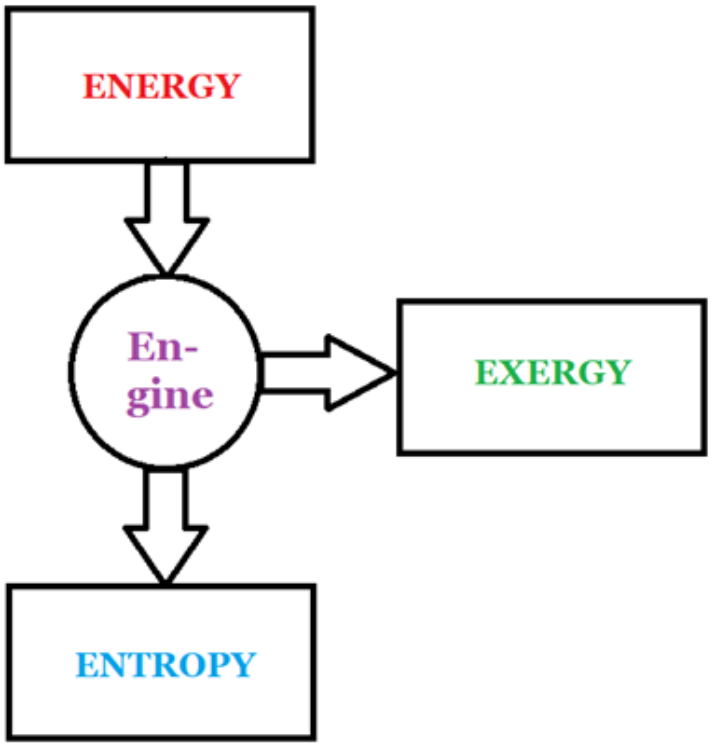
Alongside economic waste, which is analyzed, there is much material and energy waste (production waste) that is not accounted for in this model. A more thorough model would also consider the physical production process and the specifics of material waste and products (known as *thermoecological costs*), including consumption of non-renewable exergy (useful energy) and introduction of pollutants into the environment. This model is focused on economic throughput. Please keep that in mind as we continue.

The Thermoeconomic Engine

Our thermodynamic engine will be composed of a *hot reservoir* (in red), an *engine* (in purple), a *cold reservoir* (in blue), and an *output* (in green). The hot reservoir will contain the total *energy*, the engine will define the process, the cold reservoir will collect *entropy*, and the output will be considered *exergy*. When energy is taken from the hot reservoir and put through the engine, some of that energy is released as entropy into the cold reservoir, and some of it is released as exergy into the output basin. *Exergy* is useful energy or work.

[2471] Josiah Warren actually speaks, in Equitable Commerce, of value as separate from price, but of a just price being equal to cost. Nonetheless, prices are exchange values, according to thinkers such as Francis Dashwood Tandy. And so Josiah Warren does fit the bill for a rendition of a labor theory of exchange value. He just uses different terminology.

[2472] The gain in value comes from the exchange itself. Each gets from the exchange something they value in use more than their own product, and forgo the costs of switching trades to get them, thereby reducing costs for both parties



We will analyze the three factors of economic production and their returns, using this simple thermodynamic engine.

The three factors of production, according to classical economics, are land, labor, and capital (the mixture of land and labor). *Land*, in economics, includes all natural resources of any sort. *Labor* is human effort. And *capital* is the mixture of land and human effort into something productive like a tool or a machine. In order to produce, all three of these factors must be present. And there are no factors outside of these (labor includes mental work and land includes all-natural resources such as broadcasting space and wild animals).

The owners of these factors of production receive returns called *rent*, *wages*, *interest*, and *profit* (profit and wages are different kinds of returns to labor, as we will see). *Rent* is the return to land, *wages* and *profit* are returns to labor, and *interest* is the return to capital. These returns can be spoken of in terms of product value (for instance, economic wages) or in terms of money value (contract wages) or price. This is because each return is a real thing that can also have its value represented by money.

Land: Rent

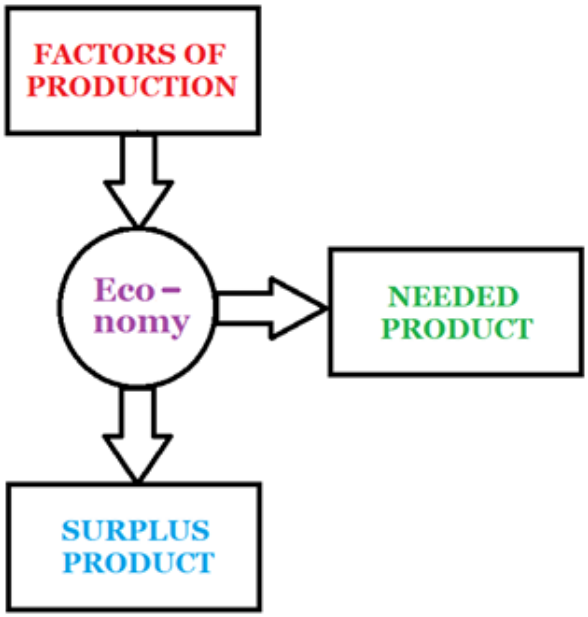
Labor (of Self): Wages

Labor (of Other): Profit

Capital: Interest

When the factors of production are used in the economy, they produce *needed* products and *surplus* products as the returns. When applied to the model of a thermodynamic engine, our thermoeconomic

model shows the factors of production feeding into the economy, which produces and distributes those surplus products and needed products.[2473]



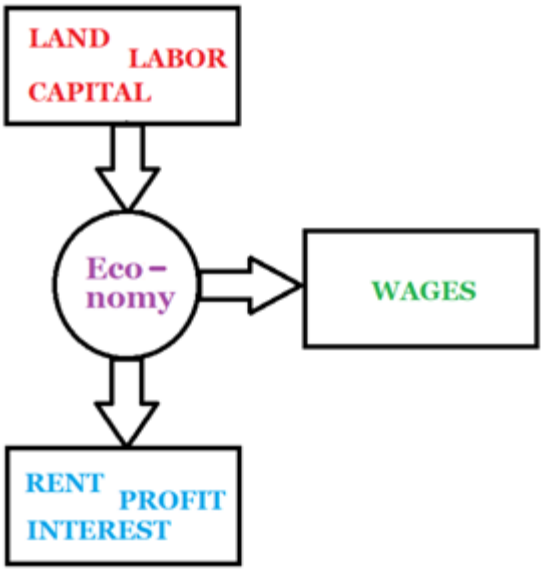
Economically speaking, *needed returns* (or needed products) are those returns that are necessary for sustaining a satisfactory life (within the natural limits of one's circumstances, as unhindered by artificial conditions). We know a product is economically needed (and not just wanted) when someone is able and willing to endure a cost for it voluntarily in exchange. Wages are a needed return, because they are compensation to the worker, who endured a cost in order to receive it.

A *surplus return* (or surplus product) is one that is not needed, but that is created involuntarily, under duress, because someone else wants it. For instance, the product of a slave is needed by the slave if the slave would sacrifice for it even outside of slavery, but is a surplus return when dependent upon slavery by another for its production. This is because the slave would not produce it voluntarily and the slave "owner" is not willing to sacrifice his or her own labor for it either. So, it isn't needed in that sense, the economic sense used here. Similary, workers without access to land and capital are forced, under duress, to involuntarily produce surplus returns. Any return above cost or gained at the cost (loss of comfort, wear and tear of personal property, or lost time due to work) of another, without full compensation, is a surplus return. Surpluses can only occur by way of exploitation of those who *have not*, by those who *have*. Because land and capital only derive a return under monopoly or monopsony conditions (when there are haves and have-nots), and not under informed competition, and because profit is only accrued by way of the monopsony of labor (licensing or accreditation requirements), these three returns—rent, interest, and profit—are properly understood to be surplus returns.

[2473] Also, very important to remember, as it is not shown in the graph (as I am emphasizing economic returns rather than material processes), is that there are physical losses in the production and distribution process that should also be accounted for as entropy, such as from burning fossil fuels and calories, wearing down clothing, losing cells, splintering, etc. This model exists primarily for analyzing economic flows, rather than physical production flows.

Surplus Returns: Rent, Interest, Profit

Needed Returns: Wages



For the sake of this model, a *rentier* receives rent from land that they lease, a *speculator* receives profit from licenses and other permissions to perform labor that they let,[2474] and a *usurer* is someone who receives interest for leasing industrial or financial capital.[2475] These are the recipients of the returns.

Rentier (or landlord): Rent

Speculator (or boss): Profit

Usurer (or lender): Interest

Worker (or laborer): Wages

Labor and Cost

Even under conditions of extreme market competition, labor derives a return called *wages*. These wages —unlike rent, interest, and profit— are socially necessary production, or compensation for that production, which is a cost to the worker. *Cost*, or economic *labor*, is anything that is negatively experienced by the worker in the production process, including loss of time, boredom, exhaustion, danger, attentiveness, or etc.

[2474] Employees are really just leasing the licensing or capital of their employers in order to do work they could otherwise do independently. Employment contracts are really rental agreements laying out the rental (not of the worker, as a Marxist might suggest, but) of the legal privileges of the employer by the employee. In return for using the employer's licensing or private property, for instance, an employee must agree to pay the employer a rental fee for all that is made, minus the contract wage, and agree to oversight by the employer.
[2475] These words are not always defined this way in my works

The *natural wage* is the amount needed to compensate the worker enough that they would accept that rate voluntarily without duress; that is, enough to cover their cost. Any return up to the point of compensating for costs is, in economics, a wage, or a needed return. *Economic wages*—wages considered economically— never rise above the natural wage, though may be lower (if contract wages so dictate).

Contract wages are wages as agreed in a contract. In primitive conditions, one contracts with oneself and controls one's own contract wages by controlling one's own product solely and directly. Everything is voluntary, and tasks are performed because of the value they bring. But, in modern times, money is used to compensate one for all (full wages) or some portion (partial wages) of one's product being given up. Giving up a product is at a cost to the worker, and a loss in their capacity as consumer, renter, letter, or debtor (but is just a loss, not a cost, to a rentier, speculator, or usurer in the same capacities). The cost of giving up one's product is made up for either by exchanging that product for something of greater utility (compensation, as by contract wages), or by relieving some form of human-imposed duress (such as government oppression or economic exploitation). Under voluntary conditions, all of the workers' costs are compensated by contract wages or by full control of the value they contributed to their product, in exchange with other workers. Under *in*voluntary conditions the costs may not be fully compensated, and exchanges may be made between worker and non-worker, guaranteeing an inequal exchange in the non-worker's favor to the expense of this worker or another one (from whom the value was extracted). In involuntary circumstances, contract wages compensate for some of the costs of economic production, but they do not cover the full value of the product, and so do not cover the full cost of production or the natural wage. Involuntary circumstances, such as economic duress, cause workers to accept compensation that is less than the value of their product, its cost. The rest of the value of their product is controlled by the person or people they are contracting with under duress. The worker, under duress, agrees to only a portion of their total product, in the form of contract wages. The rest of their product belongs to the rentier, usurer, and speculator, whose monopolies on land, capital, and licensing are the source of all rent, interest, and profit.[2476] Rent, interest, and profit are returns over and above the cost that is compensated by contract wages, and so are surplus returns.[2477]

As rentiers, speculators, and usurers do not add value, but merely control value that others created, they have no value with which to make an equal exchange of costs in the capacity under which they are operating. In reality, workers rent the land, capital, and licensing required in order to have the permission to do the work that they would otherwise do under their own direction, or forgo doing, if allowed to by the system. The rental price for the land, capital, and licensing is rent, interest, and profit, all of it costing the owner nothing, but enriching them nonetheless.

This must be stressed. Not all losses are costs. Lost profits, rents, and interest payments are not costs. Property paid for by these means does not cost anything to the purchaser. Costs are felt by labor. Only *loss* is felt by land, capital, and idle employers. The difference between lost rent, interest, or profit and the cost of wages is much like the difference between a lost gift and lost product. The person who produced the gift felt a cost, but the person who received and then lost the gift felt only a loss (not a

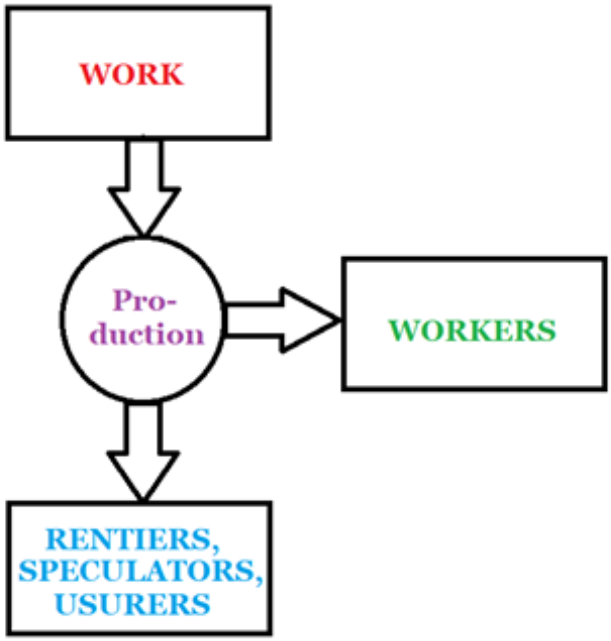
[2476] This relationship rests upon legal fictions, such as private (as opposed to personal) property in land, legal tender laws and licensing, and various other forms of governmental authority, which have no basis in natural fact, but which persist merely as superstitions awaiting their abolition by Enlightenment and collective reason

[2477] These are often over and above the sum of the individual workers' products, but result also from control of the forces of combined efforts. In other words, many industries benefit from what are called *economies of scale*, and so produce more with group effort and specialization than the same individuals working separately could produce. These benefits of working together, which may otherwise increase wages for some time, decrease production needed per worker, or allow for a reduction in price to the consumer, are often privatized by non-working owners in the form of rent, interest, and profit.

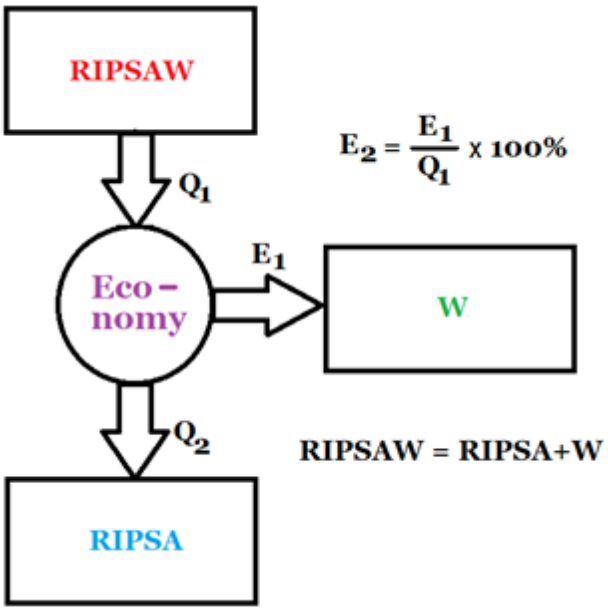
cost). In this model, we are considering all rent, interest, and profit to be costs felt by the laborer before they enter into the cold sink (where they could be later felt as losses by their claimants). By this time, the social benefit of these costs has already been misplaced, and cannot be further misplaced except by those who have usurped them (which is no defeat to society, and so here considered cold).

Back to the Thermoeconomic Engine

We can now set up our thermoeconomic engine in the following manner, with the factors of production representing our heat reservoir, which feeds the production engine, and provides returns to rentiers, speculators, usurers, etc. or to the workers themselves (in some instances, the rentiers, speculators, or usurers may do some real labor, mental or manual, in which case they too deserve wages in compensation, which may be taken from their profit of account). The work of production has returns that are split between the workers who do the work and others who gain from that work.



The productivity of an economy is often measured in terms of the Gross Domestic Product, or GDP. One method for measuring the GDP is the RIPSAW method, with Rent, Interest, Profit, Structural Adjustment, and Wages contributing to the total GDP. Unlike the others, Structural Adjustments refer not to returns to the factors of production, but to distortions to those returns (as by way of government policy).



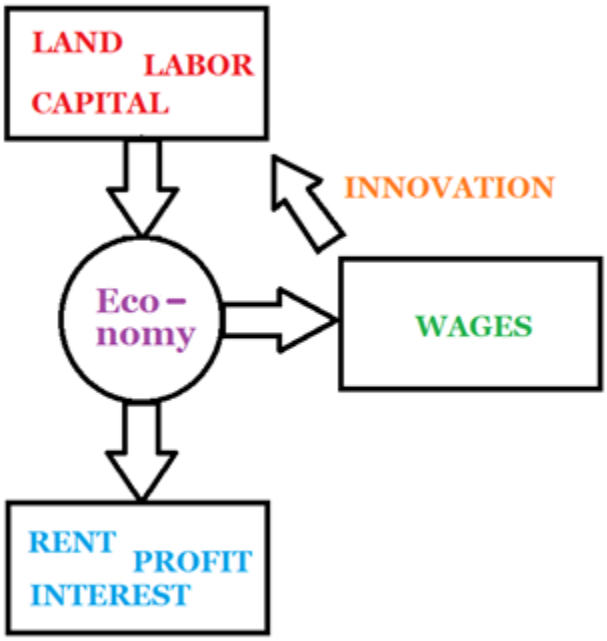
**E2* is the Efficiency of the Engine

However, the GDP is not only a measure of thermoeconomic output, but also of thermoeconomic entropy. As can be clearly understood, the entire RIPSA portion of the GDP represents economic production which is involuntary and due to socially-induced (and so non-accidental) economic duresses. Because these are wasteful, or un-needed returns, rather than needed ones, they are surplus returns. What is not needed, but is produced, is wasteful or gluttonous, a surplus. Only the W portion of RIPSAW represents needed returns.

Now, it should be pointed out that products that are needed—that is, that one would endure a cost in order to possess— are products that are going to have their thermodynamic exergy value maintained as long as is possible before it goes into the cold reservoir. Products that are not needed, but that are merely wanted or controlled, also often face neglect, and so material loss. People tend to neglect things that they did not work to have, but care for things they had to sacrifice for. It is at this point that we find a connection between economic entropy—or surplus production—and thermodynamic entropy. This connection becomes glaringly obvious any time there is a glut in the market such that brand-new automobiles are put on an island to rust, milk is poured out by the hundreds of gallons, or crops are plowed under or left to rot, etc. This is an example of the difference between surplus (which always correlates with want) and abundance (which abolishes want). Abundance would look like everyone who needs milk getting milk. Surplus is milk getting thrown out that could be put to use. This is potential exergy that goes into the cold reservoir.

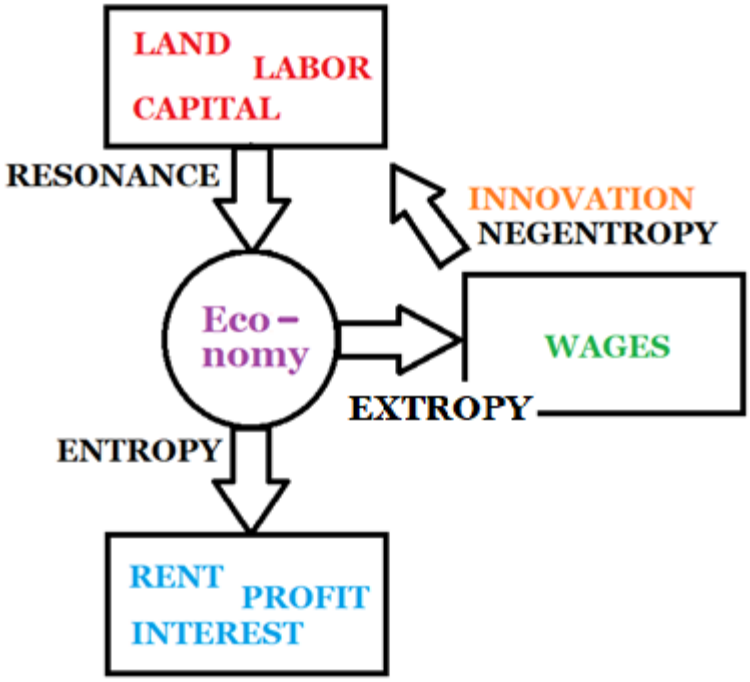
Increasing Efficiency by Decreasing Entropy

We can use the wages that we consume to fuel the mental labor (often done during "leisure") needed to make innovations to the way that we manage our land, labor, and capital. In so doing, we can find ways to reduce thermoeconomic losses that occur in the form of rent, profit, and interest (as well as thermodynamic losses that occur in the production process).



Remaining true to the first law of thermodynamics, the "conservation law," we know that all of the energy that we have at a given moment (I say this because Earth is not a closed system, but receives support from the Sun) is all that we have to work with. No more can be created, and none of it can be destroyed either. With this in mind, we can analyze our thermoeconomic throughput in thermodynamic terms once more.

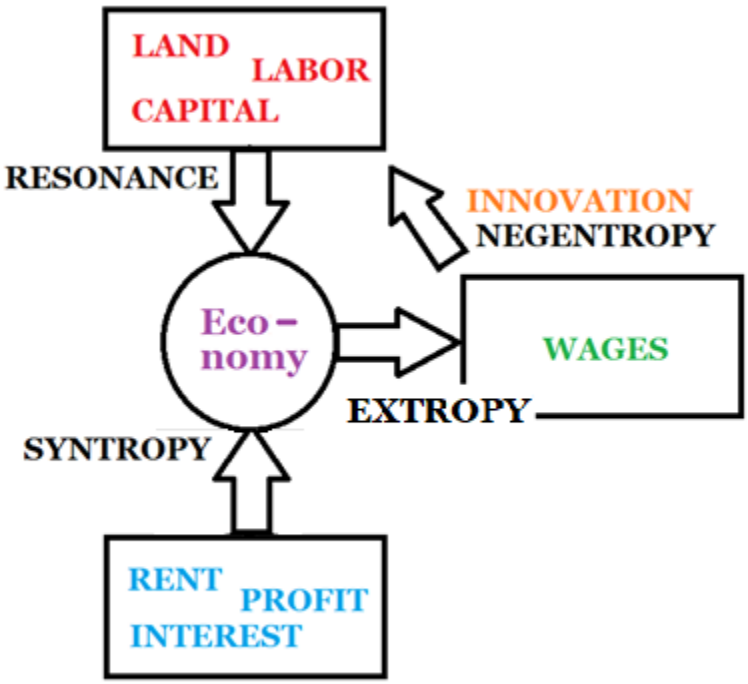
Our heat reservoir is composed of the three forms of production: land, labor, and capital. As these resonate (interact) in the production process together, and are put through the economic engine, they produce one of two outcomes. One outcome is thermoeconomic entropy, which comes in the forms of thermodynamic entropy (physical loss, not shown in the diagram) and of economic entropy (economic loss, shown). The other is thermoeconomic exergy, which comes in the forms of thermodynamic exergy (not shown) or of economic exergy (shown). This life-sustaining exergy allows for new ideas, or innovation, to occur, which reduces the entropy of the thermoeconomic system (in a process related to syntropy called *negentropy*) by allowing for better management of production and economy.



Conserving Energy by Allowing Syntropy

As with the goal of an efficient production process, the goal of a healthy economy should focus on reduction of entropy and increase of exergy. While the mechanistic processes of production and economy may only, overall, increase entropy and decrease exergy, the natural autonomic processes of biology and ecology actually increase syntropy (as by spreading life on the planet, "awakening" dead matter and "animating" it), which in turn increases exergy stores, in a process I refer to here as *extropy*.[2478] These exergy stores then provide energy as a heat reservoir to another process. By decreasing entropy (as by increasing productive efficiency and decreasing surplus returns), and increasing syntropy (as by allowing life and Nature to do her job unhindered, or by helping her along, allowing workers to retrieve what they produce), maximum exergy can be maintained.

[2478] This is not necessarily the original use of the term, but I use it here because it deals with both entropy and syntropy; *extropy* has been described as "clumping," which I see as something of a middle ground between things coming together and coming apart. So I use it here for that reason



One way to allow rent, profit, and interest to re-enter the economy in a syntropic fashion is to allow external competitive and internal associative forces to incentivize dividends being paid to members or policy-holders of cooperative or mutual associations. One associative method to convert or challenge existing monopolies, and to establish restorative justice, is through the use of consumer, tenant, worker, and debtor unions practicing revolutionary syndicalism. Another way, a competitive method, is to wield mutual credit to finance local competition to existing institutions. By reducing (by way of competition) and recapturing (by way of dividends) rent, interest, and profit, society can establish a thermoeconomically sound economy. I can only speculate about what a thermoeconomically sound production process might look like (appropriate technology, passive energy, polyculture, etc.) at this point, so I won't do it here. But it may be of interest to note the dialectical relationship that exists between the exergy basin and the heat reservoir in this model. Because exergic wages are used to continue and even grow the factors of production in the heat reservoir, the exergy of the wages becomes the energy store of the heat basin. Traditional engineering models, as employed here, are incapable of doing justice to organic organization of this sort, but certainly make for useful mechanics and for fun organizing tools.

Economic and Thermodynamic Entropy

It should be noted that there is a difference between economic "entropy" and thermodynamic entropy.

Once it enters the cold reservoir, thermodynamic entropy really can't be retrieved by mechanical processes without additional energy. Of course, few cold reservoirs are at near-zero degrees Kelvin, and so are not at all near absolute cold. They may be able to be treated as a relative heat reservoir in another process. These engineering models are not intended to be cosmological models.

What is different about economic entropy is that entropy is retrievable to some extent. The economy is an organic system that we experience from within. Like our bodies— which are experienced by us

largely as autonomic (that is, not at all) or unconscious processes that reduce entropy and increase syntropy, but which may also be considered in some way the conscious projects of our cells (as multicellular organisms evolving from communities of single-celled creatures)—, the collective human project of socioeconomy is, phenomenally, largely under our control, from the inside, as member-parts, with a mission of decreasing entropy and increasing syntropy. And, as the socioeconomy is a community of multicellular organisms reaching toward combination into multiorganism organisms (or superorganisms), we are administering the same kind of negentropic and syntropic forces to our socioeconomy that our cells are administering to us. It is the same sort of organic, self-organizing process coming from the "within of things." These same forces may exist to some extent in "nonliving" matter also, as in the atomic and molecular forces binding the atoms and molecules together, but this dead matter is subject more to the law of entropy than that of syntropy relative to our scale, accounting for its degrading status ("nonliving"). So, while we may not participate in thermodynamic or biological syntropy, we can participate in the syntropy of socioeconomy.[2479]

As can be seen, there is a relationship between acts of aggression such as theft, fraud, extortion, vandalism, and inciting violence; and acts of exploitation such as the taking of rent, interest, profit, or causing distortions to wages by making structural adjustments. All of these have at their heart the infringement of the principle of *reciprocity*. These represent socio-economic entropy, which exists at the cost of living systems such as human individuals and the ecology they exist within.[2480] This desire for growth at the expense of everything else is a cancerous characteristic. But such is not an artifact sourced in the future, in syntropy, but in the past, in entropy.

We are each other's self-organized environments. As such, we will continue to increase the entropy of one another, while increasing our own syntropy. But if we behave more as a self-aware *holon* (both a part and a whole), we may increase the syntropy not just of ourselves, but of the entire socioeconomic system.

Objections and Refutations

Objections to this model may include disagreement about the nature of the economic cold sink explicated here. For instance, one may hold that rent, interest, and profit are not entirely lost, but are instead reinvested into the economy. And this is true. However, these returns exist as artifacts of labor that the holders of rent (rentiers, or landlords), interest (usurers, capitalists), and profit (speculators, bosses) did not engage in or make a fair exchange for, and that did not provide wellbeing to the worker who engaged in the work. While it is true that some of the rent, interest, and profit is reinvested into the economy in the form of infrastructure, this infrastructure investment is ultimately under the control of the class of people who are extracting surplus returns (and destroying the environment). And so this infrastructure typically serves to increase these returns to the landlords, capitalists, and bosses, rather than to provide a higher standard of living or quality of life to the actual producers of this value. And so this is entropy to the worker, fate to the worker rather than syntropy, destiny.

Some of the infrastructure does offer positive externalities to workers. Workers do use private and public infrastructure such as sewers and businesses, for instance. But to consider if these externalities

[2479] However, we are, ourselves, the constructs of our cells and their reactions to our environments, and, before we can act consciously as individuals in the construction of society, we must first become aware of the fact that we are products of both determined and teleological necessity and not of metaphysical free will. We are fated by determinism and destined by teleology.

[2480] The aggression and exploitation of man and woman further incentivizes a similar attitude to be taken toward Nature, whose exploitation occurs by way of combustive technologies, monoculture, clearcutting, induced extinction, etc. as is made permissible by mechanistic philosophies.

are an actual benefit to the worker, it is necessary to consider the opportunity costs to the worker, the cost of forgoing other options in order to secure these ones. What is the worker giving up in having access to positive externalities of ruling class investments?

If we do not consider this matter while envisioning the surplus returns under the control of the workers, or forgone altogether, it appears that workers have nothing but gain from public infrastructure. This is because they have no other options; the options are limited by the ruling class of rentiers, usurers, and speculators (who set the rules for everyone else). And the opportunity costs of this are not considered. If we want to know if the worker benefits, we must ask the class-conscious worker the option they would choose, and if they have an alternative that would be preferred. If we are to consider the surplus returns to belong to the producers of those returns, we can imagine other options that the worker could have taken with the money that is currently invested into centralized infrastructure and business, of which they receive an indirect enjoyment of positive externalities. If workers were, instead, to control their surplus product, they would choose to either a) reduce production and enjoy leisure, or b) include that surplus into their wages as a needed product. If the latter, b, is chosen, workers could voluntarily invest or reinvest their wages into infrastructure that they control directly and consider valuable enough to bear the costs of. When the opportunity costs are considered, surplus (waste and want) exists at the expense of abundance (all basic needs met).

Because value is largely subjective, and because of the voluntary nature of surplus-free arrangements, organized workers could provide infrastructure of greater value to themselves than could be provided by non-workers (this is so long as we remember to include any mental or manual labor as work, of course). Workers often have much to gain by exchanging labor for labor, or wages for wages, because of emergent reasons (if you trade me cheese for bread, we can each have bread and cheese, which is of greater value together than apart).[2481]

At this point, one may question the ability of the worker to provide for themself or look after their own interests. Aren't rentiers/landlords, speculators/bosses, and usurers/lenders necessary? Are not these individuals more industrious, and more fit to serve as trustees to the less fortunate? Won't workers just stop producing so much or waste their investments on unworkable ideas?

To answer these questions it is only necessary to drive the point home once more, that to the degree that rentiers, speculators, and usurers act outside of these capacities of idle extractors of others' labor value, and to the degree that they actually produce value for the enjoyment of others from their physical or mental activity, is that degree to which they also act in the capacity of worker, and thereby are due compensation. This capacity is established by way of voluntary exchange which occurs without the artificially-induced duress of the worker (duress which occurs under the control of monopoly, for instance). If a worker is willing to voluntarily pay another for that other's product (and not the surplus product of their employee, tenant, or debtor)—that is, to exchange wages for wages— then that other is a worker. If a worker is only willing to pay that other (as by allowing them to keep all of the profits of production in their employment contract, or by paying rent or interest) under conditions of duress (not having access to land or capital, due to the monopolization and so exclusion of these), they are not

[2481] But this is not what happens when workers contract with individuals who are acting in the capacity of non-worker (rentier, usurer, speculator), but only when those individuals are also acting in the capacity of worker. Overall value is increased by exchanging value for equal value, but not when exchanging more for less value (as when a rentier, speculator, or usurer extract rent, profit, or interest from the laborer's natural wages; a condition which must be met for these returns to exist), as occurs under conditions of monopoly.

willing to make the exchange truly voluntarily (though there may exist some "virtual" or unreal voluntaryism, at the surface of an employment, tenant, or debtor contract). This is because they do not see a gain from making that exchange, except under duress. There are no agreements involving the extraction of surplus value from workers that are voluntary. The full compensation for the workers' labor is the control of the full value that they added to the process. Volunteers are willing to accept less, but workers are not volunteers. They accept less only under duress, which typically involves some threat of aggression—greater entropy to the worker— if they do not accept, such as homelessness, joblessness, transportationlessness, prison time, or— if they resist that— even death.

Mutualism and Sustainability

When we think of sustainability, we are quick to think of lush green gardens and conservation of endangered species, but— while it is true that we should work to conserve the ecology of desserts as well— we are less quick to think of the Sahara sand dunes, or the plateaus of the Atacama. Being concerned with biology and ecology, sustainability is better occupied with syntropic, living systems, than entropic, dead systems. Sustainability is about life.

In ways many, sustainability can be understood as the project of dismantling entropy. Living systems, which we wish to restore and support, move toward an experience of pure being. As flowers are drawn by the light of the sun, as tree branches extend themselves towards its rays, biological systems flow forward to the Omega Point. We want to preserve the process of growth, emergence, and transcendence that is inherent in life, the systems that lead to pure being. While we ultimately may not preserve the individuals involved, we can work to promote the synergistic systems that support their longevity, and in which they experience life.

In more practical terms, we can understand sustainability as a practice relating to the good stewardship of the land, using polycultural systems of horticulture, conserving natural capital, appropriately using technology, existing in local webs of interdependence, surviving on renewable resources in our area, and more. These practices may be guided by principles or motives, such as the desire or the felt necessity to reduce, reuse, and recycle, or to live according the tenets of permaculture— Care for the Earth, Care for People, and Return of Surplus—, or to apply its twelve principles. Sustainability is tied to the ability to last. If something will not work for long, or leads to the detriment of surroundings on which it depends, that thing is not sustainable. People who care about sustainability generally have a strong interest in alternative sources of power, want to source their food locally and organically, recycle and compost, have an interest in voluntary simplicity, and other similar interests. These are all ultimately meant to reduce energy needs, reuse energy in the system, and to recycle it back into nature, and to promote healthy ecology, as well as to provide people an increase in their freedom and well-being. It all adds up to lasting.

Sustainability—when seen as staying power, or the ability to last— seems to contradict the rules of Nature. After all, "change is the only thing that is constant" in Nature, isn't it? Change and sustainability seem to be at odds. Yet, the lead proponents of sustainable programs, such as permaculture, promote working *with* Nature. If Nature always presents us with change, how can working with Nature be sustainable? While Nature is not completely fixed, and is always changing, it does provide certain patterns and systems. Those patterns and systems which are conducive to our longevity are the ones we want to keep. While looking to preserve individuals as well, sustainability is much more concerned with the longevity of systems on which the organisms depend. This is much more in line with biology, which works to preserve the species.

Sustainability is a wonderful idea. It's basically a no-brainer. Still, there is something that keeps sustainability from coming into fruition. All of these wonderful ideas, like geothermal and passive solar heating and cooling, local power sourcing, community garden programs, village-scale economies, etc. are kept, somehow, from setting the standard. Many attribute the problems to mismanagement or inefficiency. Indeed, this can be the case at times, but I believe there is something more to it. I think the problem has to do with our system of money and land distribution, which is further a product of poor decision-making structures in government.

Sustainability faces the surpluses of capitalism. "Surpluses!?" A worker might not know whether to ask such a question or to exclaim it sardonically. "I feel no sense of surplus under capitalism," they may fairly continue, "nor would I consider having a little extra a problem." Yes, but let's not be too hasty. The surplus of capitalism is not a *social* surplus—an abundance— from which all may draw, but a *private*[2482] surplus, from which only the ruling elite may gain satisfaction. Surplus is not abundance.

Capitalism is characterized as a supply-side economy. Supply-side economies create surpluses. At an equilibrium price, supply and demand meet, and the most exchanges are possible, leaving no scarcity or surplus. If prices are too low, and demand controls the price, scarcity will ensue, but if prices are too high, and supply controls the price, surpluses will develop. These surpluses, by their very nature, are not passed down to the worker. Indeed, Ricardo's Iron Law of Wages suggests that they never will be.

Surpluses are unsustainable, leading to waste, pollution, and overproduction. Indeed, this is why one of the core concerns of sustainability deals with a reduction of needs, both material and energy. Surpluses have the potential to drain systems, to boost desertification, and to pollute ecosystems with waste. They are driven by overly-materialistic values that ultimately bring society down. There is nothing sustainable about this.

Capitalism is characterized by state-regulation of otherwise freely-operating markets, federal control of all banking, and strong corporate and private hierarchies in industry. The economic struggle under capitalism has largely been between employers and employees, between government and small business, and between private landlords and tenants. These problems all exist by the fact that the state creates a tiered-hierarchy, wherein banks hand privilege down to landlords, landlords to capitalists, and capitalists to management. This is very similar to the system of feudalism, which it replaced. Workers, under capitalism, are left surviving on property that they do not legally hold title to, which is used to extract profits from them greatly exceeding its cost. Tenants are left to live under the roofs of houses that they have no legal claim to, but which they have more than paid for in their time paying rent. Decisions under capitalism, while having some democratic elements—such as the power of purchase, and the right to elect politicians and vote on certain referendums—, is not democratic enough. The majority of decisions under capitalism are made by politicians, private creditors, landlords, employers, licensed professionals, and the managerial classes. For this reason, the project of geo-Mutualism is to make everyone their own politician, their own banker, their own landlord, their own employer, and their own manager.

[2482] It's important to note the distinction here between private and personal. Personal describes direct use or possession of rightful individual claims, while private describes individual control of something which is more properly social.

Green politics are not enough to solve the problem. There have been people all through time trying to form community gardens, trying to appeal to the state to make changes in zoning ordinances, creating parks, trying to create new legislation. This has all been, with few exceptions, to little or no avail. Others do not understand the benefit, and, sadly, this is because they cannot materially feel one. They do not feel an increase in their satisfaction when they spend time on community projects, though they are *meant* to be enriching. Why is this so? Costs, under capitalism, are not internalized.

When people try to start community gardens, they fail to beat the costs and prices of the monoculturalists. Those who garden long-term generally do so as a hobby. Those who garden for economic benefit soon learn that they cannot beat the prices of subsidized monoculture. Some will suggest this shows that community-scale gardening is inefficient. Well, if we are measuring efficiency by costs and prices under the reign of the U.S. dollar, this is certainly so. The fact of this is obvious to the situation just sketched. However, it cannot be reasonably suggested that polycultural growing is less efficient in providing actual nutrition to people, or that it actually takes more labor. Monocultural systems are grown far distances from their locations, and must be shipped across the Earth. Labor used in these systems is typically under-compensated. Corporations like Monsanto benefit from state-protection of their interests and from subsidies to continue their projects. Local polycultural systems of growing are, hands-down, more efficient in terms of actual labor and energy exhausted, but the dollar distorts this fact, by the nature of its flow, which creates and sustains hierarchical interests. Subsidies, loans, licensing, underpaid labor, and state-protectionism (and many other factors), which externalize costs, keep communities in the United States from being able to beat the costs or prices of the megacorporations. Similarly, with gas subsidized like it is, the costs of transportation are not felt by those creating the need for transportation and wasting the fuel. They are socialized. When costs are socialized, or externalized, people are quick to waste, and to claim an unfair share for themselves.

Another issue is that landlords keep tenants from starting gardens. They see it as bringing down property values, or creating a nuisance. Even if landlords allowed gardening, tenants— who are constantly moving, and chasing work as laborers— have no incentive to partake in anything more than simple vegetable gardening; with a focus on annuals, which are much less sustainable than perennials. Nor do tenants have any real concern for good stewardship, or the longevity of the land. They are divorced from their relationship from the land, receiving the majority of their produce from the monoculturalists, even when they have the gumption to keep up with their own gardens. Surely, few worker-tenants have the time and money to subsist exclusively on community-produced food. Subsidies, zoning, other state regulations, and the fatigue laborers face in their daily lives ensure this fact.

Mutualism, by upholding the cost-principle, indirectly promotes sustainability. Mutualism *internalizes the costs of land-holding*, by disallowing absentee-landlords, and by removing the externalization of surplus land's protection by the state. As it is now, land is often inherited, or gained by some other form of privilege given under capitalism. The state protects landlord's interests, supplying them with the means of force. Should squatters build a shantytown on the vacant property of the landlord, they would be evicted by the police. It is not the landed who pay for this service, but society itself, and more particularly, workers, by way of taxes (all taxes are paid by workers). A Mutualist society would distribute land more equitably— suggesting everyone has a right to the use of the Earth—, and would actually use up less land because of this.[2483]

[2483] When people have to pay for good land, they use less of it, and use what they do have at its full potential.

"Workers pay little in taxes," it may be suggested. Ah, yes, so it may seem. That is, until one understands the manner in which capitalists price their goods: Every cost that comes up is tacked onto the price. If taxes go up, it will generally follow that prices follow suit. Business taxes are paid by the consumer, when they make their purchase. Landlords do the same when it comes to their rent. Workers pay all of the taxes, interest, rent, and profit in the economy, though indirectly so.

A Mutualist society is one without private claims to rent, interest, or profit, and which lacks in involuntary taxation. Instead of allowing people to go homeless, allowing the fields to go unnecessarily fallow, Mutualism provides land to all to work and to live. It provides credit to any and all willing to labor, or with something to use as collateral. A Mutualist society is truly based on the equality of economic opportunity. All costs are internalized.

Mutualism *internalizes the costs of labor*. By providing interest-free loans to all willing to work, and access to land (as well as a share in its surplus), geo-Mutualism perpetuates self-employment. People who employ their own labor are much freer to make ethical, humanitarian, and sustainable choices. They can no longer say, "I am just doing my job," or "what I am told." They have responsibility in what they do, and cannot "pass the buck." It's easy to command others to commit atrocities, and to reap the profits, but when the costs are internalized it's another story. In a Mutualist society just about everyone is self- or co-employed, so the costs of every decision are internalized. When costs are internalized, people waste less.

When the costs of labor are internalized, society allocates it to more productive uses. If Americans had to pay the actual cost of labor involved in all of our fancy packaging, which we just throw away, we'd be quicker to find better ways of doing things. Much less would be wasted if workers the world over could demand better wages. Production would be allocated to necessities, not privileges that exist at the expense of others. We are so quick to waste because we do not feel its true cost.

Mutualism's approach to land, which suggests that society has positive rights to the control of the Earth, *internalizes the costs of extraction*. There are many possibilities for land-trusts to be arranged, which could replace state-mismanaged parks. A Mutualist confederation, or a trust established within it, could demand approval for extraction of scarce and nonrenewable resources, and charge for that extraction, and could demand standards and practices of conservation.

A Mutualist society would *internalize the costs of distribution*. Fossil fuel would be held as a common asset, to be dipped into only when necessary. This would promote village-scale living, transportation by foot or bicycle, and common means of transportation. Large, wasteful, and monocultural factories would find themselves obsolete, and cottage-industries would run rampant with culture. Technology in a Mutualist society would likely be human-scaled, appropriate technology, which would ensure full-time, and much more sustainable and free, self-employment. Mutualism would localize decisions to native bioregions, who better know how to manage their resources. Land would be sustainably worked, and would be respected for its limitations, while being put to its most productive use.

Mutualism, especially geo-Mutualism,[2484] would *internalize the costs of disposal*. With land treated as a common trust, or a personal leasehold, any form of pollution, dumping, or any other sort of waste, would be treated as property-infringement, which would be a suable offense (today, trash is subsidized by taxes). This being so, trades would arise for the sake of managing waste on their own leaseholds, and would charge for dumping. With this being so, demand for readily-recycled and easily-maintained technologies, which would decrease the need for disposal, would rise. Supply would start to meet this

[2484] Mutualism with Georgist land "taxation"

demand by providing technologies that are simple to understand, easy to fix, and which can be disassembled for easy recycling. Rather than paying to throw things away, consumers would seek products that would maintain sellable scrap-value. Recycling and composting would become the norm, as the idea of "trash" slowly fades from public thought.

In a Mutualist world-society, nobody would be working in third-world nations for American pocket change. There would be no landlords, sitting on wasted land, or working the lands to death, spraying them with chemicals, and diminishing their soils with monoculture cropping. There would be no mountain-top mining or clear-cut forestry. Communities would be local, technologies would be sustainable and liberating. Everything would be created to last, to be fixed, or to be easily disassembled and sold as scrap. In other words, needs would be reduced, and things would be reused and recycled. All of the costs of land-holding, labor, extraction, distribution, and disposal would be internalized. Materialistic, quantitative values of production would be challenged, and complementary, qualitative ones affirmed. Humanity would once again have a reverence for Nature, coupled with a profound desire to cooperate with it.

Pierre-Joseph Proudhon: Biography

Pierre-Joseph Proudhon was born to a family of meager means, in the Mouillere suburb of Besancon, France, on January 15, 1809. Proudhon's father, Claude-François, was an artisan, earning a meager living as a journeyman brewer and cooper. His mother, Catharine, had been born a peasant, and had lived working as a personal servant. Claude-François and Catharine together had five young boys, including Pierre. Two of them died at an early age, but Pierre Proudhon was to retain a strong relationship with his other two brothers, Jean-Etienne and Claude, both of whom were younger.

As a boy, Proudhon worked with his father in the tavern and cooper shop owned by Mr. Renaud's large brewing industry, learning to brew beer and make caskets of various sorts. He also worked in the fields, doing basic agricultural work. In 1814, Besancon was invaded and bombarded by the Austrians, and the Proudhons' suburb of Mouillere, existing outside the walls of the Besancon citadel, was destroyed. Pierre's father established a new brewery in Battant, following the blockade's aftermath. Proudhon spent some time herding cattle in the Jura mountains, and then taking a job as the cellar boy of an inn. Even artisan-peasant boys get time for play now and again, and Proudhon enjoyed spending time outdoors. He also had a knack for learning, and enjoyed it.

Proudhon was naturally gifted, but was set within circumstances that were uncommon for would-be philosophers. Proudhon was not formally educated until later, but instead, his mother, Catharine, took a very active role in his education, teaching him to spell words by the age of three. She taught him to read the Bible, which would have a lasting impact on him.[2485] According to a friend of Proudhon's, and his eventual biographer, J.A. Langlois, his mother was

> an orderly person of great good sense; and, as they who knew her say, a superior woman of HEROIC character,—to use the expression of the venerable M. Weiss, the librarian at Besancon. She it was especially that Proudhon resembled: she and his grandfather Tournesi, the soldier peasant of whom his mother told him, and whose courageous deeds he has described in his work on "Justice."[2486]

[2485] Proudhon once said, according to friend and biographer, J.A. Langlois, "My real masters, those who have caused fertile ideas to spring up in my mind, are three in number: first, the Bible; next, Adam Smith; and last, Hegel."
[2486] See Proudhon[3]

Proudhon's mother, dedicated to see her son along his education, arranged a bursary with the help from the family's former employer, Mr. Renaud, which put him through school. Proudhon was unable to afford books. J.A. Langlois tells us that,

> Proudhon entered school as a day-scholar in the sixth class. He was necessarily irregular in his attendance; domestic cares and restraints sometimes kept him from his classes. He succeeded nevertheless in his studies; he showed great perseverance. His family were so poor that they could not afford to furnish him with books; he was obliged to borrow them from his comrades, and copy the text of his lessons. He has himself told us that he was obliged to leave his wooden shoes outside the door, that he might not disturb the classes with his noise; and that, having no hat, he went to school bareheaded. One day, towards the close of his studies, on returning from the distribution of the prizes, loaded with crowns, he found nothing to eat in the house.[2487]

The anarchist historian, George Woodcock, in "Pierre-Joseph Proudhon," tells us further that "[d]espite the humiliation of being a child in sabots (wooden shoes) among the sons of merchants, he developed a taste for learning and retained it."[2488] Proudhon was autodidactic. J.A. Langlois quotes Sainte Beuve as having said,

> In his eagerness for labor and his thirst for knowledge, Proudhon was not content with the instruction of his teachers. From his twelfth to his fourteenth year, he was a constant frequenter of the town library. One curiosity led to another, and he called for book after book, sometimes eight or ten at one sitting. The learned librarian, the friend and almost the brother of Charles Nodier, M. Weiss, approached him one day, and said, smiling, "But, my little friend, what do you wish to do with all these books?" The child raised his head, eyed his questioner, and replied: "What's that to you?" And the good M. Weiss remembers it to this day.[2489]

After some family hardships, Proudhon was forced out of his education, and into the printing trade, wherein he taught himself Latin, Greek, and Hebrew, to be more proficient. He apprenticed at a shop in Battant, before switching to a shop owned by one of his school-friend's family. This brought him back to Besancon, which was a center of activity for ecclesiastical study. Proudhon studied a great deal of Christian theology, which eventually led to his rejection of Christianity altogether. He became much more interested in social theory than religious theology. At one point during his employment in Besancon, Proudhon had the opportunity to meet the utopian socialist, Charles Fourier, and to directly oversee the printing of Fourier's books. Conversing with Fourier left a lasting impact on Proudhon. Around a similar timeframe, Pierre-Joseph met and befriended Gustave Fallot, who had been impressed by Proudhon's proof-reading skills, and sought him out. The two became close, discussing important issues in social philosophy.

After becoming a journeyman compositor, Proudhon was unemployed for a time, traveling and looking for stable employment, until Gustave Fallot sponsored his studies in Paris. Fallot would eventually catch cholera, however, being unable to care for Proudhon any further. Proudhon had developed distaste for urban living, and so returned to the solitude of the countryside of Besancon. Though Proudhon was never to see Fallot again, Fallot's support was a monumental occurrence in Proudhon's life, and would eventually give him the confidence needed to turn from printing the works of others, to writing works of his own. This boost was not immediate, however, and Proudhon, needing an income,

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[2487] See Proudhon[3]
[2488] Woodcock[3]
[2489] See Proudhon[3]

would start a press with a friend. His interest in philosophy and writing was a detriment to his printing business, however, and after the suicide of his associate, Proudhon had to shut down his trade, and focus on his writing.

Proudhon would eventually earn a scholarship to the academy of Besancon. He had already developed a strong distaste for authority, and when the academy of Besancon asked for an essay on the importance of Sunday celebration, he was awarded a bronze medal. He took pride in the bronze, seeing it as a sign that he had made elite academics uncomfortable. George Woodcock tells us,

> Proudhon's country childhood and peasant ancestry influenced his ideas to the end of his life, and his vision of the ideal society almost to the end remained that of a world in which peasant farmers and small craftsmen like his father could live in freedom, peace, and dignified poverty, for luxury repelled him, and he never sought it for himself or others.[2490]

Proudhon's concern for the peasantry and working classes can easily be seen in his first work, *What is Property?*, published in 1840, in which he made his famous declarations, "I am an anarchist!" and "Property is theft!"[2491] It was followed in 1842 by *Warning to Proprietors*. George Woodcock reminds us that,

> This slogan, ["property is theft!"] which gained much notoriety, was an example of Proudhon's inclination to attract attention and mask the true nature of his thought by inventing striking phrases. He did not attack property in the generally accepted sense but only the kind of property by which one man exploits the labour of another. Property in another sense—in the right of the farmer to *possess* the land he works and the craftsman his workshop and tools—he regarded as essential for the preservation of liberty, and his principal criticism of Communism, whether of the utopian or the Marxist variety, was that it destroyed freedom by taking away from the individual control over his means of production.[2492]

Proudhon is often attributed to being the father of both anarchism and Mutualism, but both of these titles are disputable. While not having declared himself an anarchist, William Godwin had preceded Proudhon in his renunciation of government, and similarly criticized the repressive role of property in his *Enquiry Concerning Political Justice*, published in 1793. Proudhon was not familiar with his works. Regarding Proudhon's siring of Mutualism, George Woodcock reminds us of a familiar trend in history, of group efforts to be usurped by a figurehead.

> In 1843 [Proudhon] went to Lyon to work as managing clerk in a water transport firm. There he encountered a weavers' secret society, the Mutualists, who had evolved a protoanarchist doctrine that taught that the factories of the dawning industrial age could be operated by associations of workers and that these workers, by economic action rather than by violent revolution, could transform society. Such views were at variance with the Jacobin revolutionary tradition in France, with its stress on political centralism. Nevertheless, Proudhon accepted their views and later paid tribute to his Lyonnais working-class mentors by adopting the name of Mutualism for his own form of anarchism.[2493]

Not too long after Proudhon, Herbert Spencer would dispel the myth of the Great Man in history. It's important not to understand Proudhon as a Great Man, but in his actual capacity. Proudhon was

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[2490] Woodcock[3]
[2491] Proudhon[2]
[2492] Woodcock[3]
[2493] Woodcock[3]

certainly brilliant, being one of the few of his era to rise from peasantry to such notoriety that he received special treatment while locked in a cell; but it's important, for the sake of his own argument, not to understand him as some sort of Christ figure. Proudhon, like all scholars, was a product of his culture. Proudhon's is a philosophy which exalts the potential of the common person, and to place Proudhon on an altar of his own is to contradict the purpose of his work.

Proudhon continued to write, publishing *The System of Economic Contradictions, or The Philosophy of Poverty*. He attempted to run a printing press for a short time, before finding employment as a manager with a firm in Lyon, and finally ending up in Paris. The Revolution of 1848 broke out, in which Proudhon participated. He published his own solution, entitled *Solution of the Social Problem*. In this work, Proudhon laid out a system of mutual banking, which would allow workers to become cooperatively self-sufficient.

Proudhon began to publish articles in newspapers, which boosted his public observance greatly. He tried to establish a popular bank, gaining the support of around 13,000 people, most of whom were workers. Unfortunately, he did not have the means to carry the operation through. He spent some time in politics, losing an election, but eventually becoming elected to join in on the debates of the constituent assembly. Here he underwent many debates, including those with Frederic Bastiat and Louis Blanc, who sat with him on the Left, among others. When the National Workshops— employment centers for the unemployed, which Proudhon was opposed to, but didn't want to eliminate until workers could become self-employed— were shut down, it provoked the June Days Uprising. Proudhon went to the barricades himself, being sympathetic to the insurrectionists, but tried to convince them of acting more peaceably. He had become very turned off by the violence of the French Revolution, and throughout his life he remained an advocate of non-violence. This did not keep him from insulting then-president Louis-Napoleon Bonaparte, which would find him imprisoned for nearly three years, before being exiled to Belgium. In prison, he got married, and sired his first son, as well as wrote *Confessions of a Revolutionary* and *General Idea of the Revolution*. He was given special treatment, due to his prestige. Proudhon continued to write after he was released. He would return to France after political changes, dying two years later, on January 19, 1865, in Paris.

Proudhon: Philosopher of Anarchy

While often considered to be the father of the republican social philosophy of Mutualism, Proudhon was actually more of its first public philosopher, because Mutualism already existed to some degree, long before Proudhon would write about it in his works. Proudhon had spent time among the workman's associations in Lyon, France, where he witnessed fraternal organizations and guilds functioning in mutualistic manners, involving member control from voluntary participants. When he wrote in favor of Mutualism, he probably had these cooperative associations in mind. Nonetheless, Proudhon can be considered to be the first philosophical exponent of Mutualism as a school of thought.

Along with being among the first philosophical proponents of Mutualism, Proudhon was the first to call himself an anarchist. He says,

> What is to be the form of government in the future? hear some of my younger readers reply: "Why, how can you ask such a question?
>
> You are a republican." "A republican! Yes, but that word specifies nothing. *Res publica*; that is, the public thing. Now, whoever is interested in public affairs — no matter under what form of government, may call himself a republican. Even kings

> are republicans.'— "Well, you are a democrat."— No." [...] "Then what are you?" "I am an anarchist."[2494]

Yet, again, the sentiment against government and the state long preceded Proudhon. Some have traced it back to Ancient Greek or Chinese thinkers, such as Zeno or Lao Tzu. Others suggest that others much closer to Proudhon's time were the first, such as William Godwin or Josiah Warren. Proudhon maintains the title of the first anarchist simply for being the first to call himself such on record.

Proudhon had been raised by a father who was a journeyman brewer and cooper and a mother who was a peasant and housekeeper. He is one of the few philosophers to truly have come from a lower class background. He had a thirst for knowledge, however, which drove him to study a large range of topics in social science and the humanities. He yearned for a society in which peasant and poor artisanal families like his own could live happy and fulfilling lives.

Proudhon had been influenced by a large range of thinkers, from the utopian socialists like Saint Simon and Charles Fourier to classical liberal economists such as Adam Smith and Jean-Baptiste Say. He debated against communists such as Karl Marx, who had once been his proponent, and against capitalist philosophers such as Frederic Bastiat. Proudhon opposed communism, believing it to reward mediocrity at the expense of those who have more merit to perform social functions, and opposed capitalism on the grounds that idle holders of property held political power and income that was unearned. Proudhon said, "[c]ommunism is inequality, but not as property is. Property is exploitation of the weak by the strong. Communism is exploitation of the strong by the weak."

Proudhon sought instead to maintain a balance between these two worldviews, which had both influenced him earlier in life, through Charles Fourier and Adam Smith, among others, and which he found himself debating against later on, with Karl Marx and Frederic Bastiat. In his view, there are useful elements in communism, as well as in capitalism, but liberty is found in assessing these elements and maintaining what is desirable from both sides, while doing away with the rest.

Proudhon's Mutualism is truly an example of libertarian socialism. Proudhon did not want to maintain any government compulsion in the economy, but he nonetheless wanted to create a socialist society. Proudhon's libertarian socialism was not a socialism where the government owned and ran everything, but where workers owned and ran their workplaces in democratic assemblies, such as how many cooperatives are run today. Proudhon expected these worker cooperatives to produce and compete in the market economy in much the same way that capitalist firms do, but by being worker-owned he expected the workers to maintain a higher income, and so not to need the state to provide them welfare. His plan for Mutualism would provide full employment.

Proudhon's scheme for the economy was largely based on his plan for a mutual bank, a bank owned by the people who bank there, which would issue its own currency. He believed that a bank of this sort would allow everyone to have better access to capital, with which they could employ themselves. Because of the availability of credit and capital, it was expected that employers would lose their bargaining power, and self-employment in cooperatives or as independent producers would become the norm.

Proudhon also wanted to provide everyone with free land to live on, or for society to charge an amount for its occupancy only equal to the rental value of land, and only when necessary. This would leave a

[2494] Proudhon², 257

great portion of land free to use without cost, and so provide a place for people to live, without relying on landlords.

Bosses, landlords, and moneylenders, as Proudhon saw it, made an income beyond that of their social input, and this income was measurable in terms of profit, rent, and interest, which were understood to be unearned incomes. On this, the classical liberal Adam Smith and the communist Karl Marx were in agreement. Proudhon's economics sought to solve the problem by tackling it at its root, the state, which provided banks exclusive monopolies to perform financial functions and protected the claims of absentee landlords, which in turn allowed bosses to sell jobs by employing workers who themselves had no access to land or capital.

Rent, interest, and profit are all prices that are above the cost of labor, which is paid in full with wages. Any of the work that an employee, boss, landlord, or bankster actually does do can be roughly calculated and compensated in terms of wages, by comparing their efforts to those of others doing similar work. Anything above this amount of compensation in wages is a surplus, an extra amount, above that needed to compensate them for their efforts. This surplus must in turn come from the wages of someone who did the work. Thus, as Proudhon and the anarchists saw it, interest, rent, and profit— as paid to bankers, landlords, and bosses— were forms of legal theft, which relied principally on the state's enforcement of private property rights and restrictions on the economy that kept workers from employing themselves. Along with bosses, landlords, and lenders, Proudhon, an atheist and anarchist, was critical of religion and the state, and the tithes and taxes that came along with them.

Proudhon's anti-authoritarian outlook was founded on a dismissal of the Absolute. As Proudhon saw it, mankind had no connection to the Absolute, and any claims otherwise were harmful, leading justice to be sorted out through wars. He hated authority for claiming otherwise, and applying unwanted pressure despite the protests of citizens, lay people, workers, tenants, and debtors, as well as the self-employed and smallholding middle class, whose freedom of thought and exchange was also being hindered. Unlike other socialists of his day, however, Proudhon believed that these individuals, whose freedom was being restricted, had to take it upon themselves to create the change they wanted to see.

In place of offering Absolutes and strict models for how he thought society should function, Proudhon offered a rough sketch, or, as he titled one of his books, a General Idea of the Revolution, a plan for "free absolutes," similar to what Josiah Warren called the "*sovereign individual*." His own method was drawn in part from his loose understanding of Hegel, whose dialectical method had come to appeal to him as a means of resolving some of the proposed absolutes around him. Unlike Hegel, however, or Spinoza who preceded him, Proudhon was unwilling to admit an Absolute even in the Universe or at its very end.[2495] Proudhon would come to understand that dialectics were not capable of resolving everything immediately, and so, taking influence then from Kant, took toward the balancing of remaining antinomies. Thus, Proudhon's "political" outlook seems to suggest that socialism and classical liberalism can be synthesized in some way, while leaving room for their particulars to continue through the freedom of association. Consensus was something to be worked toward, and which enriched the world when it could happen, but where it lacked, there needed to be room for difference, and it helped if these differences balanced one another.

[2495] I believe it fair to classify his metaphysics as being in the process tradition, *albeit* a non-theistic one, certainly divorced from something like that of Hegel or Whitehead

While opposing the absolutism of the Abrahamic religions, Proudhon was just as much opposed to the emptiness of Buddhism, saying that if we "strip away the mythology" of the "secret thought of the religions" we find "immobility, death, nothingness." He says that, then,

> Justice, balance, order, perfection, is petrifaction. Movement, life, thought, are bad things; the ideal, the absolute, the Just, which we must continually work to realize, is plentitude, immobility, nonbeing. It follows that, for the intelligent, moral and free being, happiness is to be found in death, in the quiet of the tomb. Such is the Buddhist dogma, expressed by this apothem: It is better to sit than stand, to sleep than to sit, and to be dead than to sleep. Such is also the conclusion to which one of the late philosophers of Germany arrived; and it is difficult to deny that any philosophy of the absolute, just as any religion, leads to the same result. But common sense is repelled by this theory: it judges that life, action, thought are good. Morality itself is repelled by it, since it gives us constantly to work, to learn, and to undertake, in a word, to do the very things that, according to our final destiny, we should regard as bad.[2496]

From what it appears, there is much in contemporary religion that can be traced back to Tibetan Buddhism and the tradition of the Nyonpa. Proudhon's inference that at the heart of religion is Buddhism is fairly correct, if not accounting for the European influences on religion, such as those Proudhon himself may have been likely to embrace, himself having sung the praises of the horned god.

From Proudhon's general idea, we redraw the rough sketch of Proudhon's ideal society, which was one that reflected his experiences around the fraternal associations in France, and which reconciled or otherwise balanced the freedom found in markets and classical liberalism and the equality found in democracy and utopian socialism. In the place of the state, Proudhon wanted to establish a republican confederation which was founded on principles of voluntary association and direct-democracy. In place of private or corporate lending, and the extraction of interest, Proudhon wanted to establish mutual banks, credit unions, or other such financial institutions to facilitate exchanges with interest-free money. These would likewise be democratic and voluntary. In place of the private ownership of land, landlords, and the extraction of rent, Proudhon wanted to put land under common ownership and the personal control of the person using it. In some cases, he suggests charging for the protection of more valuable parcels. In place of the private ownership of capital, the extraction of profit, and bosses, Proudhon wanted workers to share in the ownership of capital that they used together and in the control of the company. He felt that mutual insurance was capable of providing for the general health and welfare of society outside of common market exchanges. He preferred a secular outlook founded on science to a religious one, or anything that could be rendered as Absolute, outside of freedom.

Proudhon's revolution would not be a violent insurrection, but, himself having opposed the violence of the French Revolution, would be a gradual evolution of a new economy in the remains of the old, a gentle toppling of the state by its being made obsolete and no longer defendable to public logic or practice. Central to his plan was a concept of collective force, which was related to the benefits given occasion by way of group interaction. It was this collective force which was responsible for all of the emergent benefits of having a society, and it was this that was to be utilized in refreshing it in revolution. The old revolutions put the right of increase—the right to control rent, interest, or profit—the products of association, which resulted from collective force, into the hands of bosses, landlords, and bankers, but Proudhon's revolution would retain these for the workers, tenants, and debtors who made them possible. This would be done by the formation of mutual banks and worker and tenant associations as acts of direct-action and civil disobedience. Proudhon's gradual worker's revolution

[2496] Proudhon[1], 652

would be self-funded, and would result in a process of state dissolution, as landlords, bankers, and bosses were themselves forced into self-employment, no longer available to support the state.

Anarchy and Pantheism; Proudhon and Spinoza

In some ways, Proudhon echoes his radical forebears, even Spinoza, who he had readily dismissed. While shying away from Hegelianism, and even having readily dismissed Spinoza (from whom Hegel's philosophy is largely a derivation), Proudhon's organicism and his neutralism owe much to the Spinozan and larger radical and heretical tradition. And Proudhon is not alone in his becoming so removed from his forebears that he would reject them; this would be unfortunately all too common. Nonetheless, if Spinoza is to Parmenides, an advocate of the eternal and the Absolute, Proudhon is to Heraclitus, an advocate of change and process. It may be argued that both have merits and rather than being completely at odds are attempts at describing existence from different vantage points.

Some patriots, claimed Proudhon, considered him to be in league with the power elites

Together, anarchy and panarchy, atheism and pantheism, represent the two extremes of a spectrum which extends from rule by all to rule by none. On the polar end of rule by none, we find anarchism situated "politically," and atheism religiously. These deny the absolutes of God and State. On the other side of things, toward rule by all, we find political panarchy* and religious pantheism. These affirm the absolutes of God and State (using Proudhon's definition of panarchy).

There may not seem to be a crucial difference between all and none. Both are uniform. But one is positive and the other is negative. Not quite the same, except in their equality. Yet, the two are sometimes confused for one another. The pantheist Spinoza was regularly and still today accused of atheism. Social anarchists often take the position that the elimination of government depends on more participation in governance by voluntary participants. This could easily be confused for government by all, or panarchy. Still, it is considered the highest form of anarchy. Spinoza, too, while preceding anarchism, supported a highly inclusive democracy for his time, but this was founded on his pantheism. Both the Absolute of pantheism, and the anti-absolutism of anarchism, start leading somewhere similar. Both anarchism and pantheism are oriented in participation. Similarly, panarchy and atheism seek greater enfranchisement and less stringent hierarchy in institutions.

Curiously, negation of the absolute in politics, as with anarchism, demands more participation, while affirmation in religion, as with pantheism, does the same; affirmation in politics, as with (de Puydt's) panarchy, and negation of the absolute in religion, as with atheism, asks more strongly for autonomy. Socialist atheists often demand a strong state, but freedom from religion; Christian anarchists call for freedom from the state, in the name of the Absolute.

Proudhon, the anarchist, was not well-exposed to Spinoza, the pantheist, who had died long before Proudhon's birth, but naturally took issue with him. Proudhon had ferociously denounced the Absolute prior to reading Spinoza, whose work stood to glorify it.

In specific, Proudhon, a believer in free will, took issue with Spinoza's necessitarianism. Free will is important to Proudhon's philosophy. The only absolute he ever evokes on his own behalf is an absoluteness of freedom or liberty. For Spinoza, however, understanding is the most important, resulting ultimately in a gnosis he calls blessedness. Spinoza had famously claimed that only God's will is free.

As a pantheist, Spinoza understood God– the Absolute– to be the whole of existence as a set, not its individual parts. Spinoza believed that only the Absolute has free will, which stood in glaring contrast to Proudhon's free will process philosophy.

Nonetheless, both were supporters of free markets and democracy. Spinoza would anticipate both Proudhon and the progressive Henry George in proposing the common capture of ground rent.

As both a Proudhonian thinker and a Spinozist, I find the conflict between these two deeply troubling. But my own outlook resolves the dispute between free will and necessity quite easily.

Taking from Parmenides, we may suggest that Spinoza has mapped the Way of Aletheia, or Truth, while Proudhon has sketched the Way of Doxa, or illusion. Now, traditionally, doxa is understood to be a mistaken outlook, something like being trapped in the maya, or illusion, of Hindu views. Hindus often believe that one can somehow escape the mirage of maya, and Parmenides may have suggested the same of doxa, but I do not believe the mirage is escapable. I reject that view, not in whole, but as a practical necessity. Though not fundamental, the mirage must be navigated as if it were. We are here, experiencing the dream, and seem to make choices, even if we are ultimately not free, and our choices are determined by forces beyond our control.

Proudhon has the epiphenomena well mapped, but Spinoza's Substance is just that, substantial. Nonetheless, epiphenomena, though not substantial, exists, and isn't just wished away, particularly by the phenomenon itself (us). Whereas most philosophers, perhaps Parmenides himself, would confuse the sorting of doxa for completely impractical, I, instead, suggest its utility, as I suggest the futility in attempting an escape from samsara. One cannot readily leave their body, fundamental or otherwise.

So, I support a strange position of compatibilism between the two, necessity and free will. While I treat necessity as fundamental, free will is nonetheless a pragmatic engagement. Even if it doesn't exist, there is still something quite different from mechanical determinism (entropy) at play, and traditionally we have referred to this added element as free will. It's a useful concept for daily life, though not complete or fundamental, and reducible more logically to telos or retrocausality (syntropy). It's useful to explain the epiphenomena found in doxa, but does not stand up fully to the aletheia of Substance. Mystical knowledge is rarely as practical as it is motivational.

We have in the conflict of Spinoza's necessity and Proudhon's process a more recent rendition of Parmenides's Monad and Heraclitus's ever-changing river. It is all too easy to suggest that Heraclitus's river flows the path of doxa, or illusory epiphenomena, and that Proudhon's free will processes do the same. That is, in fact, my suggestion: Heraclitus's river, and Proudhon's free will, flows through Parmenides's Monad and Spinoza's Substance as epiphenomena, a holograph. It is in fact unchanging, despite the utility of this false premise in navigating maya. Maya, Heraclitus's river, must be navigated, or you're going to have a nightmare. No, it's not real, but it's not enjoyable either. You're here, make the best of it.

This makes Proudhon's philosophy comparatively valuable to a flatland mysticism wherein all epiphenomena is treated as equal regardless of content, a view which can at times be derived from someone like Joseph Campbell, who suggests merely to "follow your bliss," without caring to give any form to such an abstract sentiment (remaining open to the motivating bliss of murderers and so on), or even in Parmenides himself, who seems to denounce the value of doxa as confusion, rather than circumstance. I agree with these thinkers on a metaphysical, but not a phenomenal level.

Still, it's easy to give a flatland reading to Proudhon himself, and in a way his project is so open so as not to provide prescribed necessities, but he did give a potential form to his philosophy on a number of occasions, particularly in regard to his ideas for mutual banking and worker's associations. Those to follow him, from Charles Dana to Benjamin Tucker would provide further form to various aspects of the Mutualist project.

Ultimately, Proudhon's anti-absolutism and misotheism is exactly what would be expected of a god that is becoming self-aware on a planet that is worshipping the image of a long-dead God (pandeism). Naturally, as such a new god started to define itself and claim its position on the throne, as the one and only God, all imposters would have to be removed. Little does Proudhon know that this is what he is doing, and that the collective mission of mankind is to once again restore God's kingdom, in an act of henosis. That is, Proudhon's free will is exactly the kind of false sentiment that is needed to motivate man to collectively give life to the Absolute through living incorporation, mutualism. It is the sentiment or feeling of having a choice, given life through association, that ultimately culminates in God the Omega, and thereby allows God to later be Alpha, the creator, again. Proudhon denies the Absolute, claiming its free will for himself and his associates, just as all atheists do, and as God must have done before establishing the Big Bounce singularity. God must have been an atheist, believing in nothing outside of his own freedom, becoming complete, before dying, only to be reborn in the eternal return.

Brahma sleeps and wakens, forevermore. As he reawakens, he climbs from within his dream to become himself, only to go back to sleep and dream that he is overthrowing his creator, which is none other than himself.

Repeat forever.

Identifying the Mutualists and Proto-Mutualists

Proto-Mutualists or early Mutualists and their kin are identified in a number of ways in this book.

One way is through the use of the word, *Mutualism*. It is quite easy to identify explicit Mutualists by their use of the identifier for their own positions. They will come out and call themselves *Mutualists*. Others may use related words, such as *mutuality*.

Another is to find a direct relation to known Mutualists. We can find direct influences, for instance, between individuals, such as the influence of Pierre Proudhon and Josiah Warren on Benjamin Tucker, and Tucker on Francis Tandy and Clarence Lee Swartz.

Additionally, one may have an indirect, cultural relationship to known Mutualists or the Mutualist movement. Sometimes we must use a bit of inference, especially when we begin tracking cultural movements, ideological similarities, and their impacts; for example, when we infer that the Radical Enlightenment in a more general sense was an influence on particular sects within it (such as Winstanley and the Diggers).[2497] I have no proof that Winstanley or the Diggers had any direct influence

[2497] Such sects may represent a tendency toward a kind of proto-Mutualism, from which Mutualism may itself have developed. It must be remembered, however—and especially when a direct ideological lineage cannot be traced—, that this may simply represent convergent cultural evolution.

Nonetheless, convergence is still within the scope of our inquiry, and convergence does represent a possible alternative to an otherwise linear view of time. It may be that many of the individuals and movements selected as representative of a proto-Mutualist cultural stock had no actual influence on the people who would bring about Mutualism as a coherent tradition. While I would find this odd, it is within the range of possibility. In such a case, this tells us more about the nature of mutualism than it does about the individual's place in it. Mutualism, that is,

on the Mutualists—the Diggers were communists after all, and Mutualists are not—, but having so much in common with them, being so widely referenced as early socialists, libertarians, or proto-anarchists, and classical anarchism having begun with Proudhon in the socialist movement, it would seem rather odd if the Diggers were to have had no impact at all on what would become Mutualism and anarchism.

Still another way to identify Mutualists is through ideological similarity, in which common elements overlap to a significant degree,[2498] as is clearly seen between the Mutualists and Ricardian Socialists or associationalists. Already, when looking at the utopian and Ricardian Socialists, we see some inconsistencies with what would become Mutualism. But we also see inconsistencies in Proudhon's own work with what most would consider the heart of Mutualism, such as its opposition to the state, political processes in government, and taxation. It's not until much later that Mutualism would become more neatly defined, and the common elements stressed and adhered to more consistently as a plumbline approach. So, as we go back in time, we must recognize that Mutualism itself goes through clarifying processes, and is not a monolith.

Naturally, the further we go back in time the fewer consistencies we will find with the refined form that Mutualism takes today. Much of this is due to historical advances that some of the proto-Mutualists or early Mutualists did not live to see, such as the transition to a fully capitalist mode of production in which land was no longer the primary factor and the sole determinant of economic power, the practices of actuaries and free marketeers such as Nicholas Barbon and Dudley North, or the release of Adam Smith's *The Wealth of Nations*, which would impact all of the Mutualists to come after it. With this in mind, we can expect that the Mutualists before the fully-established financial dominance of capitalism, and during a time when serfdom and peasantry was still present, may not have focused as much on the problem of usury as they did on the problem of land. Hence, when the Diggers set about their civil disobedience, they set about claiming land for themselves, not establishing mutual banks. The proto-Mutualists were just radicals more generally.

Modern Mutualism's aversion to profits is "just pricing" informed by economists such as Nicholas Barbon, Dudley North, and Adam Smith. Proto-Mutualism had a lot in common with "just price" theory

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does not require a linear transference of ideology, because it is natural, and Nature is accessible to the rational minds of all. It does not require a priest or scientist as an intermediary, but can be grasped by anyone who cares enough to think freely and seek for the truth. However, Mutualism has clearly been associated with a milieu and with traditions of its own, and convergence does not make this any less so, though it may tell us something of its foundation.

There is much possibility that "Great Men" of history, as important as studies of them may be, may better indicate cultural attitudes than important individuals. In other words, what allows such men to become "Great" is that they expressed the thoughts or feelings of their generation, and often in opportune moments of history. So, while direct ideological lineages may not be found, and while convergent cultural evolution expressing the wider tendency in biology may be the culprit, it may also be true that the "Great Men" presented in this book represent a wider cultural attitude, which itself was passed down as a more indirect influence on what would become the more ideologically-explicit Mutualists of the 19th century. So, we identify the obvious and often explicit Mutualists—the "Great Men" of Mutualism— such as Proudhon, Greene, and Tucker and his followers— and we start to see if their familial similarities are found anywhere else. Along with American individualist anarchism (of which Tucker was also a part), and fellows like Josiah Warren, we soon discover the Ricardian Socialists, as well as utopian socialists like Robert Owen and Charles Fourier, and canuts like Pierre Charnier, all of whom have been claimed or suggested to have been users of the word, *mutualism*.

[2498] Mutualists tend to be anarchistic, if not outright anarchists. They oppose the private accumulation of profit, rent, and interest, and generally abhor taxation as an inefficiency and authoritarian intrusion. In general opposition to authority, Mutualists support cooperative and mutual institutions, patterned on models of direct, participatory democracy. They abhor the private ownership of land, especially when not occupied and used. They see mutual credit banking as the best means of "solving the social problem." And they support large institutions in the form of syndicates or federations. However, they emphasize the voluntary nature of such institutions.

and "moral economy," with Adam Smith informing the mechanics of achieving such just prices and moral economy later on down the line. So as we step back, and especially as we trace Mutualism to a time preceding Adam Smith, we have to consider what Mutualism was before, or what proto-Mutualism must have been like. In this case, we become less concerned with free pricing, as was a major concern with the 19th century Mutualists, whose emphases following Barbon and Smith were on the effects of *laissez-faire* economy on reducing interest, profit, and rent, and focus more on "just pricing" and Mutualistic association.

When we step back a bit from the *laissez-faire* outlook of Mutualism, and focus on older outlooks on pricing and on Mutualistic association, we find that Mutualists of today are strong supporters of cooperatives and mutual associations, and here we have a key to where we may find our early Mutualists. When we do this, we find that cooperatives and mutual associations can be traced very far back in history. One of the most famous of mutual associations, and one which certainly influenced our 19th century Mutualists, is Freemasonry. Some of its members claim operative origins from Ancient times. The cooperative movement is easily traced through to Robert Owen, but we find that cooperatives also existed in the Middle Ages, if not beforehand. Cooperation is a perennial part of the human experience.

When looking at the history of cooperatives and mutual associations, we naturally come across the fact that these sentiments expressed themselves among the lower classes, most abundantly through the textile industry, and amongst individuals with proclivities toward heresy, such as found amongst the Beguines and Beghards, who had themselves often taken up employment in the textile industry, and who were known to have given harbor to the pantheistic Heresy of the Free Spirit.

Many of the early mutual aid societies focused on mutual burial services for families, quite possibly originating after the spread of death during the *Black Plague*—a terrible epidemic in Europe—, with heretical groups such as the *Lollards*, followers of John Wycliffe. While the Lollards were not known to have a consistent doctrine about cost being the limit of prices, or about the right of increase, it is clear that groups of this sort, often composed of lower and middle class free thinkers, are the most likely stock from whom our later Mutualists would eventually come, and whose positions they would refine.[2499]

Looking even further back, we find that mutual aid societies and cooperatives were developments from the philosophical and mystery schools of ancient pagan societies— often associated with esoteric religion and mysticism of a pantheistic or emanationistic variety— and cults of the sort that may have driven the rise of civilization under the authority of theocratic government. As such, one comes to the fascinating possibility that mutualism was at the heart of social structures from the very beginning, and that Great Men, who were trying their best at the project of Mutualism, had failed to universalize it, perhaps due to the lack of virtue on behalf of their peers, perhaps due to their own vices. Like illegalist or expropriationist anarchists many millennia later, such enlightened individuals may not have been contented with the lowest common denominator being the rule of society, and so went about mutualism in an exclusive fashion amongst those they considered their near equals. Such a strange possibility leads to another; that the state, which the explicit Mutualists of today wish to dismantle, was a revolutionary and even *liberatory* institution for its time, that freed the superior intellect from being restrained by collaborative ignorance. Such a conclusion has powerful implications for the *ressentiment* and humility

[2499] However, as mutualism represents a convergent form of evolution (since biological mutualism fills many unrelated niches in the animal kingdom), it must be remembered that there is no single origin for mutualism, but that mutualism is more of a coming together of different sentiments into a cohesive bundle. As such, many of the ideological predecessors of Mutualism will not themselves be consistently Mutualist in terms of today.

of anti-organizational anarchists, who see anarchism as a project of ignoring the state, rather than actively challenging it through greater organization of civil society.

An anarchism that sees the state as a positive force in history, that can nonetheless be made obsolete, is a truly progressive anarchism that sees in anarchy an increase in order, organization, and structure, rather than a reduction of these. And such an anarchism, I argue, is much closer to the original idea, not of *anarchy* as a lack of structure, but *an-archy* as a lack of hierarchical rulership. This does not result by winding the clock back, and somehow dismantling the order of the state through the disorder of the people (as if the people haven't always been disorderly). Instead, anarchy entails that the project of organized mutualism, so far reserved for states, becomes universalized.

Left and Right Orientations in Spacetime

Right-wing ideologies are connected to a sort of nostalgia for the past. For this reason, these ideologies are associated with cultural conservatism and traditionalism. American Republicans, for instance, wish to uphold values relating to negative rights of accumulation, protecting property rights as the artistocracy of the Romans and Greeks had had, while their more extreme counterpart, the fascists, wished to return to the sort of monarchical and authoritarian approach of the rulers. Conservative and traditionalist ideologies promote the integrity and responsibility of the individual. They expect individuals to look after their own interests and to take care of themselves, manage their lives in a responsible manner, and to be strong. Fascist economics take this so far as to "weed out" those they feel to be undesirable, firstly in the area of decision-making by taking away power from the citizens by a harsh supply-oriented economy, and finally in the area of existence, by way of violence. They believe this will result in happiness by way of purification. The Rightists appear to approach politics more realistically, looking to the past for their views, but in so doing are also quick to accept traditional worldviews. That is, the Right looks into the material past for their political views, but those societies they uphold as strong were highly religious. In accepting the material past as their model for society's structure, they also accept their non-materialist metaphysical positions and traditions to a great degree. Right-wing ideologies are typically connected to a religious or idealist metaphysical view, with conservatives drawn to the exoteric religions (such as Christianity in the United States); and fascists drawn much more to the esoteric traditions. Right-wing politics typically reflect the concerns of people from higher class origins, such as aristocrats and the bourgeoisie. The Right-wing politics of fascism, for instance, are associated with traditionalism and monarchism. These reactionary views typically arise in societies whose cultural responses are *manic*, or *manically-depressed*, meaning that they are, like an individual with the psychological condition, hyperactive, hyper-religious, and sometimes belligerent. Manically-depressed societies are conducive to religiosity and hero-worship and are much more easily driven by mythology and charismatic leadership. They also feel themselves to be victimized by an external threat. In the case of fascism and some forms of conservatism, the case has been made for a socio-religious conspiracy on behalf of the Jews, particularly the Jewish bankers. In order to make the case, traditionalist thinkers have looked back into history and the anthropology of religion. The case is made for an external enemy (of the Germans, for instance) reaching from affairs of the past, who must be dealt with through strong and heroic leadership. Right-wing ideologies typically appear or grow when the upper and middle classes have been challenged or dispossessed in some way.

Left-wing ideologies are connected to a sort of faith in a brighter future. Such ideologies are associated with cultural liberalism and progressivism. American Democrats, for instance, wish to uphold the values relating to positive rights, giving select claimants new rights to have their needs met, as has been done in no society to ever exist before, while their more extreme counterpart, the progressive, desires to further expand welfare programs or, sometimes, democratize society through popular initiative and

referendum. Liberal and progressive ideologies tend to promote social welfare and the provision of the individual's needs by society. They believe people to be limited by their surroundings, and to need help from a benevolent state. Communist economics takes this so far as to enforce the provision of societal needs, firstly through the forceful distribution of property, and finally through work camps. Communists believe this will result in happiness by way of societal provision. Left-wing ideologies are typically connected to an atheistic or materialist worldview, with Democrats drawn to various forms secularism, such as agnosticism and humanism in the United States; and communists, having been historically strict regarding their position on atheism. Leftists appear to approach politics in a much more idealistic fashion, looking to the potential of the future, but do so on the basis that the Universe does not have a purpose, so we must somehow create one, and look after one another. That is, Leftists believe the Universe to be void of objective morality, and see political idealism as a means of temporary, even if fleeting, happiness. They are otherwise materialists grounded in the past as explored through scientism. Left-wing politics typically reflect the concerns of people from less successful racial, ethnic, and sexual groups, and have also made appeals to people of lower class origins, such as workers and tenants. The Left-wing politics of communism, for instance, are associated with social progress and industrial democracy. These views typically arise in societies with cultural responses that are *depressive*,[2500] that is, like the psychological condition, are generally hypoactive, non-religious, and passive. In such a case, cooperative self-help is sought out by those who are suffering, though they are most usually coopted by a leader with a program, though they are privately critical of the program (as understood by the work of Margaret Mead on Soviet society, wherein support was publicly and forcefully demonstrated, and criticism was commonly found in private). These societies often feel themselves to be vicitimized by an internal threat. The case is made for an internal enemy (of the people) which holds them back from their yet reached potential, who must be dealt with through mass action. In the case of neo-communism and some forms of liberalism, the case has been made for a conspiracy on behalf of white people, men, and, more rarely, corporations, against the interests of particular identity groups. In order to make the case, so-called "progressive" thinkers have looked to the possibility for society to be arranged in manners that have yet to be done.

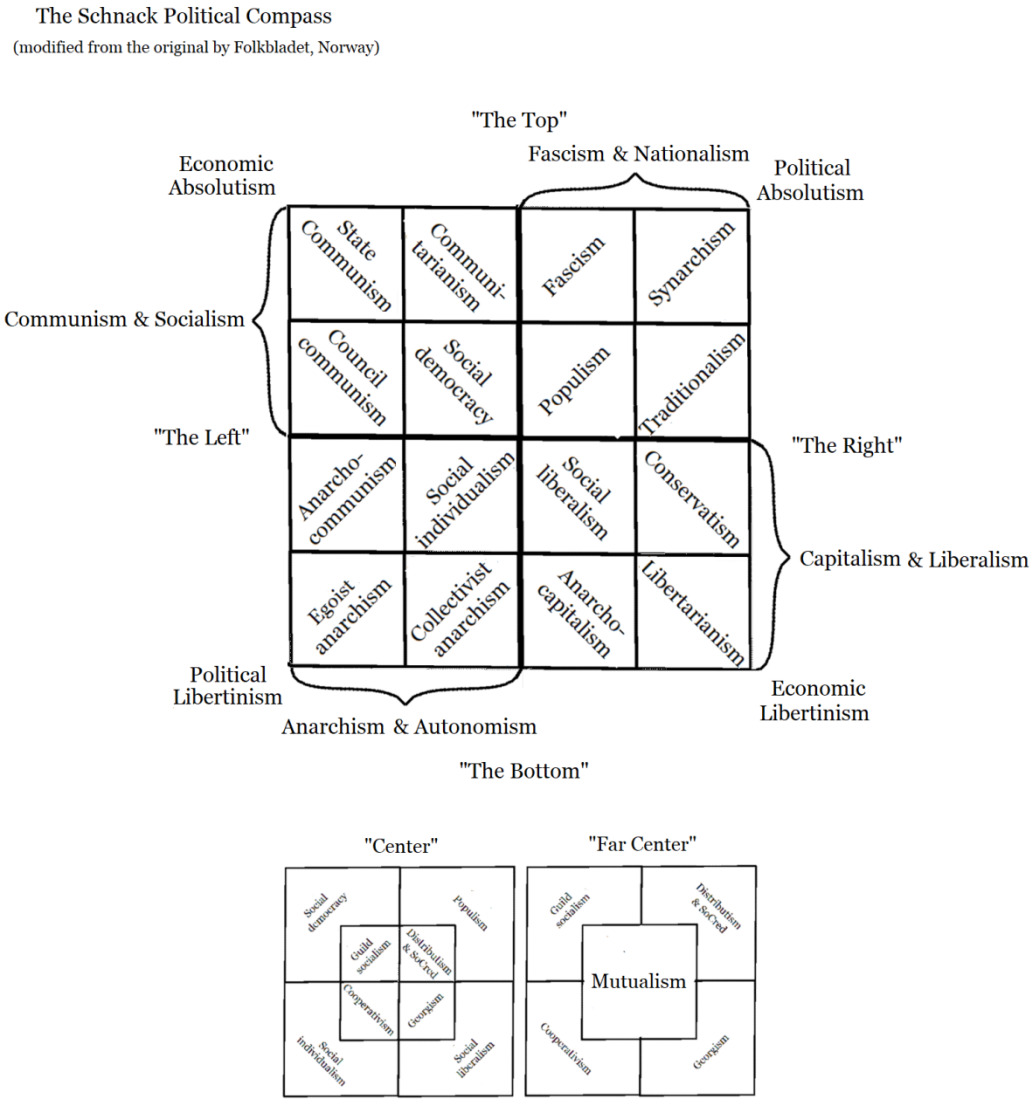
It seems that Leftists and Rightists, typically but not always, hold some kind of balance between idealism and realism, even if an unconcentrated one. The Leftists believe in cosmic fate and temporary happiness, while the Rightists support eternal happiness at the cost of temporary hardship.[2501]

There are also considered to be centrist ideologies, as represented by liberal Republicans, conservative Democrats, democratic socialists, and social libertarians. These are economically centrist, but are not politically so. In terms of political authority, there are two poles that can be imagined. The first is the side of dictatorial statism, wherein leadership is concentrated into one individual. The second is the

[2500] Societal change in general is due to facing hardships. Hardships are naturally depressing, but there are three ways to react to them. Hardships can result in a more critical and sticking form of depression, attributed to fatalism and the externalization of a society's own value onto others; they can result in a more maniacal expression of the depression, attributed to societal solipsism and the pressing of its values onto others; but a society can also get through hardships in a more balanced manner, which does not result in such critical forms of critical societal mania and depression.

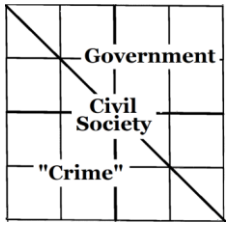
[2501] I speak of communism and fascism in absolutely dichotomous terms, but this is not sufficiently true. While the societies display the depressive and maniacal elements I speak of—fascism arising from mania and communism from depression—, the ends they seek are the opposite, with fascist politics looking to the past for resolutions, and communists to the future. I associate looking to a newly constructed future with idealism and mania, and romanticizing the past with realism and depression. Thus, they may also be said to be oriented in opposite directions to their originating positions, naturally seeking cosmic balance. It should also be remembered that each is the cause of the other's sorrows and hardships. Fascism, after all, is largely a reaction to the threat of communism, and communism is a revolt against monarchy (fascism) and liberalism.

side of chaotic "anarchism," wherein leadership is entirely lacking, and though a state is not established, it is because the widespread expression of force keeps it this way. In other words, there is classical government and there is chaos. Between these can be found more populist ideologies relating to civil government (such as Georgism) as well as classical forms of anarchism, which are not chaotic, and which do not hold as their goal the abolition of law, but social participation in its creation and acceptance. Mutualism, for this reason, provides a positive model for both an economically and an politically centrist ideology, balancing the economic forces of Left and Right, and the political forces of crime and government.

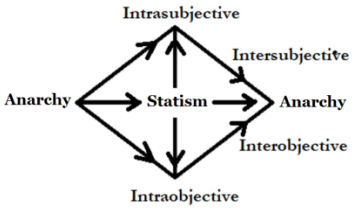


Political compasses typically come in the form of quadrants. This one is not unique in this regard. However, existing political compasses typically make dichotomies such as *Libertarianism vs. Authoritarianism* that seem to be mistaken on a moral, philosophical level. Perennial philosophy suggests to avoid extremes, teaching that they are vices. Virtues, instead, are found in a point of balance. Liberty is such a point of balance, and so it does not serve as a proper component to a dichotomy. There is a little bit of authority involved in liberty, namely the authority over one's self,

without which one becomes a slave. This being the case, a different component is necessary to pose against authoritarianism, or, as here stated, absolutism. This component, distinct from the balance of Liberty, is the vice of *libertinism*, here specifically regarded as unrestricted freedom. In Mutualist philosophy, it is understood that the greatest degree of freedom cannot be found in an absolute sort of freedom, the full lack of restriction, but instead in Equal Freedom, wherein one's freedom is limited by that of another. Absolute freedom is that of pirates and the King, the freedom to take the freedom of others, while Equal Freedom is that of the truly free individual, a social being. This being the case, the political compass presented does not confuse freedom as a vice with freedom as a virtue, and, as such, allows for a fresh new calibration more suited to a Radical or Revolutionary Centrist, Mutualist outlook.



Ideologies can also be considered in terms of whether they are more in support of what is deemed to be criminal activity or that which is considered to be governmental activity. This is fairly consistent with the division between political libertinism and absolutism. Those who support political libertinism typically support behaviors that are currently considered to be criminal, such as smoking marijuana, prostitution, individual control of weapons, and so on. Those who support absolutism desire to increase the terms of criminality, such that behaviors currently considered legal will be made illegal, such as miscegnation, homosexuality, and pornography. Civil society exists where both crime, or political libertinism, and government, or political absolutism, are absent and where Mutualism is present.



This political compass goes hand-in-hand with syntropian cosmology. Entropy, perhaps that of the Younger Dryas, has taken society from a primitive, *de facto* anarchy, such as that of the hunter-gatherers, and has divided us according to particularities, according to intrasubjectivity and intraobjectivity. This produced statism, as can be found in all positions on the political compass besides Mutualism, a sort of "political" *logos* that springs forth intersubjectivity and interobjectivity, eventually resulting again, by way of its restorative justice, in anarchy but of a *de jure* sort, anarchy re-established by positive law.

An excess of idealism or realism places one further out from the *logos*, toward the fringe or extreme positions. This places one out into the realm of *imaginary time* or *vertical time*, a location that is pathological because it is detrimental relative to the other locations on the spectrum, extending for a shorter distance into the future. That is, an excess of realism or idealism limits one's capacity to achieve the ideals sought after. Similarly, while realism may usually serve to inform us of limitations, if we do not consider future possibilities we will be held back. This being the case, the most optimal worldviews, those that actually place us into more ideal circumstances, further into the future, oddly enough balance the demands of both the past and the future. This requires a more dialectical approach that is much more similar to the Taoist concept of *wu wei*, or "effortless action," because the Center positions are actually less about strenuous efforts of control and more about allowing individual and collective self-interest to operate so as to do what needs to be done naturally. This is more about smart decision-making based on a well-rounded understanding of the world and conscientious goal-formation than it is about forcing others to do as one desires.

Mutualism as Anarcho-Normalism

Many renditions of anarchism have been dreamt up; often visions based on pure communism or capitalism, which would take us radically in one direction or another, as actual divergences from

anarchy. But Mutualism is a little different, in that Mutualism isn't so much a change in direction or something novel as it is an increase in evolutionary velocity. Mutualist anarchy would be traditional social structure, minus coercive authority, not necessarily something completely different, like communism. In some senses, Mutualism is traditionalistic or conservative, while in others it is quite radical or revolutionary. But what is revolutionary or radical about Mutualism is not a change in direction or the production of something completely new, so much as an increase in that which we already have to some degree under liberal republics: freedom and equality. Capitalism would paradoxically attempt freedom at the expense of equality; and communism, equality at the expense of freedom. But Mutualism, like the moderates of liberal republicanism, understands freedom and equality to be bound together in a mutually-reinforcing relationship. You can't have one without the other.

Mutualists believed that social and individual freedom and equality were complementary forces, which were not to be counter-opposed, so much as found to be mutually reinforcing, such that the more sustainable equality there was, the more freedom there was, and *vice versa*. To the Mutualist, it is impossible to have freedom without equality, or equality without freedom. This ultimately gives Mutualism its flavor and orientation as the original variety of libertarian socialism, being truly (small-*l*) libertarian and (small-*s*) socialist, without contradiction. It is libertarian because it approaches matters of the individual with an individualist perspective, leaving the individual the master of their affairs. But it is socialist because it approaches matters of the collective with a collectivistic perspective. Voltarine de Cleyre once suggested that the founders of the United States of America

> took their starting point for deriving a minimum of government upon the same sociological ground that the modern Anarchist derives the no-government theory; viz., that equal liberty is the political ideal.

Mutualists don't require anything new. Markets aren't new. Democracy isn't new. What would be new would be the economic enfranchisement of workers into the system as it exists for the *bourgeoisie*. New innovations, as great as they can be, are just window-dressing. Mutualism doesn't require it; perhaps a more excellent Mutualism does, but let's get Mutualism before we start giving "all-or-nothing" ultimatums for improvement. I feel that too many Mutualists, and anarchists more generally, are of the all-or-nothing mindset, perhaps a carryover from cultural Marxism's tendency of deplatforming and intolerance of free speech which is deemed to enforce "the hegemony."

Mutualists represent a sort of Centrist ideology, which has more to do with liberalism and republicanism than it does with either nationalism or Communism. Like republicans and liberals, Mutualists see need for a personal and a collective sphere, for markets and democracy. Mutualists don't want to do away with these liberal and republican institutions, but, rather, to accelerate their benefits, by including the traditionally disenfranchised in their workings.

The Great Divide

It must be remembered, Mutualism preceded Proudhon. Why do we give Proudhon the final word on the matter? A great thinker? Indeed! The first great Mutualist? As you have seen, Mutualism was established as a practical tradition long before Proudhon came to the scene. While Proudhon may be among the first to give a comprehensive philosophical expression to mutualism, there are clearly many before who expressed similar ideas to Proudhon, many of them overlapping with his own. Further still, mutual aid was practiced from time immemorial, being formalized in some of the philosophical or

mystery schools, or with the religious traditions that gave rise to civilization.[2502] Wherever it started is quite impossible to tell, or is a line arbitrarily drawn. Shall we consider the first utterance of the words *Mutualism* or *Mutualist* the origin? Or shall we consider the practices it described as its starting place? It's my feeling that this latter approach is appropriate, in which case we must submit ourselves to the humbling power of mystery, and say "I don't know" in regard to the specifics.

If we start with the fact that we don't know for sure where Mutualism began, we can still pick out common elements. If we look at modern Mutualism, we find a preoccupation with free markets and democratic association, usually accompanied by a disdain for private control of surplus value, often considered by Mutualists to be a form of usury. Mutualists are critical of authority and clearly express freedom of thought. But the further we go back, the more we find that certain elements were adopted later on down the line, or came from different places. For instance, the moral economy present among the peasants and many radical or utopian artisans—the kind of proto-Mutualists discussed in this book— was met with the liberalizing effects of Nicholas Barbon and Adam Smith. Barbon specifically addressed the economics of friendly societies and insurance. In Smith's *The Wealth of Nations* he specifically considered the problems of weavers and the textile industry (which, as we saw, was the main preoccupation of the proto-Mutualists). This would leave a lasting impact on the economic outlook of the Mutualists to come—such as on the Ricardian Socialists, Proudhon, Josiah Warren, and Benjamin Tucker—, who would favor the *laissez-faire* approach.[2503] Nonetheless, a tendency toward cooperation and mutual aid, a critical outlook on authority, and opposition to private land ownership and usury could be found among various groups preceding Barbon and Smith, such as among the Diggers or the Beguines (both of whom came from the textile industry). Smith merely contributed the economic-philosophic explanations for the hardships the weavers were facing, and provided *laissez-faire* as a solution. They listened.

While originally being syncretic, Mutualism has not been completely immune from divisiveness and polarization from within its ranks. Today, it is common for more collectivistic Mutualists—often coming to Mutualism from a prior anarcho-communism or collectivistic anarchism such as that of Kropotkin or Bakunin— to refer to themselves as "*neo-Proudhonists*," while those who are more individualistic perhaps coming from voluntaryism or agorism such as that of Auberon Herbert or Samuel Konkin III are referred to by neo-Proudhonists pejoratively as "*Tuckerites*," often to their protest. To my view and many others, this empirical-continental "division" is unnecessary, particularly for a milieu that claims to represent freedom of thought and a lack of idol worship. Mutualists share with other liberals and socialists a foundation in the republican or democratic traditions, and it's time that we act like it, and deliberate more with one another, with each participant representing a position in a multipolar but converging world.

Further, Mutualism has been polarized as a Leftist ideology, due to Proudhon's republicanism and his having had sat on the Left at the French National Assembly, but Pierre Charnier, whose footsteps Proudhon was largely walking in, had been a reactionary royalist, an opportunistic or cultural Rightist

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[2502] Note that the Ojibwe, largely surrounding the Great Lakes area, had a lodge system much like the mystery schools and other early religions, in which a secret or esoteric order is established through a meritocratic degree system. The Ojibwe also maintained birch bark scrolls on which their religious traditions were kept record of through writing. This demonstrates either that a) there was cultural cross-pollination between Mediterranean peoples and the pre-Ojibwean Hopewell Culture, or b) that human cultural emergence is convergent, and completely isolated cultures evolve the same practices.

[2503] A term that comes from the Physiocrats, economic philosophers who preceded Adam Smith. This term comes from their translation of the Taoist principle, *wu-wei,* or "acting without effort."

of sorts, so Mutualism finds itself properly in a Center position when this is considered. Further, Mutualists' claims to be exclusively socialist, and not capitalist, is questionable, considering that Mutualism is *libertarian socialism* and not socialism more simply. The *libertarian* aspect refers to its attitude toward democracy and markets, characteristic oftentimes of capitalism, and certainly of liberalism. Mutualism appears, to me, to sit, again, somewhere in the middle.

This work is not interested in the divisive aspects drawn from a deconstructionist look at Mutualism, but is intended to be much more positive and constructive, coming at Mutualism from a position closer to its original foundations in a syncretistic, eclectic, integral variety of free thinking, originally stemming from universalism and pantheism. Mutualists are libertarian socialists, meaning that they are both libertarians and socialists. That is, they promote simultaneously the freedom of the individual and the shared ownership of jointly-used capital.

In this work, you learned the history of Mutualism from a perspective that rejects the attempts to polarize it this, that, or the other way. Mutualism is not about neo-Proudhonian vs. Tuckerite, about socialism vs. capitalism, or Left vs. Right; Mutualism is, was, and forever will be about collaboration where we can get it, and compromise where we cannot, and this necessitates the assumption that people come from different, and oftentimes very unique and minority, positions. While it may be expected to have such a divide, when it occurs within the mainstream of society, one must wonder to what degree such divides are due to patterns of thinking that are ingrained or instinctual to us and to what degree they are due to the amplification of these patterns through institutionalized ideologies administered in governmental institutions by way of compromised academics.

Of "Neo-Proudhonians" and "Tuckerites"

There is a dichotomy within Mutualism that is growing from deconstructionist elements within it. Being deconstructionist, these elements, and so the polarization of Mutualists, can be considered an extension of, and an attack made by way of, *cultural* Marxism (as opposed to *economic* Marxism). That is not to suggest that the practitioners of deconstruction are consciously part of a widespread conspiracy to infiltrate Mutualism. Rather, cultural Marxism—in the vein of Derrida, the Frankfurt School, and others— is administered through the universities and by way of its academics, and duplicated without a second thought to what the purpose of the project of disseminated deconstruction as hegemony does for American society: tear it apart. Nor is it to suggest that we should never give an ear toward deconstruction or criticism. Rather, we should do so while recognizing that, in all its critical richness, it does not provide a complete picture, and that being *oriented* in deconstruction is a cultural vice.

The biggest dichotomy within Mutualism that I would like to address is that between so-called "neo-Proudhonists" and "Tuckerites," or the followers of Pierre-Joseph Proudhon and those of Benjamin Tucker. Benjamin Tucker had been influenced by Proudhon, and identified himself with his Mutualism. Nonetheless, the empirical-continental divide has been drawn between these two, a divide that could be traced further to Ricardian Socialists in Britain and associationalists in France.

Much of the in-fighting, or deconstruction, is over the degree to which Tucker carried on the same syntax and semantics as Proudhon, stressed different emphases, or stuck religiously to Proudhon's ideas at all. Benjamin Tucker had, after all, been influenced as much if not more by the early American individualist anarchists (such as Josiah Warren, Ezra Heywood, Joshua K. Ingalls, and Lysander Spooner) as by Proudhon and his followers (such as William B. Greene). These individualists—chief among them, Josiah Warren— often stressed dissociation, while Proudhon often stressed association. Nonetheless, Josiah Warren—himself, an Owenite and one-time utopian socialist, but also a

constructive inventor— had considered himself a part of the cooperative movement, and his Cincinnati Time Store, where his ideas had been put into practice, as a cooperative store. In some respects, Josiah Warren may not have been so distant from the kind of Mutualism that preceded him and Proudhon alike, but actually may have seen his own approach—as an inventor might— as an innovation, rather than replacement, of cooperativism.

Despite never having used the term himself, Josiah Warren is oftentimes considered to have been a Mutualist. It has been hinted at that Robert Owen may have been a user of the term, and it has been said that Charles Fourier was also a user of the term, both of whose trails Josiah Warren walked in. The Ricardian Socialists—having much in common with Warren, and by some standards including Owen—have also been considered Mutualists, and John Gray, among them, may have used the term. Similar story with the associationalists, among whom Fourier has been counted. Owen's and Fourier's common use of *Mutualism* or *mutuality*, then, highlights an already-existing bridge between the empiric Ricardian Socialism and the continental associationalism that would influence the Anglo-American and French Mutualism of Tucker and Proudhon.

It doesn't seem so clear that Proudhon was really the originator of much of anything, or has any particular place as *the* Mutualist anymore, so much as having formulated a particular rendition of a tradition that may go back as far as the mystery schools, to which the guilds, fraternities, cooperatives, and unions of Mutualism can be traced. If anything, Proudhon might be celebrated as the first to independently produce anything close to a philosophically-consistent tract on Mutualism, assuming new evidence to the contrary is not lurking.

The chief dispute of any seeming merit between "neo-Proudhonists" and "Tuckerites" seems to be over the issue of Proudhon's concept of "increase" and Josiah Warren's "cost principle." Proudhon stresses that there are (what I refer to as) *emergent returns* from the mutual cooperation, or "increase" from "social force" as Proudhon would say. Josiah Warren and Benjamin Tucker, on the other hand, stress[2504] that a just price is equal to cost, and that such a price may result from the conditions of a free market. As some see it, this leaves a problem between their philosophies because Proudhon appears to wish to simply redistribute a surplus, while the individualists wish to annihilate it at its source.

Proudhon's concept can be thought of in this way: Individually, a worker produces their economic wages. But in cooperation, something else, "increase," enters the equation. This is such that when workers cooperate the sum of their product is more than the sum of their parts. In other words, the sum of—say, for example—two workers' production is more than the wages of one plus the wages of another, but includes an additional increase, resulting from their efficiency from working together, from their "social force." Workers, working together instead of alone, produce more than their individual wages joined together.

The concept of the individualists, on the other hand, was the Smithian notion that the free market tends to push prices to cost, and that when such prices occur, the benefits of economic innovation and productive capacity are passed on to the consumer. In other words, an entrepreneur may innovate, and for a short time receive a high return, but such a return is lessened by competition. In such competition, the benefits of the innovation still remain. A productive machine that makes things more efficient hasn't been destroyed in such a scenario, but has been so widely spread that the consumer, rather than the entrepreneur, receives the main benefit. Every producer, under the force of free banking, is also a consumer.

[2504] Not entirely unlike Proudhon

These two notions are pitted against one another by the forces of deconstruction, but their different emphases are not at all at odds. Proudhon had himself used the language of cost in regard to pricing, and Benjamin Tucker's "The Attitude of Anarchism Toward Industrial Combinations" screams of his awareness of the economies of scale that sometimes result from larger organization. They are talking about the same things, in different terms, and from different viewpoints. Tucker— from America, a frontiers nation, and taking after Josiah Warren— naturally tended to emphasize diseconomies of scale in a terrain in which free agency was welcomed. Proudhon, however, addressing the crowded classes of workers in urbanized France, emphasized the power of association. But both recognize that autonomy and cooperation are key elements of freedom.

If cooperation produces emergent returns we may refer to as *increase*, and if free markets pass the benefits of innovation on to consumers in cost-based prices, then this "increase" is exactly what free market socialists like Warren, Proudhon, and Tucker talk about being passed on to the consumer (themselves a worker in order to have consuming power). And it should be remembered that an *equilibrium* condition in market terms is when the demand by consumers is met by the supply of producers, and is thereby an equalizing condition. And it should be remembered further that prices can be reduced to cost either directly, by lowering the tag price, or indirectly, through the payment of dividends. Both of these are acceptable means of ensuring that the increase goes back to consumers, and so the working people who, under the force of free and mutual credit, make it up.

The whole conflict between the cost principle and the right of increase or social force is contrived, and has no great use outside of polarization, division, and control of powerful and dangerous ideas. There is no major, substantial difference, between individuals within the Mutualist tradition, worth polarizing what should be a gathering of free thinking and self-defining individuals, unconcerned with being polarized by petty differences between "leaders," even when it serves the interests of deconstructionist academics and linguistic gatekeepers.

This work is not concerned with the disputes between the so-called "neo-Proudhonian" Mutualists and "Tuckerites" of today. Every Mutualist should be their own follower, should construct their own positions, though they should be informed of the traditions and tendencies preceding them. Mutualism is the "political" expression of the strictest kind of free thought. With each Mutualist an "ist" of their own name, there is no need for monikers taken from the "gods" of Mutualism. While we should recognize the great achievements of great thinkers and fighters of the past— Great Men— we mustn't make idols of any man or woman, but should aim to be Great People ourselves. Idolatry serves only to polarize our positions.

Even still, one finds that Benjamin Tucker, himself, had been a Proudhonian Mutualist, or at least considered himself in such a capacity. His crime that separates him from Proudhon in the eyes of "neo-Proudhonians"? He was an American, with a focus on individual liberty befitting a man near to the frontiers that sociologists point to as considerably more *laissez-faire*. Nonetheless, he shared an affinity with the labor movement and cooperativism, and in particular the mutual banking idea and the free competition of currency. God forbid a man give his own reasoning in support of such institutions, or put his own peculiar focus on them! Apparently, there must be the strictest of lines drawn, such that one cannot be both a follower of Proudhon and a learner of Tucker, despite Tucker having himself been an admirer of Proudhon. Yet, by the terms of Derrida and the deconstructionists, even that would be open to deconstructing, of projecting one's own interpretation divorced from the original intent of the authors, and perhaps even criticizing that interpretation as if it *were* the original intention.

Mutualism is, today, and in the narrow sense, generally understood to be a socioeconomic philosophy, resting on a Proudhonian approach to metaphysics, and oftentimes associated with Proudhon's promotion of anarchy. It is quite often introduced through the clear and concise, and clearly American, philosophy of Benjamin Tucker, one of Proudhon's early proponents in the United States, alongside the work of individualist anarchists such as Josiah Warren. This being so, and because of neglect toward, or occultation of, other Mutualists who came before, Mutualism has often been divided between the continental European or neo-Proudhonian variety and the empirical[2505] Anglo-American or "Tuckerite" variety. Nonetheless, this is shortsighted, because a fair delve into the variety of thought held by Mutualists, while also uncovering common elements, will also expose personal biases and opinions of particular authors. Is this not to be embraced and expected from a philosophy of free thought, such as Mutualism? As such is to be expected by the most seasoned free thinker, the polarization should be found foolish, for who chooses two individuals from among a pool— each thinking different from the other— and decides that they are representative of two poles of thinking, one of which one must align oneself with? Each one thinks differently from the other![2506] That's the point! Join in on the fun!

Anarchism without Adjectives/Hyphens and the Grayscale of Anarchism

Mutualism is undeniably a variety of anarchism, as classical anarchism finds its home in the philosophy of Pierre-Joseph Proudhon, the first to describe himself as an anarchist. The same cannot be said of capitalism or communism. While both have claimants to anarchism on their side, each equally declares the other incompatible with anarchism. Mutualism does not face such a hardship, but—while facing some irrational challenges from both ends— actually finds allies on both sides. "Anarcho"-capitalists and "anarcho"-communists—at least the educated among them— generally maintain no hard feelings toward Mutualism, but see Mutualism as historical anarchism, even if slightly annoying (because it is so hard to understand, and involves economic science).

It has been a common approach throughout the years to attempt to overlook the differences behind the different kinds of anarchists—real and obscure— and to embrace a philosophy of "anarchism without adjectives" or "anarchism without hyphens." The general idea is that those who consider themselves anarchists should find one another mutually tolerable, and even gain from each other's views, if possible. This view works quite well for dogmatic views, such as those held by capitalists and communists who also consider themselves to be anarchists. Holding to such a view is certainly an improvement, but is no end in itself, or a pure understanding of anarchism.

By reducing anarchism to simple preferences, one must treat political economy under the terms of metaphysical idealism, a libertarian free will philosophy, which suggests that one can do anything they put their mind to. This ignores the positive reality which we share, which keeps some ideologies from ever coming into practice. One cannot ride a unicorn because the natural laws of biology forbid it, and one cannot be a communist or a capitalist and an anarchist because the natural laws of political economy forbid it. "Anarchism without adjectives" would have us believe in fairy-tales, that capitalism and communism are compatible with anarchy, as if unicorns are compatible with natural science. Anarchy is mutuality, and that is all that needs to be said in definition. Mutuality precludes communism, but not communes; capitalism, but not capital.

[2505] In the sense used here, *empirical* entails being sourced in the British or Anglo-American Empire—as opposed to continental Europe—, rather than being, though not excluding, an epistemological approach contrary to rationalism

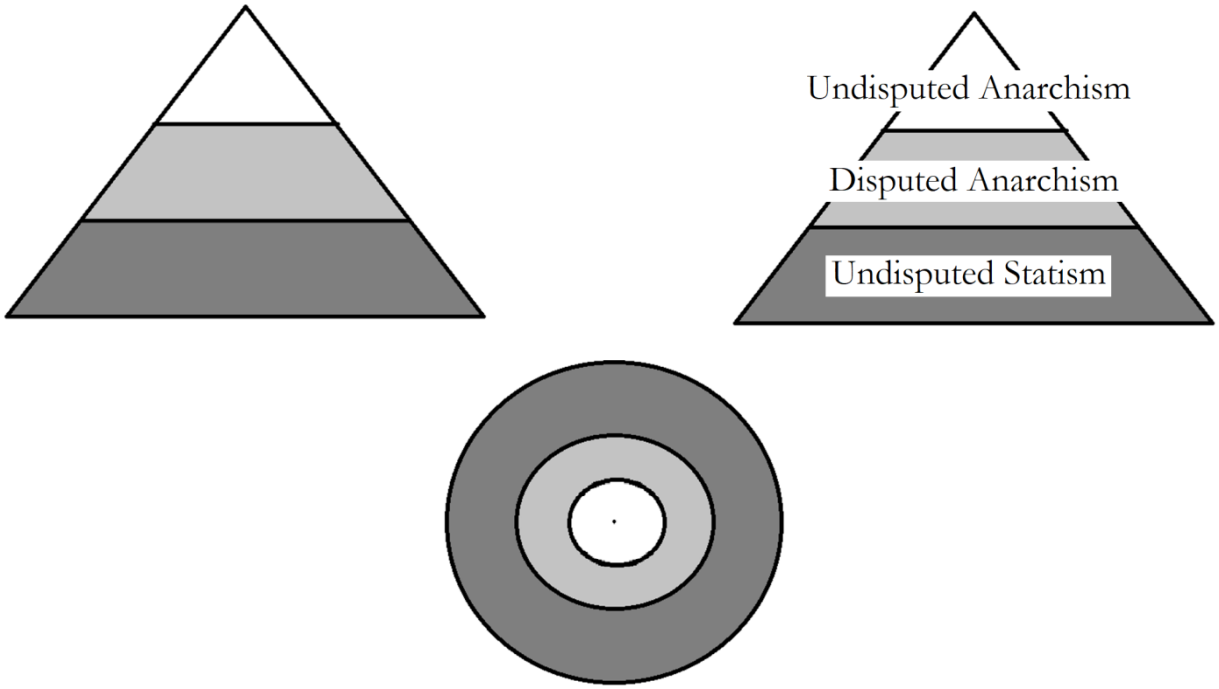
[2506] While recognizing objective facts of Nature, of course

While maintaining a "without adjectives/hyphens" approach is likely quite healthy for "anarcho"-capitalists and –communists, the same cannot be said of the undisputable claimant to anarchism. Mutualism, which is anarchism-pure, can only become diluted, or watered-down, by accepting such an ideology as "without adjectives/hyphens." However, this is not so much because Mutualism distinguishes itself from the others in a hard sense, but because Mutualism—anarchism-pure—already incorporates the anarchic elements of both capitalism and communism, including free markets and industrial democracy. In this sense, Mutualism is anarchy, and anarchy already includes a wide range of choices, some individualistic and others communistic. To accept an "anarchy without adjectives/hyphens," as a Mutualist, is to suggest that Mutualism does not already complete the project, while it does. Mutualism allows for sufficient individualism as well as collectivism, without needing to tolerate the dogmas of capitalism or communism.

Accepting capitalists and communists as anarchists, when *anarchism* was originally the balancing of the two, is like if someone were to mix black and white and come up with gray, but then someone were to start calling white *gray* too. Obviously, *gray* is a word to distinguish between both white and black, and so calling white *gray* makes no sense. The same is true of anarchism. Anarchism— Mutualism—was a balance of the forces of communism and capitalism (this is according to Proudhon himself), and so to call one of the forces being balanced *anarchism* is simply a crock of shit, which serves to dilute anarchism-proper.

We can see that, "politically" and economically, Mutualism shares a strong relationship with emanationist pantheism, such as dualist pantheism. Emanationists see God as both the cosmic Whole and the Center, and Mutualists wish to establish a confederation governed by the whole, and a member-organization, or cultural phenomenon, which draws all others toward it. As this is the political future, it is the act of becoming, toward pure Being.

If we understand Mutualism this way, we may understand "anarchism without adjectives/hyphens," "anarcho"-capitalism and –communism, and various other political philosophies to exist on a gradient, with Mutualism representing the place nearest the Source, and the others stuck in the emanation between Being and non-Being. Mutualism represents Being, because it maintains the fewest detractors, while the extremes ("anarcho"-communism and –capitalism) contradict one another, taking away from their Being. They do not Realize one another. Mutualism, from both sides, is considered a form of anarchism, and is Realized, while neither side on the extreme considers the other a variety of anarchism, but a form of statism. We may place Mutualism, then, at the top of a three-tiered pyramid, labeled "undisputed anarchism." Beneath it, we may put "disputed anarchism," wherein "anarcho"-capitalism and –communism, as well as "anarchism without adjectives/hyphens," are placed. Below that, of course, we find "undisputed statism," with all self-professed statists. The top represents full Being, or *telos*, and the bottom the nearest one can be to non-Being without ceasing to Be. The goal is to move toward the top, which will allow for human flourishing. I call this political or legal *henosis*.



Mutualism avoids the pitfalls of anarchism without adjectives/hyphens—dilution of truer forms of anarchism into a formless blob[2507]—while maintaining an inclusive atmosphere. It also goes further than anarchism without adjectives/hyphens, by including self-professed statists in its paradigm, instead of stopping at disputed anarchists, who are seen by others as statists. Why play favorites with statists? Mutualism avoids the pitfalls of anarchism without adjectives/hyphens by incorporating the other "anarchist" visions into a structure which recognizes the evolution of individual and collective consciousness, rather than treating them under the terms of "flatland," wherein they are all treated as equal, when they are not at all equal in quality. As disputed anarchists, and not by opinion but by fact, "anarcho"-capitalists and –communists are at least partial statists. They are not on the same level as Mutualism. However, it is nonetheless important to ally with and to cordially entertain these, and to use their momentum, and so they should be included in a panarchy, which will also tolerate thorough anarchism (Mutualism). If we are going to include these partial statists, I argue, we may as well go ahead and include self-declared statists, as well, so long as they can agree to the terms of the panarchy. They're not much more statist, in my opinion, than "anarcho"-communists or –capitalists. If we can capture their momentum, we can use it just as well to bring the panarchy into being. The panarchy, after all, is just fertile grounds for the growth of a more thorough anarchy (Mutualism).

The Mutualist Treatment of Markets and Democracy

The common form of government in Western nations is the republic, and the prevalent form of economy is capitalism. By *republican government*, I am referring especially to the system of representative democracy, wherein periodic elections decide on individuals to make decisions on behalf of the public. By *capitalism*, I am referring to an economic system in which private property—as

[2507] One certainly doesn't want to get caught in the vague, grey void that is "anarchism without adjectives/hyphens" without further definition. One may as well call oneself a "livingist" because one wants to be alive. Such a term tells us nothing of any substance, but that one believes their own preferences not to infringe on others. Whether this is true or not it is not considered to be debatable, because it is assumed that it is true simply because the word *anarchist* has been used (at least, that is how it seems).

opposed to personal or cooperative property—[2508] is dominant, and that property earns a return above cost, such as interest, profit, or rent. It is common for Western nations to have republican governments, wherein elected representatives make decisions on behalf of the population, and capitalist economies, wherein private firms compete for profits. These political and economic systems are not all alike, but come in many varieties, from parliamentary to congressional republics and from social capitalism to "*laissez-faire*" capitalism. Capitalist republics, these nations remain.

Capitalism can be seen to be a step toward freer markets, while not having established free market purity, and republics can be seen as a step toward democracy, while not pure democracy. Before capitalism, there was feudalism, and before republics there was monarchy. The main difference between capitalism and feudalism is that under capitalism a worker can choose their employer, and may relocate, rights of association which were restricted from the serfs and peasants of feudalism. The main difference between a republic and a monarchy is that under a republic, citizens may elect their leaders, and their terms of representation are limited, while monarchies were often inherited and perpetual. The transition from monarchical feudalism toward republican capitalism was one towards greater amounts of freedom, both political and economic. It was one toward greater degrees of voluntary association in the market, and democratic participation in the political process.

Historically, capitalism and republics have been closely related. During the late horticultural and the agrarian ages, long before industrialism, maritime (sea-faring) societies would commonly have more republican forms of government, and capitalistic economies. The Phoenicians, the Greeks, and others serve as good examples of this. While neither of these societies can, in whole, be said to be fully republican or capitalist, relative to societies of their time, these societies were very liberal, allowing for much more civic participation and commerce than the barbarian societies they were surrounded by. The same can be said of many of the medieval communes, wherein merchants and artisans established walled cities to protect themselves from the domination of feudal lords. The Papal States are another great example of medieval republics, which were accompanied by the commercial interests of strong merchant and artisan classes. These forms of political and economic civic structures were not the standard of the agrarian age, but were the exception. It would not be until after the Enlightenment that republican capitalism would become normalized, and these would in turn usher in the industrial age. It had already begun, however, as in the Renaissance, where parliamentarian monarchy had become the norm in England, which had sponsored a mercantile economy.

Contrary to popular belief, markets and democracy are mutually-reinforcing, rather than mutually-antagonistic. The bargaining power and leveling power alike, which the merchants found in the market, allowed them the ability to form republican societies, and these republican societies, in turn, enforced property rights that allowed the market to function more smoothly on behalf of the merchants and artisans. Historically, republics are a necessary form of governance to enforce private property rights, which a monarch was likely to neglect, and markets have provided the bargaining power to establish republics, and the leveling power to ensure that republics do not degrade back into monarchy. When we look throughout history, markets and democracy are mutually-reinforcing. Without one another, they would degrade.

[2508] Private property and personal property are different in this context, in that personal property refers to property that one personally uses, and does not rent to others, while private property refers to property that is owned by someone separate from the user. According to this view, a homesteader is a holder of personal property, whereas a landlord is a holder of private property.

In order to understand why markets and democracy are mutually reinforcing, we must look to the problems that can occur when each system acts on its own accord, and in neglect of the other. Democratic societies can themselves become problematic, when their representatives get out of hand, or when a majority becomes oppressive to a minority. So long as one cannot leave such a society, or change their officers, there is little to keep this in check, in the case a problem develops. Markets can become problematic when they operate between and further incentivize monopolies. However, and strangely enough, the solutions to these problems are help from their opponents. Marketeers see their opposition in the (small-*d*) democrats, and the democrats in the marketeers, but the two values actually strengthen one another when they are properly applied.

Property and markets are together a great solution to overwhelming majoritarian democracy and rogue representatives, and have been found to accompany republics throughout history. Voluntary association or dissociation in the market keeps institutions in check, by putting pressures on the institutions to perform well, or to otherwise face a loss of business. While the transition from monarchical feudalism to republican capitalism did not allow for complete freedom of association, the modern nation-states of the West do allow for considerable more rights to free association than the monarchies of the past. While workers may find it economically infeasible, they at least maintain a theoretical right to relocate, even to another nation if they will be accepted. This was not a right allotted to serfs or peasants in feudal economies under monarchical forms of governance. It was the transition to republican capitalism that allowed for this, which was a move toward democratization and freer markets, while not meeting their full maturation. Modern nation-states do compete for citizens, particularly from the educated professional classes, and they must do so, to some extent, by making their policies— particularly those relating to private property rights and business interests— more appealing to those classes.

Democratic processes are nonetheless important, despite having some associated pitfalls, such as empowering representatives or a vicious majority. Free association is not enough. Democratic processes have ensured that property is more widely distributed (even if not fully so) and that the people's voices are heard to a greater degree. Democracy provides one of the most successful counterweights to the problems of private property. In Western nations, for instance, republics have supplied their citizens with varying degrees of welfare, in order to provide some kind of a cushion for the victims of property. Similar to markets, which have been anything but truly free, democratic processes relating to our time are not pure by any sense, and are far from perfect. Any provision of social benefits granted by republics has been incremental, and not absolute. Still, in comparison to monarchy, republics have ensured capitalism as the norm, which is, like it or not, much more egalitarian than feudalism was. More people own private property under capitalism than they did under feudalism, which also means that republics have allowed for more economic freedom than monarchies.

Voluntary association in the market provides a solution to the problems of democracy, and political participation through democracy provides a solution to the problems of capitalism. The oppressive conditions of both capitalism and democracy are dissolved when the two are married and surpassed. Voluntary association of the market prevents the tyranny of the democratic majority, and participatory decision-making prevents the monopolization of the commons, as capitalism implies.

Voluntary association and democratic processes provide checks on one another, and this is the reason they are seen to be in opposition to each other, rather than mutually-reinforcing. However, they also stabilize and improve one another, the way evolutionary arms races do, such as those between the cheetah and the antelope, which has encouraged the swiftness in both creatures, despite their opposition as predator and prey. On one level, there is opposition, but this opposition lends itself to the

mutual improvement of each. In the struggle, each reaches ever further for the ever-transcendent warmth of the blazing star,[2509] and in so doing, develops from their chrysalis, sprouts from their nut, maturing in their form. As it goes in spiritual thought, the acorn holds the form of the oak tree already within itself, and likewise, human ideologies contain in themselves a mature form. Republics and capitalism, these are the acorns to the oak tree of participatory democracy and free markets. As they conflict, each is stabilized in identity, and is brought closer to its mature form.

Having an economic democracy, by most definitions, implies a step toward communism, wherein the state maintains as much control of the economy as the majority believes to be necessary. Having a free market, in contrast, implies a step toward capitalism, so long as property rights are kept the same way they are today. For this reason, I associate democracy loosely with communism, as each imply social decision-making, rather than individual autonomy, and markets loosely with capitalism, though democracy can exist without communism, and markets without capitalism. I argue, in fact, that a purer democracy depends on a freer market, and vice versa. The two keep one another in check, and balance society.

In an ideal communist democracy everything is owned in common, and decisions are made in a directly-democratic fashion. This is democratic centralism. Because all items are owned in common, all changes to those items require common management, in this case democratic process. Clearly, this is not how communists actually wish to operate, as no communist suggests that in order to drive a car, the whole commune should vote on it. In practice, communism has to step a bit away from centrism in order to function. Can you imagine receiving a referendum every time someone in the community wanted to use a car? That would be quite overwhelming, so in theory communists break decisions down to smaller units, but allow for considerable over-riding power on behalf of the larger units. The point is, any democratic element in communism must establish some system of possession for sake of efficiency, and, in practice, possession allows for exchange. This democratic element in communism, however, is quite weak. More commonly, dictators are established. While they still must hand some power down to officers and the like, communist dictators are the antithesis to democracy, and commonly revert to some system similar to that of feudalism.

On the flip side, consider "libertarian" capitalism. Everything is privately owned, and all decisions are made by the proprietors. What we have here is a variety of decentralized feudalism, wherein land is privately owned and leased, without property-protection from the government. Eventually, the threat of the serfs revolting will establish some form of union between the landlords, for the sake of mutual

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[2509] Opposition is necessary for each other's definition, and for the stability of society. Society is ultimately a holographic projection, an interference pattern of the oppositional values within it. Without the oppositional forces within society, the construct of society would fall apart before any desirable end (such as the sublation of the collective and the individual), which society has been established as a means to reach, comes around. We would have to start over, the same as if one of our holographic projectors went out. Remember, it takes two interacting beams to create a hologram, which is simply an interference pattern, and we live in a holographic Universe.
The ultimate goal of human life, and the ultimate political destiny for human societies, will not be found in the domination of one vice over another, but in the synthesis of these oppositional forces. Afterall, opposition is needed for definition, and for maintaining balance. Ultimately, specificist human ideologies never play out as they are fully desired, and no single individual ever gets exactly what they want, but instead nature maintains a balance of their interests, and this balance allows for the existence of human societies. Without it, societies would fall apart. When looked at mechanically, polar ideologies play the role of defining values, and this role is necessary for society, even if these individuals will never see their values come fully into fruition. If we are to have the fruit of our values, we must integrate them with others, and accept that our realism or idealism may conflict with the world's idealism or realism.

protection of one another's interests. If these landlords are to remain on equal footing within such an association, they must engage somehow democratically, sharing in equality of rights. Eventually, they will need to convince their renters they are somehow acting in their best interests. The point is that property rights are unstable without social conventions to back them up, and proprietors have a vested interest in establishing a union in order to maintain their privileges of private property, and protecting them from outsiders.

As you can very well see, property rights and democracy are mutually-supporting. Even the communist, if they are to be democratic, must admit subsidiary possession rights. Short of this, they will be bogged down with referendums, or must admit representation or dictatorship. Possession rights tacitly imply exchange, for what one possesses one can exchange. If this is not so, exchanges must be made by referendum, and we are back to the problem originally described. The capitalist, if they are to hold onto their property, must establish democratic government to protect it from kings and servants alike. The alternative is to lose their privileges or to associate unequally, both of which seem distasteful.

The oppression that we face today under capitalism and republics is dependent on the mutual reinforcement these have on one another. Without understanding this, it becomes easy to attack one side, and elevate the other, leading to problems. If we want to progress, it is better not to fight the forces of history, but to catch their wind and sail. Markets cannot be abolished in the name of democracy, as the Marxist communist would have it, nor can democracy be abolished in the name of property, as the Rothbardian capitalist would have it. Communism reverts to property or dictatorship, and capitalism to democracy or feudalism. Rarely has actually-existing communism upheld directly-democratic values, or actually-existing capitalism upheld decentralism. Instead, we see communism coupled with dictators, or reverting back to capitalism, and capitalism coupled with republics.

Communists reject the market entirely, but purport to uphold democracy. In practice, they've established dictatorships. "Libertarians" of the capitalist variety uphold private property rights, but oppose democracy. In practice, private property without democratic government reverts to feudalism, wherein the market is monopolized by a single monarch. Don't look to governmental centrists for the solution, either. While more tolerable than the others at times, they merely pick and choose from solutions provided from the left and right, and mix them up. They are not truly centrist, at least not while maintaining a consistent set of values. Their picking and choosing tends to be arbitrary, rather than methodological. Rather than upholding property rights at the expense of democracy, or vice versa, governmental centrists seem to lack principles altogether, having highly subjective, random, and incoherent consequentialist positions.

Historically, it has been necessary for markets and democratic forces to coexist, so why are these so often pitted one against the other?

For one thing, our current situation has much to be improved upon, and many people are quite aware of this. For this reason, they are drawn to the various forms of psycho-political movements, such as those relating to personal identity, social placement, etc. Many of these ideologies are short- or one-sided, or both. An individual may suffer from a particular aspect of a society, grounding their psyche in the situation, and rejecting a particular part of the society or the society as a whole. They may see problems with representative democracy, while ignoring the problems of capitalism, leaving them to become "libertarians," for instance, or vice versa, becoming "democratic socialists."

Another component of the problem is historical ignorance, and the lack of consideration towards processes and evolution. People see aspects of a society that they do not like, unaware of what it was like

before, or outright romanticizing a false age of glory. They often refuse to see that, while there is much progress to be made, evolution is a process. One can't build a house if one decides to keep starting over every time a foundation is established, simply because the house isn't finished yet. That is what happens with politics, though! A Marxist and a Rothbardian may agree that the society we are living in is not ideal, but they lived their whole lives not seeing that the solution was not in the eradication of the other's philosophy, but in their mutual reinforcement. Rothbard wanted nothing to do with democracy, Marx nothing to do with markets. However, freer markets are contingent on populist democracy, and populist democracies are contingent on property rights. This is true historically, and it is true futuristically.

The paradigm of capitalist republics was ushered in by the resonance of markets and democracy, and the paradigm of the future society will be governed by the same principles. Similar principles, universal in application but unique in context, drive all of evolution. Supply and demand—market selection—, for instance, is simply a matter of natural selection, and as economies are subsidiary to biology, it follows that the laws of economy must be derivative of biology. As all individuals have been sculpted by the same forces of evolution—selection—, so too have societies. The forces of societal selection have been described in detail as various forms of innovation, diffusion, subsumption, etc. in the fields of anthropology and sociology. The various forms of societal selection can philosophically be understood to work dialectically, meaning that societies evolve through the struggle offered between the competing interests in those, or between those, societies. We can see that today the struggle is taking place between advocates of capitalism and those of communism. Rather than seeing one dominate the other completely, we are more likely to see a synthesis from this struggle. That is, we will see the freedom of the market and the equality of democracy amplified together, rather than seeing one advance at the other's demise. Capitalism and republics will be transcended, and something new, perhaps geo-Mutualism and panarchy, will take their place.

In order to properly understand how the process works, we must view the present system not only as something to get past, but as something to also be preserved, as it is itself a step forward from an even deeper past than our own, which was even more vicious. Republican capitalism, that is, was a positive step away from monarchical feudalism, though it retained parts of it, the same as all evolutionary processes do.[2510] Just the same, we cannot look to completely eschew the things which have helped us move forward. We cannot throw our cars away at the mere thought of a flying machine, but must recognize that much of the same technology used in the car will be used in the flying machine, even if not in exactly the same fashion. Similarly, we cannot simply do away with markets or democracy, as the communist or the capitalist would have, but must put these together, perhaps with new elements, in new and useful ways.

It is good and well to criticize both capitalism and republics, but these are best criticized on the grounds that capitalism does not free the market enough, and that republics do not allow for enough democracy. Capitalism and republics alike are replete with monopolists. Republican representatives are always of the capitalist class, and the capitalist class always has the say on representation. When elected, representatives always uphold laws that protect the interests of the capitalist class, and when it comes to nomination, the capitalist class always sponsors one of their own for election, and funds their campaign. It's a revolving door policy, and no one has been powerful enough to stop it. It does no good to criticize capitalism for having markets, or republics for having democracy.

[2510] Nothing that exists on an atomic level or higher has simply sprung into existence, but must transition. Transition entails points in-between. It entails that step *B* is a mixture of *A* and *C*, rather than being wholly unique. Just because we want to get to *C* from *A*, does not mean it is possible to skip *B*. In fact, *C* is nothing more than the mixture of *B* and *D*.

Rather than rejecting republican capitalism altogether, it is best to learn how it overthrew monarchical feudalism, so that a new paradigm, such as Mutualism, can follow suit, using the same liberatory principles. These principles, by the way, were not simply ideas, but forces of nature, like the force of gravity. We too may learn to wield them, and nothing can refute them. We commonly approach politics as opinions to be forced onto others, and which do not matter until others accept them, but the laws of political economy, like those of nature herself, are not dependent on one's willingness to accept them, but are themselves a fact of their own. By learning to wield these principles, we need no longer to convince with words, but through demonstration. Mutualism, a free market industrial democracy, effectively addresses the concerns on both sides of the dialectic, and by establishing institutions based on Mutualist principles, we are essentially catching the current downstream, to where we really want to be.

If our goal is to achieve freedom, we must work for equality, and if we want to achieve equality we must work to achieve freedom. Rather than being paradoxical, this is an argument for feedback. We can't work for economic equality by ignoring economic freedom, or vice versa; nor can we work for political equality at the expense of political freedom, or vice versa. If we want to work for freedom and/or equality, we have to work for both at the same time. This is not my opinion, but the rules of nature. You can disbelieve me if you like, but you will never achieve your goals of freedom or equality separate from one another, believe me or not.

If you are a communist because you would like to see wider amounts of wealth spread around, and democratic participation by the workers in decisions that affect them, communism is actually antithetical to your goal. If you are a capitalist because you would like to have less arbitrary restrictions, and more freedom, capitalism is antithetical to your goal. I'm not saying to trade sides, but to find the place in the middle. Worker democracy and free markets are not only mutually compatible, but are mutually-reinforcing. In fact, it is impossible to have one without the other, the same as it is impossible to have capitalism without a republic, and communism without dictatorship.

Both capitalism and communism have positive elements, and negative ones, and the trick for the flourishing of the future society is to keep the positive, while moving past the negative. The positive aspect of capitalism is the market, but the negative aspect is private property. The positive aspect of communism is industrial democracy, but the negative is compulsory association. "Libertarian" capitalists often fashion themselves as being anti-state, as being anarchists, while communists tend to support a "workers'" democracy. The market aspects of capitalism, which truly are libertarian, need to be maintained, but by maintaining an ideology of private property, no capitalist can truly be a libertarian or anarchist. Similarly, industrial democracy is a wonderful idea, but so long as the state is empowered to implement that democracy, it has nothing to do with genuine worker control of the means of production.

As an alternative to private capitalism and statist communism, alike, Mutualism incorporates the truths of each into a comprehensive worldview. Mutualism is a thorough application of both free market principles and participatory industrial democracy. In such a society, all association would be completely voluntary, and all decisions would be made by individuals affected by those decisions, and none other. The society would have free markets without capitalism, and industrial democracy without the state. The deeper expression of voluntary association will ensure that such a society maintains democratic internal organization; and internal democratic organization will ensure fairness in the provision of property rights. Many churches, unions, and cooperatives are good examples of democratic market institutions, kept in check internally by democratic process, and externally by free association. If a church, union, or a cooperative becomes particularly oppressive, it is much easier to leave than one's

government is. Churches, unions, and cooperatives have provided their members with democratic alternatives to the ownership structures capitalism, rather than simply extending them bandages for their lesions. As you can see, the voluntary association of the market ensures that—so far as it is allowed to operate— institutions are kept democratic. The shared political power in democracies ensures that their members are treated more fairly.

Mutualism is unique amongst ideologies, in recognizing that markets and participatory decision-making are not at odds, but are essential to each other's development, and must be co-nurtured. Because geo-Mutualism does not fight the forces of history, it is not entirely unlikely to provide the next major synthesis between today's oppositional forces, democratic communism, and private capitalism, taking their positive elements, and leaving the rest for compost.

Whose Consent?

Giving Consent

Consent is universally desirable.

Consent is an intrinsic mechanism of human evaluation. That which has one's consent is exciting at best, and is at least tolerable. If an individual truly consents to something— they are informed, and they are not under duress— they are making the decision they value the most, considering the overall context. This being the case, any ideology that establishes itself under the umbrella of consent must operate in a manner that is in accord with the will of all who participate. This is no small task! Such a project must account for differences of value-perspectives, and must reconcile those perspectives. It must be flexible and capable of withstanding and nurturing diverse viewpoints.

Consent is directly connected to what one wants, what one wants is connected to outcomes, and outcomes affect one's happiness or flourishing. In the end, as individuals are the best judge of their own taste, the only one's with objective perspective on their subjectivity, consensual and voluntary means are the best ways to address one's wants, which is a future outcome that makes one happy. Rarely, if ever, does something forced onto an individual, without their consent, have positive or desirable outcomes for the individual, as they see it. That is, rarely, if ever, does one get to future outcomes that one finds satisfying, without first consenting to those outcomes to some degree.

What does it mean to give consent, and who must give the consent? Consent is given when something meets one's approval. Most situations involve many people, however. Whose approval must be sought? Ideally, everyone's approval is sought. However, this cannot always be the case, at least not in every specific moment. Is there a way to have consent without full collaboration? If not everyone, in worldwide collaboration, how can we allocate matters of consent? How do we decide whose consent matters?[2511] In absence of collaboration, what is the compromise?

The best way to decide whose consent matters is to take a look at who is most affected by the decision, and rather than seeking full agreement, compromising and allocating liberties equally according to principle. Ultimate consent is enthusiastic group consent, but it takes time to build. This being the case, we must compromise for the time being, while always moving toward the end goal. This means, instead of looking to the group for consent in every matter, allocating decisions to the parties most affected.

[2511] It can be the case as far as it relates to the rules, however, such that every situation which occurs is pre-approved so long as it occurs under the proper guidelines. We will address this in a bit.

While we are moving toward a larger group agreement, we must find an organic means of compromise. This compromise allows people's actions to be pre-accepted, so long as they fall within the guidelines.

Compromise and Collaboration

They may be a place wherein everyone shares in the same desired outcome with enthusiastic consent and full collaboratory effort, and wherein compromise is not at all needed. Such a unitary singularity would, indeed, be Heaven, but it is hard to come by. While I do believe that there is an ultimate reconciliation to be had, I do not believe it intelligent for us to treat situations as if such a moment has already been reached. In other words, I do believe it possible to reach an agreement that ultimately satisfies all to the fullest extent, but I do not believe we have yet made it. Such an ideal future simply does not describe the material reality of the present. This being the case, we are best occupied by concerning ourselves with the manner by which we can start bringing such an end into being. We may only concern ourselves with its approach, lest we be content to wallow in the misery of our present condition as defeatists and fatalists. This entails a soft transition, the bridging of the reality of conflict and the ideal of collaboration. Indeed, time would have it no other way; gradual change is in her nature.

Still, the reality is that enthusiastic collaboration is difficult to approximate; a product of our material separation as individuals, and the differences of perspective this entails, both objective and subjective (but especially subjective). Where such enthusiastic collaboration can be found, it should be celebrated, studied, and its methods mimicked. Where it cannot be found, one should not be contented to be defeated by the present, and accept conflict as a given, or a "brute fact," but instead should ask, "what are the conditions fertile for enthusiastic collaboration?" and, relatedly, "what conditions do not yet meet the description of enthusiastic collaboration, but serve as a middle ground between that and continued conflict?"

Is the middle ground to be found between conflict and collaboration not also the transitional fertile ground for further development into collaboration? That is, if we are to approach this in terms of natural cycles of succession, would it not follow that the middle ground between conflict (death) and collaboration (life) follows the same rules of generation and succession as that between the desert (death) and the jungle (life)? Does it not follow that as the savannah both succeeds the desert, and lays fertile grounds for the jungle, that the middle ground between conflict and collaboration will follow a similar order of succession, and will be not only a transition from the old, but fertile grounds for the new? We have then only to find this middle ground! What will it be? As the prairie grass and the clover take over the desert, it covers and nitrifies the soil, making it easier for shrubs and trees to be established. Likewise, it will be compromise that succeeds conflict, and which will provide the fertile grounds for collaboration.

An individual cannot feel safe in a compact in which they are forced by anything other than natural conditions, which themselves are not induced by a human. As soon as a human institution forces one's membership, or otherwise forces its dictations on an individual, the grounds are set for much concern. One immediately begins to question the motives of an institution which gains influence by compulsion rather than by attraction alone. If it has to be forced, it probably isn't wanted, and if it isn't wanted, it is not valued, nor does it lead to happiness. However, as it regards voluntary consensual behavior, individuals who are given the space to play out their own values—that is, individuals who have compromised among one another— are free to experiment, and to share their results with others. This induces collaboration by demonstrating the benefits of learning from others, and putting different ideas together. It removes the threat of forced collaboration with those who would otherwise do harm. Compromise provides a safe space from which collaboration may develop, and benefits may be felt

incrementally. One may, as it were, dip one's toes into the water of collaboration, before leaping head first into its depths.

Compromise is probably best understood as agreeing to disagree. This is different from collaboration, which is built on more full agreement. While collaboration entails the sharing of goals and space, compromise entails the fair division of space, wherein one can meet one's own goals with the least interference of the other. While collaboration is the ideal we ultimately seek, compromise is the foundation it must be built upon. In those circumstances that individuals gain in combination, they will combine their efforts voluntarily.

Sometimes that which is wanted by individuals contradict. In such a case, the freedom, or consent, of one individual, may infringe on that of another. This is a case of not having reached unity with the Absolute, wherein all perspectives are aligned in ultimate reconciliation. Indeed, we are approaching it, but we are not yet there. Still, there is no need to be contented with continued conflict; compromise provides some reconciliation, and a greater degree of consent, even if it does not amount to enthusiastic collaboration. It does provide the grounds from which such collaboration may be safely and confidently approached, however.

While it may not be possible, or socially desirable, to live a life of complete freedom in the present moment, one may begin to understand the conditions which begin to allow for the maximum amount of freedom that can exist without contradiction. In other words, because one's desires conflict with others, and because freedom is connected to the ability to do what one wants, complete freedom for one may negate freedom for others. This being the case, the pursuit should not be a matter of complete freedom, but the maximum amount of freedom that can be had in the present moment, in compromise.

Equal Liberty, Negative and Positive, Protected by Contract

The maximum amount of freedom available to the greatest number can be determined by the amount of freedom that can exist without contradiction. This is best described in the principle of equal liberty, which suggests that liberty should exist only to that degree that it is available to everyone in equal quantity. In other words, everyone should have an equal amount of freedom, which means that the freedom of one should stop at taking freedom from another. According to the principle of equal liberty, everyone should have the very same liberties, and no one should have privileges that others do not enjoy. This is not a doctrine of complete liberty, or complete equality, but one of equity, or equality of opportunity. The principle describes a condition under which all have an equal right to express their natural endowments.

It is not enough, still, to allocate liberties equally, but they must be allocated equally in the most appropriate fashion. Equal meddling in one another's affairs, equal intrusion into the privacy of others, these are not the conditions conducive to enthusiastic collaboration, as they forsake the necessarily preceding principle of compromise, or the space for each to be their own. Equal abstinence from solidarity, equal neglect for one another's well-being (even if not a direct offense or attack), neither are these conditions of the soulless what I am after. I am neither after neglect nor forced combination, but compromise and voluntary collaboration. The fertile grounds of fair compromise and voluntary collaboration are found, instead, in the proper treatment of human liberty.

Human liberty takes two fundamental forms, positive and negative. There is the liberty of action, and the liberty of abstinence; to act, or not to act. This can also be understood as the liberty to act upon, which is positive, and the liberty not to be acted upon, which is negative. Like supply and demand, these fundamental and polar forces are opposed to and contradict one another, but, also like supply and

demand, this contradiction is ultimately reconciled; in this case, in the equality of liberty. Individuals best have the liberty to act without being acted on by others, and are best restricted from acting on others. Such a condition of equal liberty is conducive to the maximum freedom for the maximum number. In other words, such conditions provide fertile grounds for the maximum amount of consent, and, it follows therefor, happiness.

Society exists by compact, with jurisprudence as its foundation. Societies are bound by laws, which designate appropriate and inappropriate behaviors. These laws may take many forms, and may enforce a plethora of different systems. The duty of a just social contract is to allocate freedoms in such a manner that they are equal and appropriate. As we have determined that compromise is the most appropriate transition from our present conflict, and also the most fertile grounds for future collaboration, the most appropriate equal allocation of the two forms of liberty— negative and positive— will allow for the maximum amount of compromise, but will not force it, instead setting the conditions for further development into voluntary collaboration.

Contracts develop firstly to protect negative liberties, and then to ensure positive influence. The most highly developed contracts accompany the highest degrees of collaboration and shared vision. This can be seen in the fact that property rights preceded democratic process in modern societies, that animals develop claws, fangs, spines, and more, before they develop cooperation and ethics. The natural process of life stretches toward a higher degree of satisfaction, the highest level of which is found in voluntary collaboration for mutual benefit, the lower levels of which being found in personal autonomy and reciprocal exchange.

Because contracts entail rules, or deontologies, it is necessary to analyze the application of such deontologies. As these deontologies relate to human behavior, if they are to be desirable, they naturally and necessarily must describe the proper conditions and limitations of human liberty.

An individual entering into a contract will naturally assess the value of the contract in relation to meeting their own ends. That is, an egoist—which all naturally tend to be— will unsurprisingly assess the utility (both qualitative and quantitative) of any contract that they enter. Because contracts naturally lay out rules and procedures, this utility is made in regard to deontologies. These deontologies are evaluated consequentially according to their perceived ability to provide desired outcomes. Those deontologies which are found universally acceptable—that is, those which meet the grounds for the categorical imperative— are found the most utilitarian by the egoist. Equal liberty fits such a standard.

If equal liberty is to be our standard, it must be applied as it plays out in human action. This being the case, we must allocate liberties to certain parties involved in situations, and we must allocate these liberties fairly and in a way that allows for the greatest amount of compromise. Further, this entails deciding who gives consent, and therefor under what conditions they are the most affected, earning them exclusive or primary say.

The Principle of Most Affected

Clearly, anything relating to bodily experiences most affects the individual undergoing the experience. There are two forms of bodily experiences. There is thought, a noumenal experience (or “inperience,” if you will); and then there is sensation of external phenomena. These two forms of experience lead to two forms of truth, subjective preferences and objective facts. Subjective preferences are truths held internal to the individual. Individuals differ greatly in their subjective preferences. Objective facts, however, can often be seen from the outside, and referenced by all who have the means. Objective facts are most

associated to inanimate objects, while subjective preferences are matters of consciousness. This being so, we must treat conscious beings with a different regard than we do inanimate objects. We must seek their approval on matters of quality. Consent can only be given by living beings, which have preferences. Objective affairs are simple realities best approached through empiricism, but subjective matters, such as those relating to value systems and preferences, are not so easily determined.

Rarely do individuals see exactly eye to eye on matters of preference or value, without a considerable amount of communication. This being the case, the subjective satisfaction of the individual, and all that is entailed by it, must be sourced from within the will of the individual, and can be demonstrably accessed from without only by way of consent. The reality of separation gets in the way of ideal outcomes.

Humans exist as individuals within groups. It is crucial to separate individual and communal decisions. What decisions are necessarily personal decisions, and which are up for common approval? Again, it is necessary to look into matters of who is affected by the decision. Because we have already drawn a line of demarcation between external and internal experiences, we will approach the question from this angle.

Who is most affected by internal noumena, such as a thought? Certainly, so long as it remains a simple thought, the individual alone is affected by it. What of external phenomena, such as physical sensations? Physical sensations, which are external to the individual, have the potential to be sensed by anyone in the proper vicinity, even if only indirectly so, as by eyesight or smell. In other words, physical experiences are more often a matter of common concern than individual preferences. This being so, matters of internal preference belong most properly to the individual, while matters of external sensation most properly belong to society at large. In other words, society has the most proper say in the area of the non-human environment, while individuals have the most proper say in matters relating to their preferences of action.

The human experience includes our subjective preferences, which we are always acting in favor of to the best of our abilities, but these always rest atop objective realities, which can enable or hinder our preferences, depending on the reality itself. In other words, we have our desires (many of which are instinctual, such as the desire for food or sex), and then we have the environment in which those desires are placed. We have the human being, and their surroundings. Direct effort can only be experienced from the inside, but our surroundings are easily accessed from without. Economically, and in terms of justice, this entails the ability for people to make all decisions regarding their efforts as individuals, and all decisions regarding the management of environments to properly-scaled groups, who share those environments.

In order for the conditions of compromise to be met, individuals must be allowed to play out their own goals, and must have the space with which to play those goals out without unnecessary interference. This means that individuals need to have access to land, and must be free to do what they wish with their own labor. Individuals who are forced to share space, or who are forced to share goals, will do what they can to end such forced collaboration; while individuals who voluntarily join in combination for the gains perceived will enthusiastically do what they can to further collaboration. Still, a degree of association is completely necessary for the settlement of disputes and the allocation of freedoms.

Toolbox for Collective Decision-Making

The Evolution of Group Sovereignty and Decision-Making

Before the establishment of governments, people in band and early tribal societies had a sense of autonomy coupled by a sense of necessary collaboration. Group decisions in these societies generally followed some loose form of consensus. The group existed as the harmony of individual interests. With the establishment of city-states and the privatization of economic rent, however, class stratification began. This allowed decisions to be enforced onto others who did not agree. Group decision-making was no longer a matter of common consent, but a matter of domination.

Here we can culturally understand a movement in history that can be described as "The Fall" of humanity. Early societies made decisions together, had a sense of autonomy, and had a concern for the common good. This was distorted by some having a claim to economic rent, while others did not have such a claim. Gradually, decision-making drifted away from voluntary personal and group-decision making, to coercive decision-making on behalf of the elite. This shift involved egalitarian society gaining access to economic rent, and extracting slaves from other egalitarian societies. This established various families as majoritarian political classes over others in the minority. Later horticultural societies developed oligopoly, wherein the ratio of slaves to free families grew, and there became a graduated difference in class relations between those considered to be free. Lastly, in agricultural societies, monarchy was set into place, with a single family holding a claim of inheritance over the rest of the population.

Interestingly, we have shifted out of "The Fall," and we are now beginning "The Rise." Whereas "The Fall" can be characterized as the separation of decisions from actors, "The Rise" can be considered a return to our natural, instinctual, behaviors, and a reacceptance of autonomy and group responsibility. We are now beginning to step away from the dictatorship of monarchs, and have stepped out, firstly into constitutional monarchy and then into republican states. We will be studying some of these for our plans for the next step in progress.

"The Fall" was characterized by a loss in social power, accorded by the limited access, and private control, of economic rent. Economic rent is the wealth produced by the Earth, rather than by human hands. Societies with access to economic rent slowly acquired slaves and established themselves as a decision-making class. Power was lost firstly from all to the majority, and then from the majority to the minority. "The Rise," likewise, has occurred gradually, and since it is more immediate, we may analyze the group decision-making processes in it more specifically. It will occur in a manner almost exactly opposite to that of "The Fall." Rather than social power being lost from all to many to few to one, it will be won from one to few to many and then to all.[2512] For this reason, and starting with the pinnacle of "The Fall," we recognize the simple monarchy, wherein a single individual is entrusted as a mandate, on society's behalf.

[2512] It's important to note that these terms, "The Rise" and "Fall," are not to be taken as strictly linear progressions. As the old phrase goes, "For every step forward, there is one step backward." This is the nature of progress in a general sense. "The Rise" does not discount the appearance of fascism and state-socialism during its time. While "The Fall" was a general tendency toward the centralization of power, this does not discount the fact that there were positive experiments in social power, as was in practice in some eras of the Roman Republic, which existed between eras of kingship and empire, or the shared decisions that existed in many medieval communes. These constitute the corollary, "Two steps backward, for every one step forward." These terms, "Rise" and "Fall" refer to a general, and not a specific, trend in history. They are not meant to be read in a manner unconditional, but in a broad sense.

Property's relationship to the state is most highly understood when one looks at the nature of the simple monarchy of the agricultural era, wherein a patriarchal king claimed sovereignty over all people and possessions, seeing them all as his property. In simple monarchies— while it is true that the king's power is reliant on common and tacitly accepted consent— what the king says goes. The king often maintains the power to tax, demand a corvée, or to seize persons or property. Under a true monarchy, the king may listen to some of his subjects, especially those of more noble classes, but the decisions remains in his hands. He holds all of the power, and commands the economy.

Simple monarchies, because of their grounding in totalitarianism, were not very stable, and were prone to rebellion and transferal of kingship to victors in war. The Roman Empire learned this quite well toward the end of its days. It was at the end of the dominate period of the Roman Empire that feudalism began to show. Feudalism was characterized with economic manorialism. Feudal monarchies, unlike simple monarchies, extended a great amount of power to vassals, or lords, by way of fiefdoms. This practice was undertaken by kings in order that their power could be preserved. In order for someone to become a vassal, or a lord of a manner, they had to become indebted to the king for military service, and to defend the king against his enemies. In so doing, the vassal would gain the right of fiefdom, a title to land for his own management and possession, complete with serfs to work it. This decentralization of power allowed kings to preserve their power in a more general sense, though they greatly lost the right of micromanagement.

Feudal monarchies eventually empowered a powerful class of nobles, who eventually came to understand their common interests. Upon deciding that the King was infringing on their liberties, for instance, a group of nobles banded together, serving King John a document called the *Magna Carta*. This paved the way for constitutional monarchies, which later paved the way for parliamentary republics, especially characterized by times after The Glorious Revolution. Along with this transition, the shift in political power, and the black plague—which left property of the ruling class to be claimed by peasants—led to a society dominated by artisans and merchants, and a system that eventually developed into economic mercantilism.

Mercantile and constitutional monarchies eventually fell way to modern republics and to industrial capitalism. Monarchies are associated with feudalism and command economies, but republics are associated with capitalism and regulated markets. Many in capitalist republics are smallholders, having their own homes or businesses. Most, however, have changed from serfs to workers, though they have gained citizenship. The lords have become creditors, landlords, and capitalists, and compose the representative class. Modern republics are accompanied by constitutions and bills of rights, as was inspired by the *Magna Carta*, and by decentralization of power— as taken from feudalism—, which is referred to as *federalism*. Modern republics add into the mix the election of presidents and term-limitations. Power in a modern democratic republic is given to the majority, by way of electoral power. These are our historical tools of liberation, which must be retained and surpassed.

We have now come to our current stage in history. While many of the systems I will be proposing from here on out have been put into practice on a smaller scale (as in intentional communities, cooperatives, and mutuals), or as elements of an otherwise contradictory system (as in some Scandinavian countries having elements of participatory or direct-democracy, but otherwise working as a republic), they have not yet set the pace necessary to be considered an era in themselves. The democratic era is yet to be established. We are in the age of republics. Nonetheless, we may trace the development of democratic thought and practice, and get a glimmer of its growing momentum.

Continuing the Project

We have seen a general trend in the past since the era of simple monarchy, which can be characterized in many ways as "The Rise" of humanity. This general tendency is characterized with distribution of wealth and social power, the shifting from monarchy to republics, from command economies to state-regulated capitalism, from few to many. Likewise, the shift of capitalist republics to something new will transfer social power, economic and political, to all.

The first project I would like to bring attention to is called *deliberative democracy*. Deliberative democracy is characterized by public discussion related to political matters. In a deliberative democracy there is an emphasis on the free flow of information and the need for public forums. While there may still be a representative, or a decision may be left up to a majority, the emphasis on the matter is placed on the ability to make all major positions known. In this way, the representative or majority is at least informed of positions that hold a good deal of social weight, and must make decisions with these in mind.

Participatory democracy is the next form of democracy I would like to address. Participatory democracy, as the name suggests, strives to increase involvement in politics. Participatory democracy is a form of deliberative democracy that is often accompanied by a sense of localism, and bottom-up decision-making. In a participatory democracy, there will often be representatives— oftentimes organized into councils—, who are recallable according to public initiative. Units on the smaller scale will often be understood to empower the units on the larger scale, a sort of "bubbling up" of power. Participatory democracy is often accompanied by elements of direct-democracy, especially when it relates to constitutional or bylaw matters. A good example of participatory democracy can be found in the political economy of ParEcon (Participatory Economics), wherein a system of "nested councils" is present. In this system of nested councils, one elects council members locally, who may elect council members on a district level, who may elect council members on a more regional basis. Each level does its own electing, with electors electing electors, creating a hierarchy of public selection.

Direct-democracy, another specific form of participatory democracy, is accompanied by popular vote on all major issues, by way of initiative and referendum. In a direct-democracy, initiatives are set, which are limitations on the amount of support a motion must have before it can be put forward to the group. For instance— rather than allowing anyone to say whatever they want to during a meeting of 150 people— direct-democracy sets an initiative, which suggests that a motion must have popular support before it is presented to the group as a whole. This limitation of popular support will often take the form of a specific number, such as 10 members in good-standing, or a percentage, such as 5% of the membership, who have signed and support the initiative. This way, if an idea is not very good, it does not waste the time of the group. Once an initiative is met, a referendum (a formal ballot on the issue) is established and a vote is cast by the rest of the group. Direct-democracies may run according to supermajority or simple majority, or by some other method of voting. By and large, direct-democracies have general assemblies, wherein the group deliberates in person and casts its vote in person, though they are often accompanied by referendums sent by a board or secretary, and by a means of deliberation between meetings, such as an organizational bulletin. This is, for instance, how the IWW, the Industrial Workers of the World, operates.

Delegative democracy is a specific form of direct-democracy wherein one places trust in a delegate to carry out decisions. Delegates differ from "representatives" in that they are not allowed to vote against the will of their group. Rather than being a decision-maker, delegates are decision-takers, who must listen to those who are empowering them, and who are recallable. They often act as simple

spokespeople, who may formally state a motion of the group, and deliberate with other delegates, usually staying in contact with their local group if deliberation may change one of their decisions (unless the group has empowered them to act according to their best judgement). Delegate democracy allows individuals to entrust their vote to an agent in the case they will be absent. It is often used on a regional scale as a method of making votes in assemblies more proportional, particularly when assemblies tend to be overloaded with the votes of locals, whose transportation costs are lower, and who have an easier time getting to a meeting. Delegation allows for lower transportation costs, and for proportional voting.

This brings us lastly to consensus-based decision-making. Consensus-based decisions are characterized by "general agreement." Some suggest that this is different from unanimity in that differences in enthusiasm are allowed. The most fundamental aspect of consensus is the right to "block." If someone doesn't like an idea, and they have a principled objection to it, they are allowed to hinder the progress of the group. However, if their objection is non-principled, or they feel they should not hinder the group, they have the right to "stand aside," meaning they will not block the progress of the group, but neither do they have interest in participating. It is important to remember that consensus generally is not used to restrict the actions of individuals, and so a block does not keep an individual from pursuing their proposed ends on their own scale. It just ensures that money from common accounts, the resources of a common organization, or the name of an organization to which they are associated, will not be used against the favor of any member in good-standing. Consensus protects the minority without restricting the majority.

We have now traversed the major forms of democracy. Other forms of democracy include demarchy, wherein representatives are selected according to lottery, similar to a jury; dotmocracy, wherein one can vote with levels of enthusiasm (or block, if consensus is used); opinion points, wherein one is given a select number of points that can be used positively or negatively (as the rules dictate) in favor or against a number of options; sociocracy, which I understand to be a nested council system largely promoting consent; and wise democracy, wherein decisions are made apparent through dialogue. These will not be explored, though I do encourage research into these.

I believe it is important to mention that all forms of democracy work best according to principles of subsidiarity and sphere-sovereignty. In other words, they work best if decisions work from the bottom upward, by institutions capable of efficiently and effectively acting on the most immediate scale, and if the rights of smaller units are respected. In other words, democracy works best when personal and concurrent property is respected and not infringed upon, and when decisions are made from the bottom, upward, according to the level of those most immediately affected.

To conclude this section, I'd like to point out that as republics accompanied the rise of capitalism, widespread democracy will be accompanied by economic feedom and will be housed under an umbrella of panarchy. The tendency of history has been that when economic decisions are decentralized political decisions are decentralized. This has been true from shifting of command-economy monarchism, to feudalist manorialism, to constitutional-monarchist mercantilism, to democratic-republican capitalism. It will also be true of the shift from representative and majoritarian democracy to consensus-democracy. The next phase in history will be one toward geo-Mutualist panarchism, a free market of competing and freely associating confederal democracies. Such a society will lease land at the price of economic rent, will establish trusts for ecological preservation, and will issue credit at cost.

Organizing the Toolbox

It is now time to pick out the tools of the approaches mentioned above. The tools are twelve in number:

1. First, we have **subsidiarity**. The first step toward subsidiarity was in the development of feudalism, wherein the king assigned vassals (or lords) fiefdoms (or land-titles at lien). Subsidiarity will be kept as a growing principle as we continue. Like those tools to follow, it will be retained in our model at the end.

2. Second, we have **constitutions** and **bills of rights**, which protect the interests of constituents. This is derived from the *Magna Carta*, as was served to King John. At that time it was used to protect the rights of nobles, but today constitutions protect (to the degree they are acknowledged by the state) the rights of common citizens.

3. Third, we have **elections**. Elections accompanied the development of parliamentary monarchies, and ended the royal right of inheritance for the head of government (but not the head of state, the monarch).

4. Fourth, we have **limited-terms of office**, which accompanied the establishment of democratic-republics. This keeps a certain family, for the most part, from gaining too much political power, and socializes, to some degree, political power.

5. Fifth, we have **deliberation**. Deliberation, as promoted in deliberative democracy, establishes a widespread knowledge of important positions to be taken into account, increasing the level of informed consent backing one's vote.

6. Sixth, we have the immensely important **organizational bulletin**, the official forum of deliberation. This is a bulletin that is sent out and that includes executive board decisions (for review), officer reports, and messages from members who want to change something about the organization for discussion and petition support. This allows members who do not known one another to engage in open dialogue about the organization.

7. Seventh, we have **participation**. Participation, as promoted by participatory democracy, promotes decision-making from the bottom upward.

8. Eighth, we have the **recall**, which is also promoted by participatory democracy. The recall allows for the ease of impeaching mandates, ensuring that they are responsive to those who elected them.

9. Ninth, we have the **initiative**, as promoted in direct-democracy, which ensures the quality of motions put forward to constituents to vote on.

10. Tenth, we have the **referendum**. The referendum, as used in direct-democracy, allows all constituents to vote directly, without representation, on large issues relating to the organizations in which they participate.

11. Eleventh, there is **delegation**, as promoted by delegative democracy, in which may empower others to vote on their behalf, with absolute right of recall.

12. Twelfth, and lastly, we have the **block**, which is a tool promoted in consensus-democracy. The block allows one to hinder the group from using collective resources, such as a commonly-used organization name, one's share or claim to the treasury, or possessions/property of the group.

These are some of the most important tools in building and sustaining the democratic element of organizations.

Personal, Common, and Collective Property and Exchange

When applying our tools, it's important to consider the origins of group decision-making and its relationship to property, so we will nail down some of the basics of contract and possessory agreements. This will highlight the areas applicable to our tools. *In Mutualism, democracy only occurs within the contractual property arrangements of voluntary associations*.

Social contracts can be tacitly or expressly accepted. A tacitly accepted social contract speaks to the sort we are used to under political states today. A tacitly accepted social contract does not exist due to wordy agreements, but because they are enforced by norms of the day. For instance, you never signed an agreement to abide by the United States Constitution, but, if you don't do so, you will be detained, or possibly shot. This is so not because others signed the paper, but because their actions make it so. If you break a law, someone will turn you in, even though neither of you had a hand in its creation. An expressed social contract is more apparent when one signs up for a class and agrees to the syllabus, when one agrees to the bylaws of their church when they become a member, or when one agrees to join any organization with working rules of order. The more participatory and democratic an organization is, the more expressed the consent within it. If you sign something, or vocally agree to something, it is a form of expressed consent, an explicit contract.

People in hunter-gatherer societies had much less need for explicit contracts, because they lived in smaller numbers, had face-to-face exchanges, and could regulate conflict largely by way of gossip. They did, however, have a great use for agreements when it came to hunting and defense tactics, and in other areas where combined efforts translated to small economies of scale. Nevertheless, people in agricultural and industrial societies have much more need for contracts, since people in these societies regularly interact as strangers, and fight over rights to the land. Contracts are a manner of distributing duties and responsibilities, and sorting out rights of possession and property.

If starting from a place of personal possession, as we have had with hunter-gatherers and early horticulturalists, contracts exist as a matter of collaboration. If one enters a contract, from a basis of autonomy, it is for the goal of common pursuit. This can be seen as individuals, all entitled to their own spear, getting together for a group hunt, and sharing in the spoils. However, in the case that personal property in land comes into the picture, contracts become a matter of compromise. Hunter-gatherers have no sense of personal property in land, because they do not practice horticulture, but horticultural societies have methods of divvying up rights to land. The right to the use of the Earth is socially granted by terms of usufruct in many of these groups. Upon a foundation of individual possession, society forms, and out of society develops the practice of personal property. Free individuals form free societies, and free societies produce freer individuals, in a feedback loop.

Money, too, is a contract. Money, a form of title-deed to one's labor or products, has largely replaced the need for gossip in regulating exchanges, and has allowed for economic exchanges between strangers. Money can take many forms, as a widely accepted IOU, a privately-issued gold-certificate, or it can be a matter of group-process and agreement. Matters of efficiency make money a social affair.

Title to land is also a matter of contract. There are many manners in which this title can be expressed. Society may issue land permanently, according to principles of freehold, or it may issue rights to land more temporarily, according to principles of leasehold. Freehold generally gives the owner absolute, unhindered, and perpetual control of land, without continual recompense. Leaseholds provide land to tenants on a basis of occupancy and use, often asking for continual payment of fees. Society may also manage common land according to social norms, with all sharing rights of access, or may entrust an agent to act on its behalf, as a trust. For instance, a social unit may establish a park, which is to be tended to by rangers on behalf of society as a whole. Any of these systems of contract may include clauses, such as easements, which protect the rights of those who do not hold title to, or are not in immediate possession of, the land, or liens which entitle previous owners to a return on land that is outside of their use. Leases and freeholds must be issued to a claimant. This claimant can take the form of an individual, a group, or an agent of an individual or group.

Horticultural people, upon giving perpetual rights to property in an inter-societal system of freehold, created a great disservice to societies to come. They created a monster which continued to grow until the agricultural period and the foundation of monarchical command-economies, a trend empowered by the private collection of economic rent. This has been curtailed only in industrial societies, largely due to the use of fossil fuels and the division of labor needed for technological innovation and management of the means of production and distribution, and in movements toward post-industrialism, such as in the availability of digital space, which is rent-free, and the networks of distribution which make shipping relatively cheap.

Political and economic change goes hand-in-hand. As demonstrated before, monarchist command economies developed into parliamentary mercantilism, which developed into republican capitalism. Likewise, if we are envisioning a new political system, or a new way of making decisions, we must also understand a new property arrangement and system of economy. The trend thus far has been that nobles demanded rights by way of the *Magna Carta*, that aristocrats demanded rights in parliament, that capitalists demanded rights in constitutional republics. So it will be that workers will demand rights in industry, that tenants will demand land, that participants will demand influence in decisions and their own spheres of sovereignty in the society to come.

We now have a basis in which to suggest applications for group decision-making: When it comes to the allocation of land, and in shared projects, groups must find common ground for understanding. However, when it comes to one's own labor or products, decisions should be left to the individual, and their autonomy should be respected. However, it can also be expected that free individuals will unite for purposes of productive and distributive collaboration.

Rights to the use of land are granted by society, and societies are established for matters of efficiency. This leaves various layers of decisions to be made, from the level of society as a whole, in the case of land; to smaller units of society, as matters of industrial collaboration; to the personal decisions of the individual.

Consensus and Subsidiarity

Consensus-based decision-making— and especially when coupled with an understanding of, and appreciation for, subsidiarity— can also be understood to be a synthesis of majoritarian and minoritarian interests, but while avoiding the pitfalls of government. This is because consensus works toward agreement and the binding and solidarity of groups, but not at the expense of dissident voices or alternative views. Decisions in consensus are never forced onto others, although they may be enforced

once they are agreed upon (but hardly ever, if at all, with violence). Minority-rule is private rule and majority-rule is mob rule, but consensus is autonomy and rule by agreement. Consensus is neither majoritarian nor minoritarian. It is better regarded as contractarian.

While majority-rule is coupled with the vote, and mandated authorities with the decree, consensus is understood through the power to block. If an individual does not like the outcome of a decision, they don't have to agree to it or be bound by the decisions of others. If the decision involves common resources—such as a treasury or possessions of the group of which one is a member— the decision cannot go forward. Some organizations require that blocks be made as principled objections, in which case it can be argued by the blocker that an agreed upon principle of the group would be compromised if the blocked motion were to be passed. Others require that modifications to blocked proposals be made by the individual doing the blocking. Ultimately, the nature of the organization should determine the necessary procedures, and this may entail that different decisions are made in different manners, which may find themselves built into the original agreement.

It is important to understand—as many don't seem to— that lack of consensus on one scale does not keep a decision from occurring on another. For instance, I may suggest a plan of action—say, for instance, spending for libraries— to be taken on the confederal level, but if this plan gets blocked on such a level, this does not mean that lower levels cannot put the plan into action. It simply means that spending does not occur on the scale on which consensus is lacking. This protects minorities, while allowing majorities to function as they would wish.[2513] Neither party may take advantage of the other, and each operates at its own expense.

It's important to note that consensus precedes, but does not preclude, other forms of decision-making. Majority-rule decision-making can very well take place in a consensus-based institution, and mandated authorities may still be elected to boards to carry out day-to-day decisions that the general membership would rather not be burdened with. Nothing stops a member from putting forward a motion, say, that decisions of a certain nature should be decided by a mandated authority or committee, or by a majority-rule vote. Whether or not the membership does accept this motion or blocks it is up to the membership, but nothing about consensus precludes people from making such a motion, or from accepting it.

Of course, if no decision at all can be made, the group cannot move forward. This being a cost to the members of the group, all members are incentivized by material conditions of the environment to allow the group to move forward in some way or another. That is, if one spends time in a group (and in a society without economic surplus) it is because they are deriving some value from the direction the group is heading. To spend time in a group from which little or no value is derived is to face a consequence, opportunity cost, wasted time. This, coupled with the fact that a group relies on the approval of others for their decisions to go forward, suggests that people will not take blocking lightly, and especially when an immediate course of action is needed from which the group (which they participate in due to some perceived benefit) would face consequences owed to delaying decisions. Still, a procedure of due process for removal is necessary in the case a member is found to be particularly detrimental to the group.

Consensus assures that everyone may be involved in decisions to the degree that they are affected and no further. Because those making the decisions are facing the consequences and/or rewards of making

[2513] Some would like to claim that consensus is stifling of majorities, because a block by a single individual can keep a motion from moving forward, but this does not consider the fact that the majority are not restricted from creating all new bodies, and creating new pools of shared resources, to represent their interests. They are simply kept from using resources of the minority to suit their interests.

or not making the decision, consensus is as expedient as it needs to be. Decisions that are considered good are those decisions that satisfy their participants. Wholly good decisions satisfy all participants. Wholly "good" decisions will pass consensus with the enthusiasm of the group, while those that may not be agreeable to a minority may be blocked, or may be allowed to operate as a separate program associated with the group. If a decision is seen to be absolutely necessary, no one can stop another person from acting on such a decision, nor can that individual force their decision onto others. An individual whose motion does not pass consensus has all the right to pursue their proposed course of action with their own resources, or to establish another group. They have no right to force another person into their group, or to use resources that do not belong to them.

Consensus is best coupled with an understanding of subsidiarity and sphere-sovereignty, themselves components already of Mutualist federalism. The proposed method is a sort of "nested consensus" or "cellular consensus" in which smaller units form a confederation together, which in turn may even join a larger confederation. Decisions would be made in a similar manner to direct-democracy, having initiatives and referendums, but would allow for blocks. In order for a motion to be passed on the highest level, it should already have agreement on the smaller scales. That is, initiatives (amount of people needed to sponsor a motion) should be based on consensus in the smaller units. Once consensus is gained on the level of a member or a member-organization, a motion can be put forward to the larger group. In other words, if a person joins a group and the group joins a confederation, the individual should agree with their own idea before they propose it to the group, and the group should have consensus in itself before it proposes a course of action to the other groups in the confederation. If consensus cannot be gained on the smaller scale, there is even less chance for it to succeed on the larger one. Decisions that don't have consensus in smaller units should not be allowed to bog down discussion on the level of the confederacy.

One would experience such a society as having periodical referendums, in which an organizational bulletin would be posted to the individual including decisions to be made on the most immediate level. This would work by the confederation posting bulletins which include all initiatives on the confederal scale to all of its member organizations, its member organizations collecting those and including them in their own bulletins (which are a collection of initiatives from the organization's members), and committees doing the same, finally serving them down to the individual. The frequency of referendums (whether confederal decisions will make it on daily, monthly, quarterly, etc. referendums or not) is up for deliberation.

Consensus is very dynamic. Not all good proposals will be accepted right off the bat for their theoretical material alone. At times, a great plan may be blocked because someone doesn't fully understand it, or feels challenged by it for some reason other than logic, perhaps a personal vendetta against the one proposing the decision. Still, if a good decision is blocked, this does not keep it from ever coming into fruition, it merely keeps shared resources from being used in the proposed manner until a stronger case can be made. Say, for instance, that an individual proposes a health plan that would satisfy needs collective and individual, and which should work according to shear logic alone. The plan is blocked. The individual who made the motion tries to explain to the blocking individual, who appears to be blocking out of reasons of pride or spite (an issue that may be resolved by a number of methods). The block remains in place. The owner of the motion takes it upon themself to apply their principles in a smaller way, by starting a mutual health company. As this mutual health company does not rely on the resources of the blocking individual, it is the right of anyone else to create such a company. The company's principles, which the blocking individual originally found distasteful, are now found to be a great material success. Everyone wants to participate in the new system. This leaves the blocking

individual, who was blocking for reasons of pride or spite, hardly any other option but to let go of their pride or their vendetta, and to join the organization. Upon doing so, it must be remembered, the individual must agree to the contract which governs the organization, thereby consenting to it. Consensus has just shifted (and the two organizations can now unify). Tacit demonstration was all that was needed to change an explicit agreement.[2514]

Two Incentives for Cooperation

Cooperation, or *co-operation*, means "functioning together," *co-* meaning together and *operation* referring to a function. Cooperation implies a joint endeavor wherein each part functions in accordance with the other.

There are two ways that *cooperation* is oftentimes used. One way we all grow up with in modern societies is unfortunately a vice, and is arguably not a form of cooperation at all. This is cooperation with authority; when to *cooperate* is to do what an authority says, even when it is disagreeable. The second form of *cooperation* is cooperation for the sake of a commonly-shared goal. In the forms of cooperation lie their causes.

Aristotle named *causation* in four different parts, which he referred to as the *Four Causes*. According to Aristotle, there is the material a thing is composed of and the form that it takes, but then there are also efficient and final causes, which correspond, respectively, to past and future causes. These latter causes can explain the different incentives and definitions of *cooperation*.[2515]

In the first form of *cooperation*, benefitting authority, the reason or cause is based largely in the formal past. That is, there is likely some form of pressure being used to cause such "cooperation," some form of coercion or aggression being exercised. If I point a gun at someone, for instance, I can likely make them cooperate in such a manner. The pointing of a gun is a mechanism of past causes; having pointed the gun, I now have control.

In the second form of *cooperation*, being mutually beneficial, the cause is based in a conceptual future form, a goal. There is no need for human compulsion for this kind of cooperation. Instead, only the communication and synthesis can provide the incentive to cooperate in such a manner. This is a future cause, as it represents higher ideals, of goals actualized. The cause of the future is the Good, and we are drawn toward it by way of conceptualization.

Humanity started as small groups, without large economies of trade and distribution. We formed these groups in order to better cooperate against the coercive reality of nature. Nomadic groups of hunter-gatherers started on equal grounds and in similar bio-regions, without any one group able to accumulate a surplus. That is, until humanity developed civilization in the Nile and Tigris-Euphrates rivers in the Fertile Crescent, and learned to stay put. This was the Cradle of Civilization because it was filled with fertile ground, animal life useful to humans, rivers that allowed for a sedentary lifestyle, and for more permanent homes to be built. Perhaps just as important to the success of the area was that it was perfect trading grounds between Africa and Eurasia. This, alongside a sedentary lifestyle, allowed for a surplus to develop, and with surplus came the ability to defend private property. With such power, states were formed in Mesopotamia and Egypt. Later, strong maritime states we are all familiar with from ancient history— such as the Minoans, the Phoenicians, and Greeks— developed. Certain passes

[2514] Consensus shares with the scientific method a desire to be fairly objective, or nonpartisan, about decisions
[2515] Our material and formal causes explain our strengths and shortcomings as humans. Our material causes are generally similar—flesh and blood—, but the formal causes shape us into unique individuals.

on the Silk Road were also very important and, if unilaterally controlled, could support the development of powerful monopolies. In the Americas, something similar was occurring in Central America, where trade monopolies could easily be established between North and South America.

It is clear that cooperation, naturally developed, was suited for small groups, and when populations rose with surplus (unequally distributed, and not due to the virtue of labor, but to the monopoly of fertile grounds for living) the larger groups became states, capturing slaves and implementing class stratification.

Internal to the societies, the second form of cooperation— solidarity and mutual aid— was still being practiced, and was in fact the reason that the first form of "cooperation"— authority and domination— could be established over the slaves in the first place. Indeed, Michael Tomasello suggests that

> The remarkable human capacity for cooperation [...] seems to have evolved mainly for interactions within the local group. Such group-mindedness in cooperation is, perhaps ironically, a major cause of strife and suffering in the world today. The solution—more easily described than attained—is to find new ways to define the group.[2516]

It was not superiority that allowed for authority to be established, but geographical difference, formal causation, presenting itself to cultures that had not yet developed a mechanism for the proper distribution of land. These cultures— the ancient Mesopotamian and Egyptian city-states, and later kingdoms and empires— used their control of the land to dominate and enslave other societies, and built their nations partially on their forced labor.

Before these kinds of social relationships, humanity was much more kind to one another. Hunter-gatherer, and even early horticultural and herding, societies have a stronger sense of kinship and mutual dependency than did those living under the rule of kings. Band societies were much more likely to make lasting decisions as a group. Even mental illness is unlikely to have occurred in such large amounts until the rise of nations and states.

The Hebrew people long rejected kingship, until King Saul, and were instead organized into loose confederations that were presided over by ad hoc officials called *judges*. Judges were not the same as kings, but they did perform public functions such as presiding over policy, filling judiciary roles, warfare, etc. Similarly, early Germanic, Norse, and Celtic peoples were organized into confederations, and would meet in mass meetings called *Things*. There would be Things of various scales, between multiple villages. They were presided over by officials, called *Lawspeakers*, who— originally, before developing into kings— were not rule-makers, but were instead responsible for remembering and reciting the laws that the meeting collectively agreed upon. In the Americas, though long after, but under somewhat similar technological circumstances, Native Americans, such as the Iroquois— and many others—, also formed confederations of a large scale, with much more participation in legal affairs from the general population.

Humanity did not develop to dominate one another. Through evolution, we have developed further toward mutual aid, and this has gotten us to where we needed to be. Mutual aid, though, relies on a similarity of power, which has not been thrown off intrinsically (by genetic differences), so much as extrinsically (by environment). As long as costs can be exchanged, and not fully returned, power can continue to assert itself. The problem that allows for power to assert itself, though, is not only based on

[2516] Tomasello, 100

the first form of "cooperation," but also on the altruistic side. We let the thieves keep what they have taken.

The problem is clearly the current claim to property rights, and, as long as one group can claim to own property that is more productive, by its very nature, the general balance of power inherent in humans— that has encouraged our cooperation— is thrown out of equilibrium. This imbalance of rights to resources relies on both forms of cooperation in protecting property rights. The state protects it by force, and we protect the state, and its cronies, by allowing them to continue having rights to the stolen property, and not stopping it. Our own values and ethics, falsely applied, keep us enslaved. We patriotically share goals with thieves, not realizing their roles in our lives, not realizing the goal we ultimately share is the transferal of our liberty.

Land, out of the three factors of production (land, labor, capital) is the only factor that is not the result of human labor. If one should have claim over one's own labor, land properly belongs in the commons, to be used by all. Otherwise, it may be used to extract labor from others (as when serfs worked the lands of lords). That's why John Locke added his proviso to his *Second Treatise*. As it was not produced by humanity, land is a gift from nature, and we should treat it as such. Without a population that respects monopoly property rights over land, rulers would find themselves hard pressed to assert their power.

Perhaps what is most sickening is that naturally developed mechanisms of self-preservation, such as ethics, are working against the people who use them most, when they defend the rich's position of power and control, as staples of "law and order." As long as the poor respect the property of the rich, as a monopolist instead of a harder-working producer, they will continue to fall victim to the bargaining power of the rich, and will kneel to the troops that accept their pay, which was appropriated by the mere collection of rent and not at any cost of effort. We pay for our own repression, and, in a state of ignorance, perpetuate it with inaction and/or loyalism.

It is also the tendency toward cooperation that is to blame on the side of the state, the rich. If not for their own internal cooperation, they could not assert such power over the masses and establish such laws. Mesopotamia was not claimed by individuals, but by a society of cooperators, asserting themselves against other cooperating groups. It is only because they had a geographic advantage, and not because of genetic superiority, that the rulers could establish themselves as the private users of the Fertile Crescent, and extract slaves from other societies.

Thus it is, that domination is not only the inclination toward narcissism, rare in the human species, but is also a symptom of the natural human inclination toward trust and cooperation, atop geographic (and thus, technological and economical) advantages that we (our ethics and culture included) did not yet adapt to in our long process of natural selection (genetically or culturally). Both parties express the two forms of cooperation. The ruling class support one another, and repress us, and we support them, cooperate with them, and, in so doing, repress ourselves. This is largely due to the lack of our own shared goals, and the presence of theirs. The two forms of cooperation are but one, expressed according to the terrain in which they are placed.

Cooperation is an inherent human value. It is not genetic superiority that has allowed for domination, it is geographic, economic, and legal injustice, upheld by cooperative competitors, and we all support it when we do nothing to change it or subscribe thoughtlessly to ethical norms that only serve to keep society down.

Fair Regard

The Principle of Fair Regard

It is important to understand that property rights are subject to the individual egos of competitots and to society at-large, and so are only "natural" insofar as they are accepted to be by their beholders. They are not absolute. Property rights are a social thing. Even the non-aggression principle ultimately depends on its enforcement by a large percentage of, or the complete good will towards it by, society. So long as a majority of society's members don't care to respect property rights, they don't really, in effect, exist. They are unstable.

Fair regard is the concern for others. This is important, because property rights themselves are a form of fair regard, concern for others. That is, in fact, their basis. This being so, the concept of *fair regard* should not seem so outlandish.

Fair regard may otherwise be understood as non-indifference. Had I not wanted to find a positive counterpart to non-aggression, I would have kept this as the moniker for the principle instead of *Fair Regard*. Indifference is here defined as neglect of the well-being of another person, and so non-indifference—or fair regard— is the lack of such neglect, the concern for another person.

Fair regard precedes property; p*roperty should not infringe on fair regard*. Concern for one's fellows must necessarily precede any stable system of property, for property rests upon it. One cannot legitimately neglect the well-being of one's fellows in the name of property, for such an act is to forget the legitimate basis of property, fair regard.

Fair regard is an encumbrance on property. Where the non-aggression principle supports one's claim to previously claimed property, the Principle of Fair Regard formalizes ethical claims to property which one does not yet have, and which may even belong to someone else. The Principle of Fair Regard is an *encumbrance*, like a lien or easement, on property. It says that property must be held in a social manner consistently used with reasonable concern toward one's fellows, but it does not take away the right of property. It also suggests that property that does not belong to oneself should be cared for similarly to the way it would be if it did.

Fair regard demands obligate respect for the person and property of others. The Principle of Fair Regard complements the principle of non-aggression by holding that one cannot legitimately neglect the property of one's fellows without good cause (as decided in a court of law). One cannot use it without good reason and fair compensation, nor can one witness another's person or property being damaged or stolen, without acting. Witnesses to crimes are held accountable and they have the obligation to prevent damages, but the right to compensation for help (when possible, explicit consent is best provided for help that may demand compensation). Fair regard entails peer-enforcement of non-aggression.

Fair regard has to be reasonably demanded, and only in emergency conditions. The Principle of Fair Regard is not an excuse for abuse. One cannot go to the store or someone's home and demand credit (such as food), except in the most dire of conditions (such as starvation), able to be defended in court. One can much more reasonably demand a loan from a banking institution than a loan from a store, as this is their line of service. Only emergencies constitute a reasonable demand for fair regard from individuals.

Fair regard demands that help be repaid. Just as non-aggression limits force to reciprocal amounts (one cannot react more violently than acted upon), the Principle of Fair Regard limits altruism to reciprocal amounts (thereby neutralizing it, as it's not truly altruism if the person must pay back the losses). While the non-aggression principle suggests that force can only be applied to that degree it protects, preserves, or restores person or rightfully-owned property, the Principle of Fair Regard suggests that *help can only be demanded to that degree it can be repaid* (*but that it can be demanded to this extent, even as a levy against property*). Any act performed according to the Principle of Fair Regard would be subject to reimbursement. Those losses which are not reimbursable are not subject to the Principle of Fair Regard. Help can be demanded to the degree it is absolutely necessary, and can be, and will be, paid back, but no more.

Fair regard does not discriminate. Institutions are always expected to provide their services fairly and without discrimination. Individuals may not discriminate against one another in times of emergency based on race, sex, gender, etc. Institutions may never do so.

Fair regard demands a hand up, but not a handout. Fair regard entails having equal access to natural resources of the Earth, and exclusive control to products of labor. Institutions following the Principle of Fair Regard are expected to ensure everyone's access to resources, and to provide emergency help only when absolutely necessary.

Fair regard removes undue pressures. Where non-aggression protects one from fraud, theft, assault, and vandalism, fair regard demands that people be defended from contracting under duress, being exploited, being victimized by manslaughter, and from the negligence of onlookers.

Fair regard goes both ways, and does not impose costs. The Fair Regard Principle does not impose life-threatening situations, or situations in which the person from which help is being demanded would face a greater loss than those whom they are helping, or in which they can never be repaid. To take a morbid example, if someone is in a pool of sharks, and there are onlookers, the onlookers are held accountable only so far as they have not tried all known methods alternative to jumping in themselves, such as extending poles and ropes to the victims. If there are poles or ropes, and they are acknowledged, but are not used, this is an infringement according to the non-indifference principle. They can be sued by the family, or worse.

Fair regard gives way to non-aggression, until referenced during emergencies. Once granted upon the basis of fair regard, Non-Aggression becomes the dominant principle of property, and Fair Regard is used as a caveat only during emergencies (which must be proved as such in court). Fair regard demands everyone have equal access to resources and full control of their labor, what one does with their share of resources and with their labor is protected by non-aggression, except where fair regard otherwise contradicts it.

Fair regard forgives accidents (not to be confused with negligence). While demanding compensation for accidents is absolutely fine, compensation must be productive in nature, and should not simply be the imposition of a loss. For instance, in the case an accident incurs the loss of an eye, the offender should not have their eyes gouged out, no matter how otherwise unable they are to produce a new eye for the offended. Compensation should be directed toward lessening the effects of the damaged eye, but not at the demand of the offender's eye. Non-accidents are not protected by Fair Regard.

The Principle of Fair Regard would protect people from such things as not having any access to resources, being passed by while needing help, starving on another's porch, or having one's things stolen while the neighbor watches. These are all acts of disregard and indifference, which have

measurable effects. The principle also protects from non-aggressive, yet excessive, behavior, like acts of revenge (not to be confused with compensation) on accidents ("eye for an eye"), passivity in another's loss, and non-aggressive hate crimes (like denying emergency help). The Principle of Fair Regard is the counterweight to the non-aggression principle, and keeps it in check.

Fair Regard and the Land

Land properly belongs in the commons, having cost nothing for anyone to create, leaving positive claims to resources quite strong. Unlike land, which has been given by Nature, labor, which is exhausting, boring, and generally undesirable, requires a human for its creation. For this reason, appeals to negative claims settle more clearly in regard to labor. The labor, except in cases of emergencies, should belong exclusively to the laborer. Capital, naturally, is a middle ground, or gray area, of sorts. This being so, outside of emergencies or accidents, labor and competitive capital will be left alone, and the non-aggression principle will be largely unrestrained by the Principle of Fair Regard, while land and natural monopolies will be heavily determined by Fair Regard.

It makes little sense to make a person hand over their freshly-baked pie to the man on the street. It is right that they should want to enjoy the fruits of their efforts, and, for this reason, the principle of non-aggression applies. Instead, the solution to poverty resides in turning over land— firstly that which is unused and speculated on— for public claim, so that people may be productive and gain the means to their own pie, sharing the rent of the land more generally.

While land is best owned in common, it must be used more personally, and so while the Principle of Fair Regard puts the Earth into the hands of the collective, the non-aggression principle defends the fair shares of each. While labor is best owned by the individual, it is often best used more collectively, and so while the non-aggression principle puts labor into the hands of the worker, the Principle of Fair Regard may be worked into their contracts.

Although land is to be determined primarily by the Principle of Fair Regard, and labor by non-aggression, these are only starting positions. These starting positions only ensure that the individual is due a piece of the Earth for their personal use, and that their labor cannot be conscribed; once granted such a slice of the Earth, and once they find employment, they will find security in non-aggression toward their land, and will find benefit in social obligations relating to their labor. Land starts in the hands of the collective, and under the Principle of Fair Regard everyone is due access to equal value. Labor starts in the hands of the individual, and under the non-aggression principle the individual maintains exclusive control to their labor. Once everyone has their equal allotment of the Earth's value, each is to generally be treated with non-aggression; and once everyone is free to labor as they please, each will likely find benefit in collaboration and co-direction with others.

So long as land is made available, labor can remain untouched, and its fruits can be enjoyed with loved ones (or alone). Except in times of emergency or dire need, land is protected primarily by the Principle of Fair Regard, labor is protected by the principle of non-aggression, and capital is subject to both, to that degree to which it owes its existence to them.

Mutualism, Partially Accomplished

Alongside the narrative of the working class Mutualism we know and love today— which is actually the focus of this book— anecdotes are offered for a mutualism of the upper classes. In particular, we find interest in the mutualism that existed at the origins of civilization, that was revived in the mystery schools of Greco-Roman society, being responsible for the establishment of states and empires; the

sacking of Rome through the joint efforts of pagan tribes; the establishment of noble control through Magna Carta; and the mutualism of the burgher and gentry classes, which had allowed them to displace this nobility, and replace them with parliaments and republics. While not traditionally considered Mutualism, this book takes— at least in today's context— a heterodox view of what mutualism actually is, and that is simply a solidarity built around reciprocity, regardless of whom it is between. Such a solidarity has expressed itself on many occasions, and to the benefit of different social classes. Despite this, and in my own class interests, this book is concerned with the future ideal of a Mutualism in which the working classes have established for themselves a Mutualist society; that is, a society in which we consciously engage mutualism together with shared intention.

What is different about the Mutualism of the working classes—*anarchy*, to some[2517]—is that it is the ultimate variety of mutualism possible among *Homo sapiens*, because it is a Mutualism that would put an end to socio-economic class, and so is one that seemingly cannot be surpassed, without something like an *ubermensch* (which may demand speciation) or transhumanism.[2518] We have already gone from biologically-based mutualism and are now approaching the full extent of culturally-based Mutualism. A new leap in biology (speciation), or the transcendence from culture (transhumanism), would seem necessary to surpass the full extent of cultural mutualism. But alas, we are not there yet.

Biological mutualism between *Homo sapiens* had already established functional egalitarianism among people, but it lacked the level of social organization that would accompany hierarchy. Order and organization, it must be remembered, are demanded by the negative entropy (or syntropy) of biological systems as they progress through evolution. That is, biological evolution demands that the future have higher levels of order and complexity than existed previously. And government met that demand better than the relative structurelessness of indigenous anarchy. That civilization did come at a relative cost to the lower classes and the environment, and nonetheless provided a relative gain for the rulers and an absolute gain for humanity, can be seen in the fact that the rich keep getting richer and the poor stay relatively poor, while the environment is suffering, and civilians of industrialized nations enjoy the common pleasures of technology. Macrosociologists, Patrick Nolan and Gerhard Lenski, put it this way:

> In agrarian societies, the modest economic surplus was appropriated by a small minority of the population, and if the rich got richer, the poor generally got poorer. But because per capita incomes in Britain and the United States are more than *twelve times* what they were in 1930 and 1870, respectively, it has been possible for the incomes of elites and nonelites alike to increase. [...] [F]or now it should be noted that the growth in the economic surplus has greatly improved the standard of living for the vast majority of people in industrial societies.[2519]

Nolan and Lenski make fairly clear that despite the rich getting richer and the poor getting poorer, relative to one another, everyone's standard of living in Britain and the United States has increased. Nolan and Lenkski suggest that

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[2517] *Anarchy* means literally "without ruler." It does not mean "without rules," but specifically implies the lack of a subset of people who are empowered to set the rules that others have to follow. In industrial or post-industrial societies, anarchy necessitates voluntary contract. It is a society without instituted or sustained political coercion.

[2518] It can be surpassed in significance, however, by the possibility of mutualism which may develop between society and ecology (perhaps something like permaculture). But, as Murray Bookchin has touched on in his work on social ecology, it is fundamentally important that we recognize that such an emergent relationship of ecological sustainability depends firstly on the transformation of human institutions. Until we have a strongly libertarian transition of these institutions, which puts them into the hands of their occupiers and users, such a relationship between humans and ecology will always be parasitic and unsustainable.

[2519] Nolan and Lenski, 216

> During the last hundred years [...] technological advance has begun to make a strong positive contribution to the attainment of humanity's higher goals. Whether or not this will continue in the future is another question. We can say this, however: Technology has at last brought into the realm of the possible a social order with greater freedom, justice, and happiness than any society has yet known.[2520]

It may be argued that the lower classes of these countries constitute, despite their national class position, a part of the global ruling class, and that even the poor in these countries benefit from the exploitation of "third world" nations. This is true to an extent. But it is not the whole picture, because technological development has increased the standard of living more generally.

Critics of technology may suggest that technology comes at greater environmental and social costs than the benefits that it provides, and that its benefits accrue only to the ruling classes of society. And this is certainly true of many technologies, particularly those that— as Kevin Carson describes in his *Organization Theory: A Libertarian Perspective*, echoing E.F. Schumacher— are kept artificially overscaled for the sake of centralizing income into the hands of fewer monopolists, which the state favors for reasons of control. But some technologies are truly liberatory.[2521]

Despite its problems, hierarchy must be seen in terms of ecological succession, and as a pioneering, not a climax, system. The concept of political succession is important because it keeps us oriented in the right direction, and from moving backward. With a view to succession, hierarchy is like weeds and grass, which represent pioneering flora, but nothing near a climax, like a rainforest is. Hierarchy serves its place in pioneering organization, but it will be succeeded by something better. The complete displacement of hierarchy, and the climax event, is *anarchy*. Once again, government is *not* the climax system. The climax system is a well-structured *anarchy*, which is capable of providing higher degrees of order than even governments are. Many anarchists and their critics think of anarchy—probably owing to its moniker— as the removal of something. But Proudhon, the father of anarchism, was clear that his vision of anarchy was an *increase in order*. Before him, Pierre Charnier stressed the importance of order. As something of a contemporary of Proudhon, William B. Greene also stressed it.

While Mutualism is often treated as an anarchist philosophy, this work is interested in the existence of mutuality as it has existed between human beings of all social classes, and for the purposes of statecraft and cooperative power-building alike, even before the time of today. No matter its source, any degree of mutuality is an approximation of the greater project of Mutualism. Mutualism, for our time, has been rightly anarchist in focus, but anarchism would entail the full envelopment of society into a condition of mutuality. Is this immediately tenable? Probably not, but it is something to work toward, and to benefit from in the process.

What do we get when the task of Mutualism is only partially accomplished? I suggest that the outcome is one of class stratification, of rulers and ruled, with the most *orderly mutual* gaining the upperhand. And this seems to reflect the reality of a more sophisticated, nobler, gentler ruling class that rules over those of less-refined manners and less-demonstrated honor, and who are thus less capable of producing order. It is the responsibility of these latter, lesser individuals—the working class (myself included)— to collectively make something more of themselves through association, should they wish to enjoy the same kinds of freedom that the mutual aid and etiquette of the upper class has allowed them to enjoy.

[2520] Nolan and Lenski, 333

[2521] While many ecosocialists fairly oppose the enslavement of humanity by technology, there are nonetheless technologies that may be controlled by humans instead of the other way around. These are explored by participants in movements such as the movement for "appropriate technology," or "human-scaled technology," promoted by people such as E.F. Schumacher.

Until the working class has developed within itself the capacity for self-government, and stops asking the ruling class to act in its favor,[2522] and actually does something for its own self-interest, it will continue to whine and complain, and to get nowhere. It's not the obligation of the ruler to develop those they rule.

The Master and the Slave

If we have learned anything from Hegel and his student, Marx, we must realize that tradition does not make inevitable that class rule will be passed along to one's heirs. Hegel rightly pointed out in his "Master-Slave Dialectic" that the Master, in all of his comfort, develops a dependency on the Slave, from which a dialectic persists.

While we are interested primarily in the Mutualism that may befall the Slave, we do not discount the mutualism of the ruling class, such as the trust and fealty among the nobility. This, too, was an approximation of mutuality, even if exclusive, and even if primitive, or its origins forgotten even among those who inherited it. A more mature, philosophically-pronounced Mutualism would come to demand something greater; but to succeed, it must lay down the vice of—what Nietzsche would call— "Slave Morality," and the take up of what is virtuous about "Master Morality." *Slave Morality* is the attitude of the Slave, composed of emotive support for kindness, empathy, and so on, that tends to be idealistic. It tends toward feelings of *ressentiment*, meaning that it devalues that which the Master has and the Slave covets. *Master Morality* is the attitude of the Master, whose support is given to that which pleases them, regardless of its effects on others. This is sometimes compared to Spinoza's conception of *humility*. Spinoza sees humility as a sort of false or pretended one-upmanship or moral superiority.

Ruling class mutualism is possible only among and between members of the ruling class, not between the ruling class and those they rule over. But it's more than just a possibility, it is a necessity. In order for the ruling class to have had established itself as such, it had to have had better teamwork, and that required orderly reciprocity on some level. The first ruling class was a step above the rest. While we may consider states necessary, and mutualistic for their beneficiaries, however, we may speak of ruling class mutualism only with the lowest-case *m*, in our widest and most general, zoomed-out sense. Such a mutualism does not compose the focus of this book, which is more concerned with the proliferation of Mutualism in the narrower and more specific, *anarchic* sense. It merely serves as a reminder that mutualism has a perennial and convergent component to it, which displays its connection to the Source, or Natural law, the cognizance of which— when it has been made contact with— has been responsible for all major leaps in human society.[2523]

[2522] The typical liberal or Leftist will suggest that the ruling class owes them the same kind of education, healthcare, and so-on, so that they may likewise be developed like the ruling class, by the ruling class. And indeed, without institutional support no class of people can flourish or develop too far technologically. But spiritual development, the development of one's character, and the mutual support between peers, upon which the ruling class has built their empires, naturally precedes institutional and technological development, and is accessible to all who go about the endeavor. No one can stop that.

[2523] This is not to take the focus off of the working class Mutualism described earlier. Rather, this analysis is here to provide greater context for Mutualists. Mutualism is older than Proudhon. It is not so easily classified as socialist or Leftist, or even as purely anarchist, if anarchy is understood in terms of political retrogression. It's not so easy to polarize as that. Nonetheless, Mutualism is about mutuality, and the greater the enfranchisement of the participants in Mutualism, the greater the approximation of mutualism itself. Thus, working class Mutualism is of utmost importance, and demands special attention. Further, for my own egoistic reasons, and my own class position, I promote the Mutualism of the working class over and above others. It is the Mutualism most important to me. I recognize mutualism in the upper class merely out of desire to remain consistent with my necessitarian

If we zoom out enough, we find that the political project at large may be one of mutualism. This may puzzle the mind, considering that Mutualism in a smaller sense is typically understood as existing in opposition to the state and politics. But when we consider the possibility as legitimate, we are left to conclude that the struggle between working class mutuality and the state may merely be a struggle between different approximations of mutuality; that the state is a prior approximation of mutuality that the spread of science and free inquiry have allowed us to make obsolete through generalized participation, in a similar fashion to republics making monarchies obsolete.

It is the view of the author that many of the successes of the ruling classes have been due to the state's ability to co-opt and adopt the ideas of its opponents, to synthesize an eclectic array of material, and to command that information. The ruling class's wielding of mutualism for its own purposes has contributed to its power. As such, the task of this book is somewhat Promethean; the passing along of the wisdom of the Master to fellow Slaves. It does not do any good to reject the ideology of the ruling class elites owing to the fact that it does not open its club up to us in the working classes. Such acts of *ressentiment* do nothing but weaken those who could otherwise use the truths for their own ends, who would dismantle the Master's home with the Master's tools. In accepting this, we not only learn from our enemies, but are also affirmed of the validity and soundness of the Mutualist philosophy, and so should aspire to move forward in confidence, knowing ours is the perennial philosophy, tried and found true by successful elites time and time again. Mutuality is, indeed, the foundation of society. And its pinnacle.

The anthropologist Joseph Campbell is famous for his writings on myth and, in particular, his concept of *The Hero's Journey*, an archetypal story—a "monomyth"— that is suggested to appear throughout world mythology in various forms. An important part of the journey of the hero is called, in some renditions, *Atonement with the Father*. It is a part in which the hero may recognize an aspect of their opposition in themself, and a coming to terms with that. Lynne Milum describes the journey this way in "The Hero's Journey: A Campbellian Look at the Metaphorical Path to Personal Transformation:"

> In myth, a [...] father figure may be portrayed as the vengeful male threatened by the rise of the hero and so establishes a horrifying conflict. The hero seeks atonement or "at-one-ment" with the father. Despite a wrathful figure, the hero has faith that The Father is merciful and he must rely on that mercy. In turn, The Father has a change of heart and the fearful image dissolves. The hero is released from the situation through *reconciliation*, *forgiveness* and *mercy*.[2524]

The anarchist coming to terms with their relationship to statism would represent, to my view, an atonement of the sort described in versions of the Hero's Journey. The anarchist having an "Atonement with the Father" would look like an anarchist, the Slave, self-reflecting and coming to terms with the common origins between statism—the Father— and anarchism—itself—, between state and anarchy. It would also entail a look at the successes of statism, and the use of those techniques, or mimicry, or emulation, on its behalf. Another author states that "[t]he father represents power, and particularly ultimate power over the hero. If this power can be taken, then the hero becomes seemingly omnipotent." They say, "[i]n beating the father figure, the hero takes the head of the table and thus becomes the father."[2525]

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beliefs and so as not to engage in anymore Slave Morality than is necessary, and not so much out of personal sentimentality.

[2524] Milum
[2525] N/A[13]

In terms of the contents of this book, Atonement with the Father would entail a good, clear look at the influences on Mutualism, such as Freemasonry, and the viewing of Mutualism within the framework of perennial philosophy, not as something for an obscurantist group of anarchists, but something of importance to humanity itself, which has successes and losses to be learned from. It means not being inflicted by Slave Morality, but universalizing, and so rendering null, Master Morality, and so establishing the balance between Master and Slave.

Mutualism and Necessity

Perhaps my rejection of the hard dichotomy between state and anarchy will be seen as the most unorthodox approach in this book, at least to the modern anarchist. But I reject the hard dichotomy between *state* and *anarchy* as seen from *my own* fundamentalist anarchist lens, in which state and government are to be absolutely opposed, a position I still adhere to (though not down to the level of metaphysics, which clearly allows for government to occur). The reason that I reject the dichotomy on a more basic level is that I come from a more pantheist metaphysics (such as that of Spinoza, though modified) that predates and likely contributed a great deal to the formation of Mutualism. A Spinozan approach might suggest that anarchy is just the natural conclusion of the necessary project of statecraft. That is, the conflict between anarchy and state is not a matter simply of authority and freedom, but of less and more progressive forms of social organization.[2526] With this outlook, anarchy is not so disparate from the larger human experience.

With the pantheist analysis, we may tease what mutuality existed between members of the ruling class out, and point to it as primitive mutualism. At the same time, we may point to mutualisms of the abiding classes, which may have been contemporaneous with their ruling class counterparts, a situation we still find ourselves in today.[2527] History entails the conflict between factions of mutualists: the nobility in its demands of Magna Carta from the royalty, the *bourgeoisie* in its parliamentarian and republican demands of the nobles, and the peasants and workers in their own demands from the nobles and *bourgeoisie*. Each step has entailed the conflict of an established and an up-and-coming mutualism, and each, since the time of modernity, has resulted in greater blows to stratification, and wider enfranchisement. This is all part of ecological succession, as implied in the ecological-evolutionary theory.

If we consider a spectrum of mutualism in light of the necessitarian philosophy— such as that of the Radical Enlightenment, from thinkers such as Baruch Spinoza, John Toland, Anthony Collins, and William Godwin, or in the existentialist philosophy of Friedrich Nietzsche— we can come to understand the state as a necessary, if coming defunct, approximation of mutuality, the essence of which is the impurity of its mutuality, the purity of which it is merely approaching.[2528]

[2526]Because I do not subscribe to the position of a "neo-Proudhonist" or a "Tuckerite," and because of the history I trace here, I believe the orientation of my analysis in a Spinozan outlook to be quite appropriate. It is, as I see it, going back to the roots of the idea in the Radical Enlightenment, wherein a holistic understanding of the relationship between the parts and the whole was realized among members of the common classes, and in particular the gentry, burgher, and merchant classes. This had followed a prior Radical Reformation, in which pantheists were also prominent.

[2527] The Keynesian banking system is essentially Mutualism tailored to the demands of the global elite.

[2528] "Is this an appropriate approach? Does pantheism and necessity have anything to do with mutualism? Afterall, Proudhon was a misotheist who believed in free will!"I hear you, dear reader, but lend me a moment to explain. As you read on, you will find that pantheism and its necessitarian beliefs were of great influence to the proto-mutualists from the Middle Ages down to the fathers of utopian socialism. Pantheism is the breeding ground from which Mutualism would be given life. It influenced the most revolutionary voices among the Radical Reformation and Radical Enlightenment, through people such as Amalric of Bena and Baruch Spinoza, not to

Necessitarian philosophy holds that everything happens for a reason; that nothing could have happened differently from the way it occurred, because of the natures and conditions of things. There is no such thing as randomness, free will, chance, or anything like that. Everything happens because it is necessary. As Baruch Spinoza says, "[n]othing in the universe is contingent, but all things are conditioned to exist and operate in a particular manner by the necessity of the divine nature."[2529] He says, "[t]here is necessarily for each individual existent thing a cause why it should exist."[2530] Everything happens for a reason. Radical necessitarian, and friend of John Toland (a significant Spinozist), Anthony Collins, in *A Philosophical Enquiry Concerning Human Liberty*, suggests that Man,

> by not being indifferent to objects, is mov'd by the goodness and agreeableness of them, as they appear to him, and as he knows them by reflection and experience. It is not in his power to be indifferent to what causes pleasure or pain. He cannot resist the pleasure arising from the use of his passions, senses, and reason: and if he suspends his choice of an object, that is presented to him, by any of these powers as agreeable; it is, because he doubts or examines, whether upon the whole the object would make him happy; and because he would gratify all these powers in the best manner he is able, or at least such of these powers as he conceive tend most to his happiness.[2531]

Likewise, William Godwin, another necessitarian, suggests in his *Enquiry Concerning Political Justice*, and as quoted by Peter Marshall, that

> In the life of every human being there is a chain of events, generated in the lapse of ages which preceded his birth, and going on in regular procession through the whole period of his existence, in consequence of which it was impossible for him to act in any instance otherwise than he has acted.[2532]

Finally, Nietzsche, with his own bent on necessity, and rejection of free will, says that

> Men were considered "free" only so that they might be considered guilty – could be judged and punished: consequently, every act had to be considered as willed, and the origin of every act had to be considered as lying within the consciousness (and thus the most fundamental psychological deception was made the principle of psychology itself)[2533]

Everything happens for a reason, and processes cannot take place in any way other than the way they have taken place. This means that sequences cannot be any different than they are, and, given the same nature and conditions, cannot be repeated any differently. I hold that the same kind of reasoning further applies to political systems and, indeed, the development of polities.

The implication here is that political systems and states, as they have occurred so far, have done so according to the demands of cosmic necessity, and represent the only course of action that could have happened, given their nature and conditions. Humans cannot just jump from being primitive peoples to living in a post-industrial anarchist society. As Marxist philosophers— particularly of the Dengist variety—[2534] point out, there are stages of development, and one cannot skip stages easily or without

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mention others. So, while atheists should certainly feel free to join in the discussion, I think I make a valid case that the pantheist position is also worth a listen.

[2529] Spinoza[1]

[2530] Spinoza[1]

[2531] Collins[4], 62

[2532] Godwin, 55

[2533] Nietzsche[1]

[2534] Regarding the theory of productive forces and the succession of modes of production.

external influence. However, I tend to give ideology more agency than a Marxist like Deng typically does.

Perhaps the necessity of stages of development can best be seen in an analogy, that of the development of the human fetus and its brain. The human fetus goes through much of the same phases in evolution that it accumulated along its path, such that the human fetus has a tail and evolves away from it, the reptilian brain develops before the mammalian, and so on. This is repeated similarly in the development of each individual, though their specifics differ. Likewise, it can be expected that societal development occurs in similar repetitious patterns, from monarchy to democracy to anarchy, and that one cannot jump from monarchy to anarchy. Enlightenment and utopia are coextensive, existing at the pinnacle of an infinite gradient. We can approach this pinnacle, and happiness is found in doing so, but we will not, in our lifetimes, reach it.

As the necessitarian philosophers hold, if it could have been different, it would have been. Further, reversing historical time, and removing through negation, does not, by laws of necessity, lead to progress, because progress is a continually building process of adding-to, not taking-away. When looking at the political *anacyclosis*, and with this process of necessity in mind, it must be understood that political processes, given the same nature and conditions, will always produce the same results. So, taking something away cannot move us past our current problems. We have to build atop.

Seeing as *Homo sapiens sapiens* has not undergone any drastic genetic variations, and on a globalized planet approaches the Hardy-Weinberg genetic equilibrium, the nature of the political system—coextensive with the aggregate of human nature—has not changed much of its character. However, the political system's nature, like that of the individual human, is to adapt, and in adaptation to conditions, those conditions themselves are oftentimes changed. And new conditions present new terms for the future. Perhaps the first to recognize the importance of this was Baruch Spinoza, whose plastic view of human nature can be contrasted with the static Hobbesian view of human nature. For Spinoza, there is no contradiction between development and necessity. And learning is a major stimulus of development, an insight that gave us the Enlightenment.

The necessitarian position— seeing states as necessary for their period of duration— is uncomfortable, and may spur cognitive dissonance in the reader already sympathetic with anarchism, but such an outlook serves an important purpose in terms of attitude and character. Nietzsche criticized anarchism as a form of "Slave Morality," oriented in "*ressentiment*." He asks, in *The Political Writings of Friedrich Nietzsche*, "[w]hom do I hate most heartily among the rabble of today?" to which he answers,

> The rabble of Socialists, the postles of Chandala, who undermine the worker's instincts, his pleasure, his sense of contentment with his petty existence—who make him envious and teach him revenge. Wrong never lies in unequal right; it lies in the assertion of 'equal' rights. What is *bad*? But I have already answered: all that proceeds from weakness, from envy, from *revenge*. – The anarchist and the Christian have a common ancestry.
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> In point of fact, the end for which one lies makes a great difference: whether one preserves thereby or *destroys*. There is a perfect likeness between *Christian* and *anarchist*: their object, their instinct, points only toward destruction.[2535]

Nietzsche's *ressentiment* means something like a combination of resentment or hatred toward the success of others, and re-sentiment, meaning an inauthentic and recycled sentiment appropriated from

[2535] Nietzsche², 265

another and used in absence of one's own. As Nietzsche might have seen it, Slave mores entail the resentment of the Slave toward the Master, in absence of the Slave's own will to power, or in presence of an external locus of control that the Slave hardbors within themself. In absence of this authentic will to power, the Slave reflects favored sentiments of the Master, which the Master has been willing to carry through but that the Slave is not, being dependent on the Master's good will. So *ressentiment* involves the resentment toward, and the impotency of one's own ideals, creating a dependency upon the original sentiments of the Master. Frank Cameron and Don Dombowsky, editors of *The Political Writings of Friedrich Nietzsche*, write that

> Nietzsche interprets history as consisting of a struggle between 'two *opposing* values' summarized in the formula 'Rome against Judea, Judea against Rome.' This history begins with the struggle between Roman aristocratic values and Jewish *ressentiment* values, a conflict that is subsequently resumed in the struggle between the Renaissance and the Lutheran Reformation, between the nobility of seventeenth- and eighteenth-century France and the populism of the French Revolution, between the values of the French Revolution and the personality of Napoleon. The Renaissance, for example, marked the return to the aristocratic classical tradition, while the French Revolution represented 'the last great slave insurrection', the first being the Jewish revolt in Ancient Rome. In recounting this history, Nietzsche is applying his well-known distinction between master (noble) and slave moralities [...] to certain developments in European history. Restoring the concept of master and slave and the antagonism it implies respectively corresponds with Nietzsche's affirmation of privilege and autocracy and his negation of the socialist formula, '*Ni dieu, ni maitre*', of the 'preference for the "*commune*"... which all European socialists now share', of the Slave Morality conveyed by democracy and anarchism.[2536]

If anarchists are to consider Nietzsche's criticisms valid, and engage in self-growth, to have an Atonement with the Father, we must express anarchism in terms of a will-to-power on behalf of the working class. We must express a strong appreciation for order and structure that anarchists who maintain their Slave Morality would not be so quick to adopt.

The anarchists of Spain and Russia, the syndicalists and platformists— the few anarchists to successfully overthrow their governments—, stressed the importance of order and collective power. And I contest that such an outlook was the original outlook found in Mutualism as a tradition also; an outlook that allowed Mutualism to have had become a practical tradition from which one may say, "We no longer have need for a state to maintain order. We have already given order to ourselves." While order and structure may have been important sentiments in classical anarchism, one may be hard-pressed to find discussions of this sort amongst today's anarchists, who are prone to atomistic lifestylism, binge drinking, and are wed to the art of internet complaining about what government is or is not doing; in short, to Slave Morality.

I prefer to think of anarchism as the making obsolete of a system that, prior, served a function, but did not represent the end result of the evolution of human social structure. Such a philosophy, I suggest, is capable of putting to end the *ressentiment* that Nietzschean's charge anarchists of. While Proudhon may himself have debatably expressed a *ressentiment* of this sort, I think it would be befitting of contemporary Mutualists not to follow in his footsteps in that regard, but, instead, to take a look at some of the radicals going further back, like Baruch Spinoza, Anthony Collins, and William Godwin, and what they had to say about necessity. The lesson of necessity, applied to a view of history and psychology informed by Aristotlean teleology, would suggest, as I do, that all things progress as part of a

[2536] Nietzsche[2], 172

necessary sequence of events. If taken seriously, and if government is seen in light of this position, the natural conclusion for the anarchist must be that, relative to the anarchy among hunter-gatherers, the hierarchy of civilization was a gain for humanity in terms of order and organization, and was progressive.

Despite Nietzsche's criticisms of democracy, even today's "democracy" was established largely upon Spinozan necessitarian foundations. Rather than Slave Morality and *ressentiment*, Spinozan democracy is based on admiration and emulation of the very monarchical and ecclesiastical authority that democracy sought to overturn (so far as they relate to Nature). With such a necessitarian philosophy, democracies have successfully established themselves as nation-states, whereas anarchists have been incapable of establishing their vision to Spinoza's standards (success).[2537]

Spinoza is often considered— by people like Jonathan Israel, in works like *Revolution of the Mind: Radical Enlightenment and the Intellectual Origins of Modern Democracy*— to be something of a centerpiece of the founding circles of the Radical Enlightenment,[2538] and by people like Margaret C. Jacob— in *The Radical Enlightenment: Pantheists, Freemasons, and Republicans*— as an important inspiration to her runner-up, John Toland. According to the egoistic pantheist philosophy of Baruch Spinoza, governments— whose legitimacy rests on their power and success alone, and not from a personal God or external laws outside of the Natural/Divine— come and go as a matter of transferring one's rights or agency to a given sovereign, either voluntarily or compulsorily. This was a matter of statecraft. Spinoza writes, in his *Theologico-Political Treatise*, that as

> the natural right of the individual is only limited by his power, it is clear that by transferring, either willingly or under compulsion, this power into the hands of another, he in so doing necessarily cedes also a part of his right; and further, that the sovereign right over all men belongs to him who has sovereign power, wherewith he can compel men by force, or restrain them by threats of the universally feared punishment of death; such sovereign right he will retain only so long as he can maintain his power of enforcing his will; otherwise he will totter on his throne, and no one who is stronger than he will be bound unwillingly to obey him.
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> [...]
>
> [W]hen a man has transferred to another his right of living as he likes, which was only limited by his power, that is, has transferred his liberty and power of self-defence, he is bound to live as that other dictates, and to trust to him entirely for his defence.[2539]

This process applies as much to democracies—which he favored— as to monarchies (which, thanks in part to Spinoza's influence, would fall to moderate republics like the United States). He says, "I have especially desired" to show sufficiently clearly the basis of a democracy, "for I believe it to be of all forms of government the most natural, and the most consonant with individual liberty." For Spinoza, a rational egoist, submission to the fairly more objective reason of the majority, standing in

[2537] Yet, the entire Radical Enlightenment, which anarchists have taken to even more rational conclusions, owes a debt to the thought of Spinoza, whose foundations they seem to have forgotten. The democracies arising from the more moderate Enlightenment— the one that we are most commonly exposed to— had been aristocratic democracies and oligarchic republics, stopping short of the sort of democracy the radicals would have had actually called for.

[2538] See Israel[1]

[2539] Spinoza[2], 189

representation of the whole,[2540] is preferable to submission to the monarch. Nonetheless, and while Spinoza favors democracy, he supports successful monarchies until such time that a democracy can establish itself, *prove* itself sufficient to govern by asserting its ability to do so and successfully accomplishing the task. However, it is always accountable to the competition of rivals. He sees the state (and religion) as a necessary institution, though one that exists within the constructs of human positive law, beyond the demands of natural—or what I prefer to call *jungle*— law.[2541]

Spinoza has something to offer anarchists here, because just as democracy is governed by the same principles of development as monarchy is, the same applies to anarchy. It just so happens that the end development of statecraft—a development toward greater and greater order and enfranchisement—is anarchy, not because of the absence of law and order and structure and organization, but—just the opposite—because a full increase in these things necessarily entails the absence of political hierarchy, or rulers. Rulers are not representative of greater order, etc., but actually represent chaos and disorder—absence of rules necessary to rendering rulers unnecessary— relative to such an anarchy. It is disorderly to control others against their will, and states developed from organized crime. A properly orderly, well-structured, organized, and lawful body politic would not rely on coercion, but would instead appropriately harmonize interests through identification and balance. But it would come about from the same forces of enlightenment and success that statehood did, from civil society and contract, albeit with a matured result. Perhaps it is for this reason that professor Daniel Garber, in his lecture, "Hobbes vs. Spinoza on Human Nature: Political Ramifications," suggests that Spinoza may very well be regarded as "the philosopher of anarchy."[2542]

Should the governmental apparatus of the state be made purely mutual—and as Mutualists such as Francis Tandy and Clarence Swartz clearly suggest— its essential nature as a coercive institution would be lost, thereby changing it from a state to something else, such as a mutual defense association. Swartz says that

> If the invasive activities of government were absolutely eradicated, it could still act as the protector of the individuals who compose it, or over whom it has jurisdiction. Yet, if it had no invasive powers at all, it could not forcibly provide for its own maintenance. It would therefore become a purely voluntary association, and would have to depend for its existence upon the satisfaction it gave in the service it rendered.[2543]

Tandy:

> What we do demand, if you wish to put it that way, is that the State shall restrict itself to the protection of person and property and the maintenance of Equal Freedom, and then, in conformity with that principle, cease to compel anyone to support it. If you wish to call what is left "a State," our only disagreement will be on the use of the word.[2544]

Despite his own radical inclinations, one of Spinoza's necessitarian viewpoints was that treason is a heinous crime and that it is right under the laws of governments to put people to death for it. But he

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[2540] I'd argue that its standing in representation of the whole is more important to Spinoza than the majoritarian form which it takes, such that Spinoza would accept a sufficiently demonstrable alternative that better approximates a representation of the whole.

[2541] I see all occurrences as natural, even those we consider to be "artificial." To my view, artificial is not a separate category unto itself, but is instead a subcategory of natural.

[2542] Garber, 44:00

[2543] Swartz

[2544] Tandy

added a caveat, perhaps an inspiration for revolutionary secret societies: If one is a revolutionary, the trick is not to get caught and tried for treason, but to undergo one's operations successfully in a clandestine fashion, in which case sovereignty has been transferred, and with it, the person who defines treason. Spinoza says,

> treason can only be committed by subjects, who by compact, either tacit or expressed, have transferred all their rights to the state: a subject is said to have committed this crime when he has attempted, for whatever reason, to seize the sovereign power, or to place it in different hands. I say, *has attempted*, for if punishment were not to overtake him till he had succeeded, it would often come too late, the sovereign rights would have been acquired or transferred already.[2545]

He says,

> Whatsoever, therefore, an individual (considered as under the sway of nature) thinks useful for himself, whether led by sound reason or impelled by the passions, that he has sovereign right to seek and to take for himself as he best can, whether by force, cunning, entreaty, or any other means; consequently he may regard as an enemy anyone who hinders the accomplishment of his purpose.

Further,

> nature is not bounded by the laws of human reason, which aims only at man's true benefit and preservation; her limits are infinitely wider, and have reference to the eternal order [...] wherein man is but a speck; it is by the necessity of this alone that all individuals are conditioned for living and acting in a particular way. If anything, therefore, in nature seems to us ridiculous, absurd, or evil, it is because we only know in part, and are almost entirely ignorant of the order and interdependence of nature as a whole, and also because we want everything to be arranged according to the dictates of our human reason; in reality that which reason considers evil, is not evil in respect to the order and laws of nature as a whole, but only in respect to the laws of our reason.
>
> Nevertheless, no one can doubt that it is much better for us to live according to the laws and assured dictates of reason, for, as we said, they have men's true good for their object.[2546]

It's no coincidence that Mutualists have set their focus on education, or that they have preferred economic gradualism to insurrection. Similarly, according to Peter Marshall, "[Godwin] was left with the dilemma that human beings cannot become wholly rational as long as government exists and yet government must exist while human beings remain irrational."[2547] Francis Dashwood Tandy expressed also that

> The State is king only because we are fools enough to stand in the relation of subjects to it. When we cease to stand in the relation of subjects to it, it will cease to be king. So that, in order to abolish the State, it is necessary to change people's ideas in regard to it. This means a long campaign of education.[2548]

Spinoza says that "a compact is only made valid by its utility, without which it becomes null and void. [...] Everyone has by Nature a right to act deceitfully, and to break his compacts, unless he be restrained

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[2545] Spinoza[2], 194
[2546] Spinoza[2], 186
[2547] Godwin, 47
[2548] Tandy

by the hope of some greater good, or the fear of some greater evil." This is important, because, as Spinoza suggests,

> Wrong is conceivable only in an organized community: nor can it ever accrue to subjects from any act of the sovereign, who has the right to do what he likes. It can only arise, therefore, between private persons, who are bound by law and right not to injure one another.[2549]

And,

> everyone is bound, in the state of nature, to live according to Divine law, in the same way as he is bound to live according to the dictates of sound reason; namely, inasmuch as it is to his advantage, and necessary for his salvation; but, if he will not so live, he may do otherwise at his own risk. He is thus bound to live according to his own laws, not according to anyone else's, and to recognize no man as a judge, or as a superior in religion. Such, in my opinion, is the position of a sovereign, for he may take advice from his fellow-men, but he is not bound to recognize any as a judge, nor anyone besides himself as an arbitrator on any question of right, unless it be a prophet sent expressly by God, and attesting his mission by indisputable signs. Even then he does not recognize a man, but God Himself as His judge.[2550]

It's clear to see: While Nietzsche may have spoken of anarchists in terms of *ressentiment*, a look a little back into radical history, to the pantheists of the Radical Reformation and Radical Enlightenment, and, in particular, a little Spinozist rational egoism, would fix that right up. Spinoza's philosophy lacks *ressentiment*, because his is not about empty moralizing, but accomplishment. He does not denounce monarchies, until such a point that democracies can replace them, and only openly denounces monarchies after the fact. If anarchists were to take the same attitude, the attacks levied by Nietzsche against anarchists would not be so. They're certainly not so as it relates to Spinoza—a philosopher Nietzsche had maintained some praise toward— or his concepts of democracy. Mutualism grew from Spinozan democracy,[2551] which is not foreign to it. And I think Daniel Garber may be right, that Spinoza's metaphysics make him more than a philosopher of democracy. Spinoza is the philosopher— as Israel demonstrates to us— of *Radical Enlightenment*, which naturally culminates in *anarchy*.

Necessitarian Psychology and the Revolutionary Tradition

Introduction

Baruch Spinoza's necessitarian philosophy, as presented in his *Ethics*, is found in modern anarchist literature, as in the work of William Godwin or Mikhail Bakunin. Further, Spinoza's psychology has been affirmed by the frustration-aggression theory, and so may be considered to be scientific. This scientific view of social psychology was at the heart of Radical Enlightenment thought, which is at the foundation of the Western revolutionary tradition. This tradition ultimately aims at interfering with the chain of frustration and aggression, themselves having their foundation in ignorance and superstition, and expression in political and religious authority. It is from the Spinozan thought behind the Radical Enlightenment that radicalism, and anarchism more specifically, came to be.

[2549] Spinoza[2], 192
[2550] Spinoza[2], 195
[2551] As opposed to Rousseau's

Spinoza, Necessity, and Blessedness

Spinoza's philosophy was a complex relationship between his theological, political, ethical, and psychological understanding. A pantheist, he held God to be another name for Nature. A democratic republican, he opposed monarchy and ecclesiastical authority. A rational egoist and eudaemonist, he held ethical behavior to be that which is virtuous or rewards its user. As a precursor to social psychology, he held that one could nearly abolish one's passions (overwhelming emotions) through a rational love of necessity, understood as God's perfection.

Scholars such as Jonathan Israel center the Radical Enlightenment—which preceded and gave rise to the more familiar Moderate Enlightenment— on Spinoza and his immediate circle. This would make him the father of Western Enlightenment. Spinoza was a revolutionary, democratic republican. His *Theological-Political Treatise* is a manifesto for clandestine, democratic revolution, and in fact established the Western revolutionary tradition that has, so far, culminated in republican revolutions such as those in France and the Americas. Spinoza has been claimed, by Jonathan Israel, in "How Spinoza Was a Revolutionary Thinker," to be the first democratic philosopher.[2552] He has also been suggested, by Daniel Garber, as the first proponent of philosophical anarchism,

> because the more rational we become the less will we need external constraints. So at the limit when we are all perfectly rational—impossible, Spinoza realizes, but at that limit—there will be no need for government whatsoever. We will all simply, by virtue of our reason, behave well toward one another.[2553]

Like the first philosopher to call himself an anarchist, Pierre-Joseph Proudhon (over a century after Spinoza), Spinoza saw superstition, ignorance, and religious and political authority at the foundation of societal ills, and, like Proudhon—who named collective reason as a solution to superstition and ignorance— he believed reason, as produced in the democratic process, to be the means of abolishing these ills. By the combined mental effort of humanity, society could operate on reason rather than superstition, ignorance, or their corollary, authority. He says that

> In a democracy, irrational commands are [...] less to be feared: for it is almost impossible that the majority of a people, especially if it be a large one, should agree in an irrational design: and, moreover, the basis and aim of a democracy is to avoid the desires as irrational, and to bring men as far as possible under the control of reason, so that they may live in peace and harmony: if this basis be removed the whole fabric falls to ruin.[2554]

Spinoza understood only God to have freedom of will, saying "God acts solely by the laws of his own nature, and is not constrained by anyone." This is very similar to Proudhon's conception of the free instinct of society as a collective whole, and Spinoza's use of democracy anticipates that of Proudhon's conception of collective reason as a means of steering the individual away from superstition. For instance, Constance Margaret Hall says,

> Proudhon insisted that only society as a collective being could follow its "instinct" freely. This was so because the superior reason in the group would disengage itself gradually from the reflections of individual members of the group and would

[2552] Israel², 39:20
[2553] Garber, 44:15
[2554] Spinoza², 190

> consequently always lead the group in the "right" direction, namely in the direction of the constructive working out of the principle of justice.[2555]

Substitute society as a collective being, for God, and Spinoza and Proudhon are in agreement about the nature of freedom for collectives. Both Spinoza and Proudhon concerned themselves with the freedom of both the collective and the individual, and the interaction between their freedoms. The difference is that Spinoza presents absolute freedom only to Nature as a whole, whereas Proudhon presents it to society. Constance says,

> Flowing from the collective reason of society, social justice would harness social forces which would otherwise oppress individual liberty as well as collective liberty, especially the liberty of groups.[2556]

Another radical, Condorcet—the father of social choice theory and the Condorcet method of voting—would make mathematical arguments favoring democracy, preferred to enlightened magistrates. Collective reason, in some form or another, was at the heart of the Radical Enlightenment's fight for collective liberty. And at the heart of collective reason was Spinoza's influence.

Spinoza's philosophy was one of necessitarianism, the view that everything happens according to necessity. By this view, there is no such thing as true chance, freedom of will, accidents of Nature, or etc. because everything is the product of a myriad of causes that have ensured that the outcome would be the exact way that it is. For another outcome to be produced, one would have to exist in an entirely different Universe, with a different history and laws of causation. One appears to make choices, but those choices are the necessary outcome of one's environment, inner impulses, and learned behavior, which are exactly as they are at the time a decision is reached. While they may differ from time to time; in any given moment, they cause us to make the choices that we do.

For Spinoza, as well as many other free thinkers and rational mystics, the only surefire way to make better choices is to abolish one's own ignorance, to come to know the causes that make things as they are, that make us who we are. When one comes to understand that there are causes for everything, and that these causes are a part of God's perfect necessity, which one loves with all of one's heart, one is said to be "blessed," and is understood to be capable of overcoming their passions to some degree or another. Spinoza says, "[i]n proportion as the mind understands more things by reason and intuition, it is less subject to those emotions which are evil, and stands in less fear of death."[2557]

Spinoza lays out a precursor to social psychology's frustration-aggression theory, which will be a focal point for the rest of this paper. Spinoza holds that humans are afflicted by what he calls "the passions," referring to strong emotions. These emotions are, evidently, a result of our understanding of the things that happen to us, and so are connected to causes of their own. However, these emotions correspond to behaviors as well. Spinoza suggests that people will try to harm those that they hate and benefit those they love, as seen as good or evil elements in their lives. However, he also suggests—something like a Christian arguing for *agape*, or brotherly love— that love is the only way to conquer hate.

For Spinoza, "[h]atred is increased by being reciprocated, and can on the other hand be destroyed by love."[2558] This is achieved by abolishing the concept of evil by appreciating all of existence as a part of God's perfection, and loving God with all of one's being. When one understands one's enemies as a part

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[2555] Hall[3], 35
[2556] Hall[3], 93
[2557] Spinoza[1], xxvi
[2558] Spinoza[1], xvii

of God's perfection, by understanding all causes as a part of God, one can then love one's enemies and abolish evil and hatred. The goal becomes to understand the causes of the undesired behavior, both for mental relief and in order to ensure the future is different. And Spinoza certainly did want to make changes to the flows of frustration and aggression, and he felt the most important way to do this way through socio-political action. While he found religious and political authority to be a source of frustration and aggression, Spinoza's revolution was to be established upon a foundation of love, rather than hate. His blessedness (his name, Baruch, means "blessed") was the vehicle by which he could overturn ignorance and authority with rational love of God, the whole of existence.

Frustration-Aggression in Social Psychology and Spinoza's Ethics

Baruch Spinoza's conceptions of the development of, and interactions between, love and hate anticipates the frustration-aggression theory in social psychology that was developed hundreds of years after his death. Spinoza held that negative things that happen to us, which excite our passions (or strong emotions), and which are not understood, develop into hatred and a desire to cause harm to the object of our hate. However, he held that by understanding the ultimate causes of our suffering—gaining blessedness—we may avoid our hatred, and approach the world with rational love.

The frustration-aggression theory was established by John Dollard, Neal Miller, Leonard Doob, Orval Mowrer, and Robert Sears, in the book *Frustration and Aggression*. Similar to Spinoza, this theory strongly suggests that aggression always results as a consequence of frustration. With some care as to the details, and with some slight modification, this holds to be so. Frustration can be avoided, there are other causes of aggression (such as opportunism), and aggression can be displaced. Further, contributors to the theory, such as Leonard Berkowitz, suggest an intermediary stage of anger between frustration and aggression. Nonetheless, frustration develops at least into anger, which, if not alleviated, develops into aggression or remains as residual anger, waiting to be released.

The idea behind the theory is that a frustrant in the environment causes anger, which develops into aggression. Frustration is presented as the result of being hampered from ends being sought, or, in other words, as the result of interruption of one's goals. When one has their goals interrupted, one becomes frustrated. This frustration develops into anger toward the frustrant, which is either released by aggression immediately or becomes a residue in the individual, causing later outbursts (often at something vaguely or directly relatable to the frustrant) or, I might add (from studies outside of social psychology), poor health. Spinoza, similarly, describes something like frustration, anger, and aggression when he says that "[h]e who conceives that the object of his love is affected [...] painfully will himself be affected [...] painfully; and the [...] emotion will be greater or less in the lover, according as it is greater or less in the thing loved."[2559] He says, "if we conceive that [anything] affects an object of our love painfully, we shall be affected with hatred toward it."[2560] And, "[h]e who conceives an object of his hatred as painfully affected will feel pleasure."[2561]

Aggression can be displaced. N.E. Miller suggested that displaced aggression would be displaced onto a victim found to be similar to a frustrant who is unavailable or who may retort in a costly fashion. Spinoza, likewise, says that, "[h]e who hates anyone will endeavor to do him an injury, unless he fears that a greater injury will be thereby accrue to himself [...]"[2562] and that "[i]f a man has been affected pleasurably or painfully by anyone of a class or nation different from his own, and if the pleasure or

[2559] Spinoza[1], xv
[2560] Spinoza[1], xv
[2561] Spinoza[1], xv
[2562] Spinoza[1], xvii

pain has been accompanied by the idea of the said stranger as cause, under the general category of the class or nation, the man will feel love or hatred not only to the individual stranger, but also to the whole class or nation, whereto he belongs."[2563] Further, "[s]imply from the fact that we conceive that a given object has some point of resemblance with another object which is wont to affect the mind [...] painfully [...] we shall [...] regard the [...] object with [...] hate."[2564] But, he warns, "[j]oy arising from the fact that anything we hate is destroyed or suffers other injury, is never unaccompanied by a certain pain in us."[2565] For Spinoza, cathartic release never comes without consequence, and so the world is better approached with rational love.

The frustration-aggression theory would present aggression as a product of necessity, an inevitable result of the interaction between one's environment, inner impulses, and learned behavior. However, the work of Nicholas Pastore, in "The role of arbitrariness in the frustration-aggression hypothesis," and others such as Zillman and Cantor, suggests that frustration can be avoided if one understands and has empathy with the causes of being hampered. That is, if one understands the cause as necessary, rather than arbitrary, frustration can be avoided. So— as Spinoza might suggest as well— frustration is ultimately the result of the ignorance of the causes of the inevitability of the undesired result. The distinction between arbitrariness and necessity, which is the same as that between ignorance and understanding, is the key to Spinoza's blessedness. Spinoza says, "[t]he mind has greater power over the emotions, and is less subject thereto, in so far as it understands all things as necessary."[2566] He says, "[l]ove or hatred toward a thing, which we conceive to be free, must, other conditions being similar, be greater than if it were felt toward a thing acting by necessity."[2567] For Spinoza, there is no such thing as a free cause outside of God, but all things are products of necessity. If this is understood, one is "blessed" and thereby avoids frustration. Of course, even for Spinoza, frustration is not entirely unavoidable. Social structures must change, too. But this must start with blessed individuals.

The frustration-aggression theory affirms Spinoza's revolutionary, necessitarian psychology, which has been at the heart of radical thinking since at least the time of the Radical Enlightenment and is carrying on to the present day. This necessitarian outlook informs thinkers such as William Godwin, Mikhail Bakunin, Herbert Spencer, Francis Tandy, and is found in modern comics such as *The ABCs of Bosses* (put out by Kropotkin's Freedom Press). This demonstrates an intricate connection between necessitarian psychology, political constructionism, and conceptions of freedom that provide a foundation for much of what would become radical and anarchist thought moving forward to succeed the *bourgeois* Moderate Enlightenment.

Godwin and the ABCs of Bosses

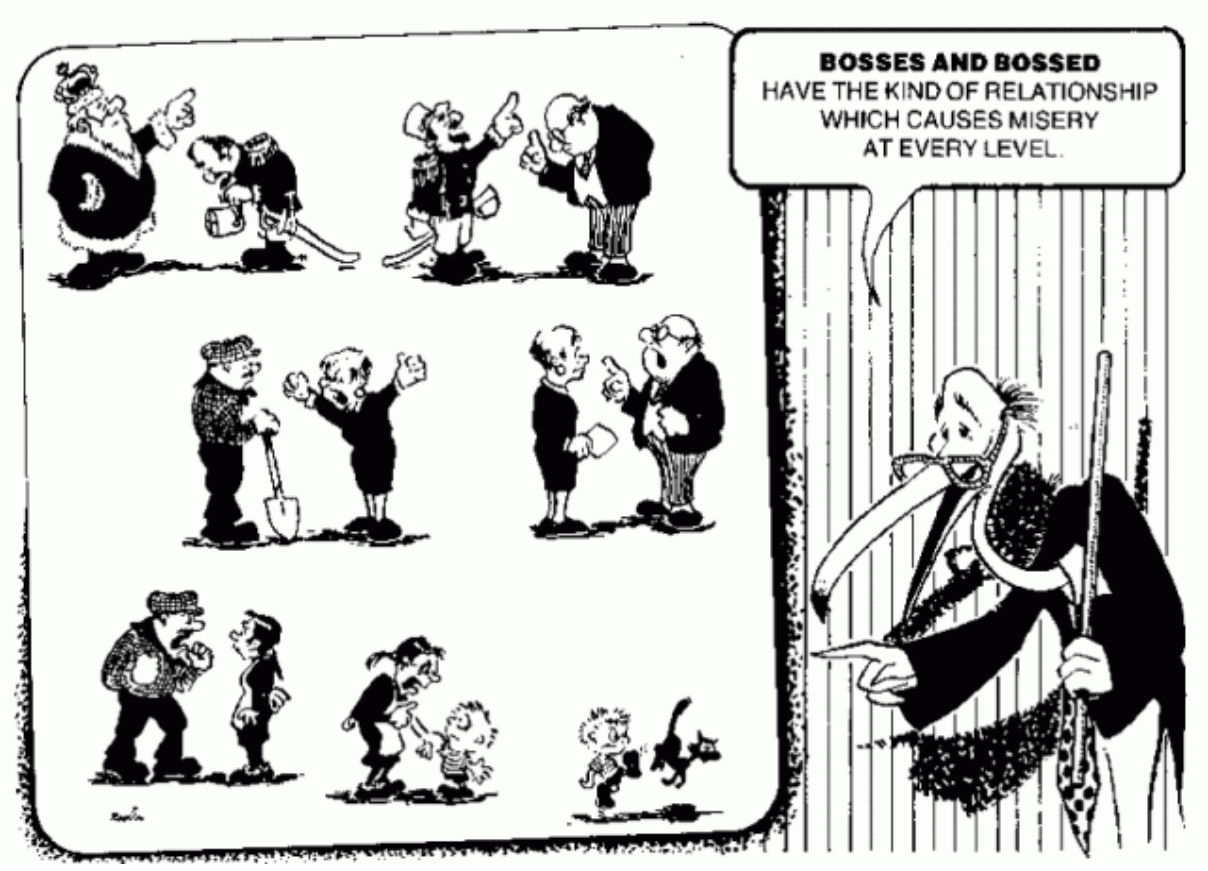
The discussion around Spinoza's work had led to the designation of his philosophy as *pantheism*, the identification of God with Nature, by John Toland, the first man called a *free thinker*. The free thinkers were generally inclined toward necessitarianism, as well as to pantheist, agnostic, deist, unitarian, or atheist views of deity, with strong Radical Reformation convictions of the freedom of conscience. Free thinkers included people such as John Toland, Matthew Tindal, and even Benjamin Franklin, who once authored *A Dissertation on Free Will and Necessity* (he later collected and burned as many copies as he could find, minus a copy for history's sake). But it was Anthony Collins, perhaps, who delivered the strongest rendition of the necessitarian outlook popularized among radicals and free thinkers. Collins

[2563] Spinoza[1], xvii
[2564] Spinoza[1], xiv
[2565] Spinoza[1], xvii
[2566] Spinoza[1], xxiv
[2567] Spinoza[1], xvii

says, "[a]s to [...] *whether we are at liberty to will, or not to will?* It is manifest, we have not that liberty."[2568] He says, "Liberty [...], or a power to act or not to act, to do this or another thing under the same causes, is an *impossibility* [...]"[2569] and that "[...] [T]ho' I have contended, that *Liberty from Necessity* is contrary to experience; that it is impossible [...], I think myself oblig'd to declare my opinion, that I take *man* to have a truly valuable *liberty* of another kind. He has *a power to do as he wills, or pleases*."[2570] It is when we have the power to do as we please, despite our will having causes of its own, that we say that we are free, and not hampered. What is freedom but the ability to do as we please?

When one understands that frustration and aggression are naturally-occurring phenomena that have causes attached to them, one may begin to wonder about the causes of those causes, so as to get a hold on them, to be a greater cause. Eventually, when taken far enough, one is left to conclude that causes originate either from within or from outside of human influence. Further, the chief agent of human influence—that which is under our collective control— is the political structure. This has led radicals to target the political structure, so as to gain the reins of the forces that make them who they are, and, thereby, to gain a sense of control in their own destiny.

The contemporary anarchist comic from Kropotkin's Freedom Press, *The ABCs of Bosses*, presents an excellent example that connects the frustration-aggression theory with a radical criticism of institutionalized authority:



[2568] Collins[4], 37
[2569] Collins[4], 53
[2570] Collins[4], 97

The anarchist critique of the State, perhaps starting in modern times with William Godwin, often presents the State as the point of origin for sustained aggression in society. Anarchists desire a society established upon non-aggression, which they equate to a society free from externalized government. One sees in the image above the flow of frustration and aggression throughout society, from top to bottom. Because of the nature of authority, which often entails consequences for counter-aggression, aggression is displaced onto more opportune victims. Thus, if we are interested in a society free from aggression, in which even the weaker members are respected, we must consider the opportunities that allow for original aggression. But original aggression does not begin as counter-aggression. This original aggression does, however, get passed along, and it is perhaps even amplified along the way. According to a Spinozist perspective, original aggression is rooted in ignorance of, and lack of love for, necessity.

From the anarchist position of people such as William Godwin, antisocial behavior has its roots largely in the social structures that influence people's behavior. William Godwin was a free thinker and philosophical anarchist who took to the necessitarian position, perhaps by way of influence from Anthony Collins. He was a strong social constructionist, believing the individual to be a product of their environment. Like many philosophers (such as Proudhon), himself a product of the Radical Enlightenment but immersed in the more popular Moderate Enlightenment, he attempted to explain influences from his radical vital-organicist inspirations in the popularized language from the mechanistic philosophy.[2571] Godwin says,

> Consider, that man is but a machine! He is just what his nature and circumstances have made him: he obeys the necessities which he cannot resist. If he is corrupt, it is because he has been corrupted. If he is unamiable, it is because he has been 'mocked, and spitefully entreated, and spit upon.' Give him a different education, place him under other circumstances, treat him with as much gentleness and generosity, as he has experienced of harshness, and he would be altogether a different creature.[2572]

For Godwin, people cannot be blamed for their conditions, of which they are merely an expression. For Godwin, people are perfectible, if only the circumstances are right. He says,

> We shall [...] unquestionably, as our minds grow enlarged, be brought to the entire and unreserved conviction, that man is a machine, that he is governed by external impulses, and is to be regarded as the medium only through the intervention of which previously existing causes are enabled to produce certain effects. We shall see, according to an expressive phrase, that he 'could not help it,' and, of consequence, while we look down from the high tower of philosophy upon the scene of human affairs, our prevailing emotion will be pity, even towards the criminal, who, from the qualities he brought into the world, and the various circumstances which act upon him from infancy, and form his character, is impelled to be the means of the evils, which we view with so profound disapprobation, and the existence of which we so entirely regret.[2573]

[2571] Radicalism was associated with the vitalist or organicist elements of the Scientific Revolution, which had carried over from influences such as Paracelsus and Giordano Bruno. Unlike the Newtonian or Baconian mechanistic philosophy that was embraced by the Moderate Enlightenment, the organicism of the radicals was rooted in more magical elements as expressed in Hermeticism. The radicals would tend more toward pantheism, while the moderates tended to theism, with deism as something of a middle ground dominated by the moderates, but bleeding into radical outlooks. The organicism of the radicals would produce evolutionary thinkers such as Herbert Spencer.

[2572] Godwin, 55

[2573] Godwin, 55

Godwin's empathetic view is in contrast, perhaps, to Anthony Collins's position, that the only reason that punishment works is because of necessity performing its function as a threat to the choices of would-be criminals. Nonetheless, he, like Spinoza and Godwin, held that no human could "choose evil as evil."[2574] Necessitarianism, then, explains both the perfectibility of humans, as well as the means by which to deal with their imperfections, and both Godwin's empathy and Collins's punishment find their home in Spinoza. However, as Peter Marshall suggests, in *The Anarchist Writings of William Godwin*, "[Godwin] was left with the dilemma that human beings cannot become wholly rational as long as government exists and yet government must exist while human beings remain irrational."[2575] This seems to be the problem deterring the heaven of the anarchists from touching base with us here on Earth. While the Kingdom of Heaven may be "within you," as Leo Tolstoy suggests, it seems that we have trouble letting it out.

Mikhail Bakunin was a revolutionary anarchist and an atheist mystic. Like Godwin and other radical free thinkers, Bakunin held to a necessitarian position wherein there cannot be seen a difference between freedom and necessity. Brian Morris, in "Bakunin, historical materialism, and social philosophy," says that "[l]ike Spinoza and Godwin, Bakunin argues that as the human subject was essentially determined by the natural and social milieu, it was futile to posit the notion of 'free will' [...]"[2576] For Bakunin— like Spinoza, something of a rational mystic—, and like Spinoza, Collins, and Godwin, freedom could only be conceived of as a logical embrace of Nature and her necessity, whereby one could have influence in the world, express one's unfree will. Bakunin says,

> In his relation to natural laws but one liberty is possible to man—that of recognizing and applying them on an ever-extending scale in conformity with the object of collective and individual emancipation or humanization which he pursues.
>
> [..]
>
> The liberty of man consists solely in this: that he obeys natural laws because he has himself recognized them as such, and not because they have been externally imposed upon him by any extrinsic will whatever, divine or human, collective or individual.2577

Bakunin rejected the concept of God, but nonetheless maintained much influence from Spinoza, including a concern for wholeness and necessity. For this reason, Brian Morris comments that "Bakunin was [...] a kind of mystic, but a romantic mystic who found his absolute in the popular masses—the people."[2578] Bakunin's philosophy, reflecting this concern for wholeness, was called *collectivist* anarchism.

Taking much influence from William Godwin, and representing the vital-organicist arm in the early debates about biological evolution, Herbert Spencer was also a necessitarian who held that human beings were ultimately perfectible. Piers J. Hale presents us with Herbert Spencer as the radical whose Mutualism stood in contrast to the doctrines of Thomas Malthus. He says, "whereas Darwin rejected Godwin for Malthus, Spencer remained true to the Godwinian cause."[2579] It must be remembered that Godwin inherited the radical tradition, which had its foundations in the vitalism and organicism of Bruno and Paracelsus. This vital-organicist thinking, perhaps indirectly by way of the radicals, inspired

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[2574] Collins[4], 94
[2575] Marshall[3], 47
[2576] Morris
[2577] Curtis, 352
[2578] Morris
[2579] Hale, 68

the evolutionary thought not only of Herbert Spencer, but also of Charles Darwin. But, for Herbert Spencer it is clear, "Progress [...] is not an accident, but a necessity. Instead of civilization being artificial, it is a part of nature [...]"[2580]

William Godwin, Herbert Spencer, and even Mikhail Bakunin would gain influence on a young Benjamin Tucker, the famed popularizer of American individualist anarchism (by way of his journal *Liberty*). Among those influenced by Tucker was Francis Dashwood Tandy, who also expressed a necessitarian foundation for voluntaryism. Tandy says, summing up the necessitarian position nicely, that,

> If every individual always attempts to attain the greatest amount of happiness, the doctrine of Necessity follows as a logical deduction. Given a complete knowledge of all the environments in which an individual is placed and a complete knowledge of that individual's conception of happiness (this latter includes an exact idea of his intelligence) and we could determine with mathematical certainty what course of action he would pursue. That this exactness is never reached is due to the practical impossibility of obtaining all the necessary data.[2581]

We can, perhaps, thank Aristotle's eudaemonism for the origins of necessitarianism. It is no secret that Spinoza was an Aristotlean eudaemonist.

Freedom and Necessity

That there is no free will does not mean that there is no meaningful sense of freedom for the human person. Rather, it means that freedom is found in expression of the will of Nature as it flows through our own being, ourselves a caused cause of her necessity.[2582] Freedom is doing what we want, regardless of the fact that we do not ultimately have control over our desires. Though it is true, as Arthur Schopenhauer once remarked, that "[o]ne can do as one wills, but cannot will what one wills,"[2583] we nonetheless find satisfaction, and a *sensation of freedom*, when our will is unhampered by external forces.

Bakunin asks, "[w]hat is authority? Is it the inevitable power of the natural laws which manifest themselves in the necessary concantenation and succession of phenomena in the physical and social worlds?" He says,

> Indeed, against these laws revolt is not only forbidden—it is even impossible. We may misunderstand them or not know them at all, but we cannot disobey them; because they constitute the basis and fundamental conditions of our existence; they envelop us, penetrate us, regulate all of our movements, thoughts and acts: even when we believe that we disobey them, we only show their omnipotence.[2584]

For radicals, anarchists chief among them, the goal is to achieve freedom in the sense that one can live with one's will unhampered. Herbert Spencer explained this in terms of his Law of Equal Freedom, in which he suggested that one should be free to that extent to which one's freedom does not limit the like freedom of others. This view, or others like it—such as Josiah Warren's cost principle or Pierre Proudhon's reciprocity of rights—, were embraced, and even presented in new forms, such as in Benjamin Tucker's non-aggression principle. Benjamin Tucker's non-aggression principle suggested

[2580] Spencer, 80
[2581] Tandy, 29
[2582] Only God is an uncaused cause.
[2583] Commonly-attributed quote
[2584] Curtis, 352

that practically defensive violence was excusable, while acts of aggression—the initiation of violence[2585]— were not able to be justified. All of these approaches were attempts at thwarting the political aggression, cost externalization, or unilateral freedoms of the state and the economic aggressions it fostered, and thereby to create a more peaceable and just society.

Because societal systems are external forces that we have some control over, we can, collectively, gain some control over our sense of freedom. If we learn about the causes of Nature, and come to love necessity, we can abolish our ignorance and superstitions, and can grasp a greater degree of agency in the world, to cause our environment from within us, to break the chain of aggression, and thereby gain a greater sense of freedom. We can express our will, and thereby feel free, despite being a product of necessity. It's the only freedom that can really exist for us.

Women in Mutualism

I would like to note here that, despite the naturally-feminist orientation of Mutualism— and notwithstanding Proudhon's conservatism—, and despite the prominence of women's participation in important, foundational groups like the primitive sex strikers and the Beguines, as well as the normativity of first-wave feminist values among many of the Mutualists, the documentation of individual female Mutualists has been relatively difficult to find. Unfortunately, this has resulted in an overbearing masculine presence in this book, with few women mentioned by name. Nonetheless, nothing should take from Mutualism the fact that women and the concerns of women were found at its heart, and were among the first impulses of conscious mutualism.

I hope further research, perhaps my own,[2586] may in the future delve into the feminine presence in Mutualism. Myself having a feminist eschatology, I wouldn't be surprised if, like pantheism, it were to be uncovered that Mutualism at large—which has so influenced me—shares in this view at its very origin, leaving only a sentimentality in place of its original logic, unpreserved by oral tradition. According to archaeologist Marija Gimbutas, Old Europe suggests signs of worship of the divine feminine, as demonstrated by the proliferation of goddess figurines, such as the famed Venus figures, among other artifacts that suggest goddess-worship and matrilineal importance to the societies. I am in the process of formulating a general hypothesis that Mutualism has in some respects preserved not necessarily the logic, but the sentiments representing remnants of Old European worship of the divine feminine. In some of the Gnostic traditions—the Gnostics having influenced many of the heresies and much of the radicalism from which Mutualism would spring—, Sophia—the goddess of wisdom—represents the human soul, which has been fragmented and trapped in the world of matter and ignorance. To my view, and those of others, the liberation of Sophia suggests a feminist eschatology. One which I would like to trace back. Remember, *philosophy* is the "love of Sophia," a love that somehow came to describe Greek pantheism, as it came to be understood in Islamic sources.

[2585] This is a different definition of aggression than is used in social psychology, wherein aggression includes "counter-aggression" or defensive action against frustrants, as well as displacement of aggression onto innocent victims.

[2586] This is a matter requiring much research, while I am a common knowledge, common sense philosopher, largely dependent upon the original work of others, and the syntheses I can make of the academic research that is not behind pay walls or closed doors or language barriers. That's not to say I will not ever take such a project on, but that it is merely beyond the scope of this present edition of this work. Should future research into the area of women's influence in Mutualism be done on my behalf, or on behalf of others to whom I am well-exposed, I certainly should take it upon myself to address the absence of women in this general look at Mutualist history, in a corrected and revised edition.

Women may be at the very beginning of Mutualism, before even the appearance of the Beguines. Weavers' mysteries, also going way back, were primarily in the hands of the women, weaving being, traditionally, women's work. In Greece, the weaver's god of Athena would give her name to Athens, the city of philosophy and democracy. Also interesting, *Tantra*, the esoteric and antinomian practices within Hinduism, Jainism, and Buddhism, means "to weave." Weaving is still of important symbolic importance to the religious and spiritual. Remember, it was the weavers who represent the strongest industrial marriage to Mutualism. Even cooperative *grocery* stores—with no formal connection to the textiles industry— still go by names like *Weaver's Way*.

The above all said, there have been influential women to the history of Mutualism besides the Beguines. In particular, we may speak of women such as Juana Roldan, "the most influential of the women [M]utualist leaders" in Chile, according to Larry Gambone,[2587] and such as Gertrude B. Kelly, a contributor to *Liberty*, Benjamin Tucker's newspaper. But there are other women of Mutualism who played supportive acts to their husbands or to other men whose work they thought important, such as Maud Westrup, the wife of Alfred Westrup, the money reformer; and Mildred Loomis, the popularizer of Ralph Borsodi's homesteading activities.[2588] But some women stand out as having unique contributions or influences that originate with them, such as Voltarine de Cleyre, who— though partner to the great Mutualist thinker, Dyer Lum[2589]— stood apart from Lum in some respects, being a popularizer not of Mutualism *per se* (though very similar to it), but of "anarchism without adjectives," an approach that wishes to see validity in all schools of anarchist thought. While not the originator of the concept, she was a major exponent of it and popularizer of the concept in the United States.[2590] Another worthy mention is that of William Godwin's wife and mother of Mary Shelley—author of *Frankenstein*—, Mary Wollstonecraft, whose feminism would permeate the hearts of radicals on both sides of the Atlantic. She was not a Mutualist *per se*, though she was libertarian in nature. Still more, Maria Roda was an influential labor organizer in the textiles industry. Her economic positions are unknown, but she certainly has that overlap into Mutualism. Other women have influenced Mutualism from the outside— such as the critic of Proudhon's sexism, Louise Michel (who had been influenced by another prominent female anarchist and unionist, Nathalie Lemel)— and made an impact that way, but I presently know of no Mutualist women economic thinkers, outside of Westrup and Loomis and, if you count her, de Cleyre.

There are numbers of reasons this may be the case. While Nobel Prize Winners like Elinor Ostrom demonstrate that women can be excellent and majorly-important economists, there may nonetheless be biological impulses that would keep this from becoming the norm, and does not necessarily entail persistent sexism among Mutualists. Nonetheless, cultural constructs can certainly be limiting, and it should be recognized that women have faced a much more difficult time gaining an audience for their intellectual achievements. Ultimately, we cannot know for sure whether the lack of women Mutualists is due to the sexism of Mutualists themselves, or if, despite an encouraging and open culture, women have not participated simply because—despite the high and important achievements of some very noteworthy women—women are generally attuned to concern themselves with other matters. In lack of absolute certainty, the best we can hope to do is to provide, with all certainty, an *open* and *encouraging*

[2587] Gambone[2], 4

[2588] It is worth noting that Mildred is interviewed in the documentary film, *Anarchism in America*, in which she expresses support for the anarchism of Benjamin Tucker.

[2589] Like Henry George, Lum was an opponent of Chinese immigration

[2590] It is fully conceivable, however, to consider Mutualism itself in terms of an anarchism without adjectives, as all other varieties of "true Scotsman" anarchism are derived ultimately from the Mutualism of Pierre Proudhon, and rely on the very same voluntary association and mutual aid that he offered, merely in their preferred forms (communistic or individualistic)

culture, in which any difference or seeming "inequality" is not the result of institutionalized sexism, or the inequality of liberty, but of an inequality of interest. For such conditions to be met, women must be invited to participate, and in participating must be allowed to take part in the same level of cooperative governance as men. They must not be catered to, but they must be treated as equals, even if they come in disproportionate numbers. The capabilities of individuals must be determined on a case-by-case basis. Only with open and encouraging structures can we approximate certainty that any inequality of participation reflects an inequality of interest rather than an inequality of opportunity. And in such a case, inequality in interest does not reflect, necessarily, sexism. Rather, sexism would consist, in this case, and as Ivan Illich describes it, of forcing the sexes to be the same.

Despite the lack of women's names to remember, it must be noted that it is not necessarily the names that are remembered that compose the most important people. That is, just because there are not many women's names attached to the history of Mutualism—whether it be due to a lack of having a masculine hero complex, or what have you— does not mean that women have not been an important element in its history, or even a great backbone to it. Afterall, it was largely-nameless women textile workers in the United States who organized some of the first labor unions. Their names are not widely known, nor should we expect that they were all literary philosophers, but nonetheless their importance in labor history cannot be disputed. There is also the traditional wisdom that, like a rule of thumb, probably contains a grain of truth; that behind every powerful man there is a powerful woman. Such women often go unremembered, but may—as in the case of Westrup and Loomis—be largely responsible for the actual success of their male counterparts. There is, still more, the important wisdom offered by Noam Chomsky, upon being asked who he thinks the most important anarchist is. His answer applies here to all of the unspoken women who did not have their names widely spread in the history books, despite their important contributions. His answer to whom the most important anarchist is? He says that it was "poor, illiterate peasants" in revolutionary Spain, who had carried out an anarchist revolution and engaged in self-managing processes that ran the economy.[2591] This reflects a common attitude among anarchists, who have a proclivity for questioning experts, intellectuals, professionals, the famous, and anyone else who, like the priests of old, are accustomed to having their knowledge go unquestioned. Being nameless is no proof of not having made an impact.

Modern and Postmodern Feminism

I think that what is empowering about anarcho-feminism, even in someone like Emma Goldman, is that there is the idea that women's freedom *fundamentally* does not depend on any changes in behavior from men (though it may be offensive), so much as upon the self-development of women. This is typical of the radical strains of modernist and Enlightenment-era feminism, such as is found in Mary Wollstonecraft—the mother of modern feminism— and the women in the French and American revolutions, who stressed women's capacity to reason equally with men, and who focused on education as the best means of women's emancipation. These women stressed that women, who did face unfavorable circumstances, were capable of realism just as men were, and that sentimentalism held women back.

Emma Goldman wrote works such as "Woman Suffrage," in which she opposed suffrage for women on anarchist and feminist grounds. She argued that woman needed instead to focus on becoming equal with man as by abolishing her own self-imbued and socially-conditioned ignorance and superstitions. Her argument mirrors those of black abolitionists and slaves— following after people like Gabriel Prosser or Nat Turner— who illegally learned and taught one another to read; and to Proudhon's (the

[2591] Chomsky[5]

first anarchist) argument that the workers must abolish their superstitions to be free. The Enlightenment and modernism at large stressed, admittedly inconsistently but nonetheless thoroughly, that freedom was gained through self-development and Reason, rather than by external forces. Freedom is a gift, the default of Nature, that can be developed, as the early anarchists, abolitionists, and feminists understood it. It is supersitition and ignorance, they suggest, informing emotionalism, sentimentalism, and sensationalism, that restricts women's self-development.[2592]

The suggestion by early feminists that women should develop their good sense, or Reason, was an admission of the fact that women— like workers and like black slaves— did not develop their political capacity to the extent that the patriarchy had done, but also came with an awareness— as with Mutualist anarchism and abolitionism— that this was nonetheless possible, and that so-doing would put an end to patriarchy (and slavery and the state). And they attacked the right things, like inheritance, the means by which patriarchal power is passed materially from father to son,[2593] and the inability of women to own property, to divorce, or to decide to become pregnant or not. Emma Goldman, a Nietzschean, fiercly avoided what she could of the "Slave Morality" that can be found in contemporary feminism, that sees the insensitivity of men as the source of women's oppression (thereby putting responsibility and the ability to liberate on men, not women) rather than women's own sensibilities, sensitivities, emotionalism, and irrationalism. These behaviors, she and others well-demonstrated, were not the essence, but the condition, of women, a condition that kept them oppressed, but that they alone could pull themselves out of by way of Reason. This idea goes back at least to Spinoza, who suggested that by way of Reason we may best manage our passions (emotions), a concept that gave life to the Radical Enlightenment (from which Moderate Enlightenment is a deviation). As well as feminism, this realism led also to abolitionism and anarchism, which are modernist movements.

The reason the Enlightenment was important, and why abolitionism, feminism, and anarchism grew out of it, is not because feelings are unimportant— they are— but because feelings on their own are not leveling, do not produce equality. They produce instead what Max Weber called "charismatic authority," as was the case during the Reign of Terror. Certain passionate individuals, or individuals who draw out the passions in others, may be seen as having more genuine or intense feelings than others, suggesting they have access to internal qualities that others do not. They are more "noble" (as in "nobility"). This, rather than producing equality, produces hierarchy, a hierarchy of who is perceived to be the most sensible, sensitive, emotive, or etc. The result is that the chosen individual is given decision-making power based on their being perceived as better than others. Contrast this to the Enlightenment view that anyone capable of making a well-reasoned argument (man or woman, black or white, boss or worker) can justly influence society by it. In such a case, the individual is not given power, but is allowed influence in proportion to their reasoning capacity. Feelings, which are subjective, cannot be proven or disproven, and so are more of a personal than an objective social affair. But Reason can be more objectively demonstrated and shared, making it a force for more popular sovereignty, as in democracy and anarchy. This isn't so because it's what I want— I'd prefer if everything adjusted to my feelings—, but because of the limits of conveying subjective information to others and their limited ability to empathize with it. Feelings should be accounted for, but this can be done through individualism or differentialism, allowing individuals' relative condition and their feelings to direct the

[2592] This is much different from feminists of today, who instead fight to be respected as equals without having undergone self-development, no different from the rest of the New Left. Postmodernism appears to be about affording equity to degenerates.

[2593] A *patriarch* is a father. Not all men are fathers. Therefore not all men are patriarchs. And so not all men are involved in patriarchy. This is true by simple deduction from definitions.

ends they seek with their Reason, as Reason always serves the ends of happiness for the human who uses it. Associations that do not provide value to the individual, suggest Mutualists, can be dissociated from.

Postmodern feminism, on the other hand, such as exists today, grew out of Romanticism, in which aristocratic sensibilities, sensitivities, and emotionalism was embraced over Reason, in efforts of popularized irrationalism. This was aristocratic instead of popular (as the Enlightenment and modernism— especially the realist movement— tended to be). It was part of the Counter-Enlightenment. Instead of the leveling/equalizing effects of Reason, and everyone's ability to do it, the focus was put on subjectivity and emotions, and blaming people for those emotions. But subjectivity unbounded by Reason (subjectivity does matter of course) produces charismatic leaders around which tribes are formed, instead of fostering equality and voluntary cosmopolitanism the way Reason does. In the end, it's the patriarchy that benefits from a Romantic or postmodern sort of feminism, because it establishes "feminism" as hysteria rather than justice. This works to the benefit of Counter-Enlightenment forces that would undo the Enlightenment that gave way to the first wave of feminism from which others deviate or upon which they build.

Perhaps it was Adam Smith's *Theory of Moral Sentiments*, Immanuel Kant's *Critique of Pure Reason*, or Jean-Jacques Rousseau's *Julie*, or *The New Heloise*, that launched the first Romantic assault on Reason, favoring sensibility and sentiment instead. But Spinoza's rationalism was derived, like Christian Gnosticism, from largely pagan sources, like the Stoics and Epicureans, and is pantheistic, and so seems more grounded in the tradition coming from Mother Earth worship than does the transcendental idealism of Kant, the deism of Smith, or the religiosity of Rousseau. Smith and Kant represent Moderate Enlightenment divergences from the Radical Enlightenment of Spinoza, and Rousseau is arguably Counter-Enlightenment. Spinoza's Radical Enlightenment had followed after radical elements in the Scientific Revolution, such as Paracelsianism and women folkhealers ("witches"), and the Radical Reformation, which included the Beguines, women adepts of the pantheist Heresy of the Free Spirit, often cited as proto-feminists. Smith and Kant represent considerably more elitist views. The realist (and so modernist) author, Jane Austen, would feel the need to address sensibilism in *Sense and Sensibility*, in which she favors the good sense (wisdom) of Elinor to the sensibility (emotionalism) of Marianne. It isn't good sense, afterall, that drove women into hysteria or that caused hysterias against women (like witch trials), but sensibility, sentimentality, and emotionalism. Jane Austen had been following in the footsteps of Mary Wollstonecraft, the first feminist, who likewise, in her purposefully self-defeating sensibilist novels, *Mary* and *The Wrongs of Woman*, attacked sensibility, sensitivity, and emotionalism as harmful to women. Romanticism and postmodernism would undo the Enlightenment and the leveling results of Reason that modern feminism had built herself upon and had embraced from Mary Wollstonecraft to Emma Goldman to Jane Austen and even some into our own times.

Mary Wollstonecraft and Jane Austen were largely responding to the development of novels. Novels started becoming commonplace in the Age of Sensibility and among the Romantics, an example of the displacement of religion by fiction, which served similar purposes, *religion* meaning "to bind." As religion binds in an emotionalist, sensationalist, sentimentalist, and irrationalist fashion, so too does fiction. People get very tribal about their fiction, typically preferring to be around others who consume similar fiction to themselves. In the Age of Sensibility this was served by way of novels and theater, later developing into comic books and radio shows, but today the ruling class serves its new "opioid of the masses" (postmodern fiction, "bread and circuses") in the form of television, movies, pop music, video games, and other forms of "passive entertainment." The word, *entertainment*, after all, means "to hold

among," much as *religion* means "to bind." But fiction, according to Bruce Lerro in *Forging Promethean Psychology*, had its beginnings long before this, in the Middle Ages. He says,

> In the central Middle Ages, the attempt by the state to superimpose history on local myths was unsuccessful. Instead, a kind of truce resulted, and the rise of fiction was part of the aftermath.
>
> [...]
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> The state had an ideological interest in the transformation of myth into fictional literature because it kept a recalcitrant population under control and removed much of the work that would normally be involved in direct ideological conversion. More often than not, flights into fictional worlds did not threaten the state as the old mythic stories were taken back as literary fiction, not a literal history.[2594]

In this way, the motivating factors of narcissistic ancestors being remembered as myths, and which had bound together a nation, could no longer serve that purpose, and a new narcissist or psychopath could take their place in the role of the state. Bruce quotes Kittay and Godzich, who tell us that this occurred, in part, to break down barriers between "us" and "them," as fiction could be taken to be either history or as amusement, and so, in a way, embraced in common as a good story regardless. But, if we are to go along with this line of thinking, we might consider, further, that myths, themselves, involved stories, also, from conquered peoples, often of how the conquered people's gods—their narcissistic ancestors or chiefs— were subdued by new ones, as with the Olympians and the Titans. At times, the succession of the gods might involve namestealing or demonization. Comic book "super heroes" such as Superman and Captain America embodied the heroic persona of earlier myths and ignited nationalistic fervor. Today, straight, white, Christian men, particularly WASPs, are having their traditional mythical and fictional figures' roles filled in cinema by homosexuals, people of color, and women under the authority of primarily Jewish directors. This is an example of namestealing and attempts at cultural succession. Efforts of black magic, such as these, efforts of deception and changing opinions contrary to facts, have long served their purpose in efforts of statecraft, and have been passed on through the ages by Sophists, Sufis, and all manner of "crazy saint."[2595] When it comes down to it, both fiction and religion are largely about whose tribal narcissist or psychopath is greater than others'.[2596] Fiction and religion are very much related, such that the prior is the evolution of the former. The realists, such as Wollstonecraft, Goldman, and Austen rejected the sentimentalism, emotionalism, sensationalism, irrationalism, and etc. of the Romantics, claiming that, so far as woman was willing to use Reason, she could claim an intellectual and moral par with men.

Enlightenment or modernist feminism has been labeled various things, among them *first wave feminism*, *equity feminism*, and *individualist feminism*, characterized by a devotion to personal freedom, equality under the law, and rationalism. These are contrasted with postmodern varieties of feminism, often considered to be *political* or *gender feminism*, such as further "waves" of feminism, often gender-rejecting (or "gender critical"), gender-embracing, or queer ("trans"-friendly) in orientation, and typically reformist in resolution, looking to the state to serve its interests, which tend to be Romantic or postmodern. Enlightenment feminism was not concerned with identarian issues regarding one's "identity" as a woman, instead preferring to identify women with humanity at large, in

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[2594] Lerro, 289

[2595] These are the efforts of what is known today as the *Great White Brotherhood* or the *Ascended Masters*, among other titles.

[2596] But from the perspective of pantheism and natural philosophy, this runs counter to what God wants for us in the long run.

line with the universalist attitudes of the modernists, and to adjust the rules accordingly. Postmodern and postmodernist feminism at times seeks to defend emotionalism and sentimentalism as valuable, on the grounds that these are feminine characteristics, and that rejecting these is rejecting the feminine. But it seems the case can be made, instead, that Reason is just as much a feminine characteristic.[2597] There is no need to level society with the lowest common denominator— with irrationalism, sensationalism, sensibilism, and emotionalism—, suggest the remaining modernists, when everyone can be brought up, individually and collectively, through Reason. As such, Mutualists should be favorable to Enlightenment forms of feminism, but the angry, persecutory postmodern sort shoots itself in the foot. Perhaps most dangerously, postmodernism has twisted the definition of *privilege* to mean something entirely different from the original. It no longer implies a legal relationship to authority and the state, but belonging to a group sharing accidental characteristics (race, sex, etc.) with oneself, confusing these accidental characteristics (see Aristotle) for essence. Now, elite women of the professional-managerial class can point to the claimed "white male privilege" of trailer trash, hillbillies, crackers, rednecks, and other poor white men—common stereotypes of racists and misogynists— to much benefit to the existing gynocentric and negrophillic patriarchy (which operates on pre-modern patterns of *noblesse oblige*, despite its own white male supremacy that is upheld by its pretending otherwise).[2598]

Sensibility, today's *noblesse oblige* following after the Age of Sensibility, is found most amongst the elite, the ruling class and its techno-managerial minions (who might actually believe in it whole-heartedly). The patriarchy has always maintained noble chivalry, aristocratic etiquette, *bourgeois* good manners, etc. The patriarchy, as is male nature, is often gynocentric. It is the beta males, made target by chivalrous, economic alphas, that feminists have no other material choice but to form coalitions with,

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[2597] I think it's important to consider from a feminist lens what Reason and Wisdom are, and how important to feminism they might be. Looking at it from its native Western perspective, we see that Christians associate Reason with Logos (Logic) or Christ. But we also know that, while taking a masculine form, Christ's virgin birth represents a feminine principle. Christianity, itself a combination of beliefs from the Therapeuts and Gnostics, among others, is esoterically understood to have a Gnostic theology, as can be seen in Christian Gnostic interpretations by theologians such as Marcion, who denounced the Old Testament God as an evil Demiurge. But Gnostics also held that every soul is a fragment of Sophia, a feminine principle to which Christ is often connected. This overlaps with philosophy as a whole, philo–sophia meaning "Love of Sophia," with Sophia representing Wisdom. By this interpretation, Reason and Wisdom are feminine principles, and Christianity, while masculine in form and even practice, nonetheless owes its essence to a feminist, almost Dianic eschatology. This was likely passed down in the mystery schools, which preserved knowledge from eras long prior, and may go back to Tantric (meaning "weaving," traditionally performed by women) beliefs or perhaps even to Old European beliefs, such as the Venus cult.

In "Genesis," it is Eve who first takes the Fruit of Knowledge, and this may be interpreted as Eve having turned from ignorance and superstition, themselves treated as virtues by Abrahamic religious standards. If the snake is Lucifer, and if Lucifer is the Celtic pagan god Lugus (it is common for one culture to turn another's gods into devils or demons)— the triune God, Mercury, known as Hermes Trismegistus in Hermeticism— who is the giver of Light, then what Eve received in the fruit is Light or Wisdom, which did not please the Demiurge who trapped Sophia (Eve) in her flesh prison and did not want her to escape.

Sophia— Wisdom—, while a feminine principle, represents all whose spirits are oppressed by being held in mortal captivity, not just women. Sensibility, sensitivity, emotionalism, and etc. are the Counter-Enlightenment means by which the aristocracy keeps Sophia's parts from coming together, because, even while having gnosis, she cannot communicate her subjectivity (fragmentedness) effectively. Instead, she is hunted down as a witch, burned alive. Reason, on the other hand, can establish shared goals upon shared analyses, and in forming shared goals we form a community, effectively piecing Sophia back together, even if incompletely until all of her shards are conjoined. An attack on philosophy— Reason, Wisdom, the love of Sophia— is an attack on Sophia and Mother Earth (Venus). Reason and Wisdom have long been associated with the feminine.

[2598] They too, even if not always the most sensitive or sensible, are Sophia; they are the brothers needed for coalition-building against the patriarchy.

because these beta males are the ones who do not inherit the patriarchy.[2599] They are defensive of their masculinity and lack sensibility, which they perceive as feminine. This is uncomfortable, but discomfort is not necessarily injustice, and these lower class males do not have the power to discriminate against women, to sexually harass them, or etc. from positions of patriarchal authority. It's the owners of the means of production, who maintain a politeness in their manners— the most powerful of which have refined tastes, and "conspicuous beliefs" (often a belief in intersectionality)—, and the Bobo (Bohemian *bourgeois*) professional-managerial class— the most privileged of whom share in these sensibilities to the degree accessible to them— that maintain the ability to discriminate, to sexually harass without reprisal, to ignore maternal needs, to dismiss opinions, and etc. This power is least of all in the hands of the sexually-defensive, emasculated male, low on the totem pole, who feels their lack of sensibility is a sign of raw, masculine sexual energy. Annoying as they may be, as unenlightened and lacking in good sense as they may be, they only— according thinking like that of modernist feminists like Emma Goldman— share the greater with women in their condition as such. Both would benefit from an end to patriarchy, and would enjoy each other's company all the greater because of it. They have benefitted in the past from working together, given rise to humanity even, and Reason calls upon them to do so again.

Alpha and Beta Males

We've been made to think, as a society of beta males, that being a man and valuing sex is somehow wrong. But being a man is right by Nature, even if not by government. Sex is a need. But government says to be "trans" and "genderqueer," and to let the *bourgeoisie*— or worse, the aristocracy— have the attractive women.

Right now, working class men reject the idea that there are alpha and beta males according to economic status. This is because they have been indoctrinated with postmodernism, and so reject objective reality when it hurts their feelings. Instead, being weak men, they fantasize something else and consider their subjective fantasy to be just as good as an objective perspective. It's "my reality" they say, inspired by postmodernism. So they do things like having homosexual sex with "trans" people instead, and their shame forces them to justify it even more. It's "my reality" they say. These are weak men, undeveloped and immature, owing to their ignorance.

There are no biological beta and alpha males anymore. We are all the offspring of biological beta male Hominids. Over time, sexual dimorphism in human size and teeth structure has decreased, suggesting a tendency toward beta-ization. *Informal* coalitions and the invention of projectile weapons started to favor beta males and women, whose informal fraternities and sororities killed off or sexually deselected biological alphas, men who expressed extreme sexual dimorphism. As a result, women grew in size greatly, and men did too but slightly less, leading to an overall size increase for the species and a reduction in sexual dimorphism.

This is how *Homo sapiens* came to be and how hunter-gatherers tend to be egalitarian and monogamous. They killed off the alpha males who monopolized the sex by controlling the harem (which included all of the women, not just some). So we are all the offspring of beta males, that's what it is to be *Homo sapiens*. But upon killing the alphas, the betas themselves became alpha. But because all were

[2599] The "sex strike theory" of human origins suggests that women on sex strike, supported by their brothers (who would have been beta males), is what made us who we are. Now feminists damn all men, and are financed by patriarchs to do so (in school; "women's studies," financed by patriarchs), and fail in life because of it (to much satisfaction of the patriarchy, which benefits from confusing all men with itself). When women and "beta" males are divided, the alpha male patriarchs win.

alpha, none were. This is the operations of anarchy, where none are rulers because all are rulers. It occurs not from passivity or failure to organize, but from power being organized from the bottom.

Then, *formal* organization appeared among remnants of alphas or their culture (perhaps surrounding Denisovans). Small cults started to put the Sky Father above the Earth Mother and to worship the phallus. They conquered— as a small group, and promoting ignorance and superstition as their weapon—, many less-organized peoples, and formed states over them, turning them into slaves and serfs. Polgyny, as occurs among the Great Apes, including ourselves at one time, reappeared in the form of polygamy, harems, concubines, prostitutes, and orgies. This was not the return of the biological alpha male, but the dawn of the cultural, political, and economic one, his successor. Where biological alpha failed, political alpha picked up the slack. His weapon of choice? Promotion of self-harming beliefs among his enemy, which caused weakness, ignorance, and passivity, turning confidence backed by common sense and Reason, to arrogance backed by nothing of value but sponsored, and made to be an artificial popular success, by sophists. This was religion then, postmodernism now. The state has always relied on black magic.

Ever since, formal organizations have crushed informal operants, and have competed with one another. The *private* formal shifted first toward a pyramid of power, going from equality to oligarchy (multimale polygyny) to monarchy ("right of first night"). It peaked at Absolutism.

Then, formal organization started to work its way back down the pyramid, back to oligarchy, after events such as the adoption of the Magna Carta and especially after the Moderate Enlightenment was inspired by the unfinished Radical Enlightenment. What happened? Why did power shift back downward? Republicanism had been widely embraced as a formal and *corporate* alternative to monarchy. The "alpha" role was being claimed socially, by liberalism and republicanism, or, rather, by the middle class who organized fraternities like Freemasonry. As Freemasons, they practiced dual power republicanism, a kind of capitalist proto-syndicalism of sorts that displaced monarchies. Together, they claimed oligarchical power and established themselves as political and economic alphas. *Bourgeois* are the alphas now. Private *bourgeois* would lose to corporate *bourgeois*, however. Women don't like conservatives so much anymore, they want "Bobos." The Bohemian *bourgeois* are the new alphas, or sub-alphas, anyway, as they are "the 20%" who administer corporate capitalism on behalf of the corporate aristocracy, "the 1%."

Now workers' girlfriends and wives, if they are lucky to have them, watch them get bossed around by these alphas, their senses for hypergamy always aware of what the relationship between master and servant is. Women tend to marry upward in class, much moreso than men. Women also feel attracted to a victor who displaces their current partner, such that marrying the man who killed one's husband in battle is not unheard of at all, but is commonly assumed to be the case in pre-history and shows itself in history as well. Women like powerful men.

Women are attracted to male power. But they can shift this attraction to new groups of alphas, ex-betas, when they take power. Before the capitalists displaced the aristocracy, women looked to the aristocracy for mates.[2600] Some women still chase after what is left of the aristocracy, once exposed to it. But most are only exposed to the victors these days, the *bourgeois*, Bohemian or otherwise, at least in republican countries.

There are, of course, women who are self-aware or Enlightened and who oppose this arrangement. Enlightenment allows us to put our base instincts, like hypergamy (and cuckoldry), into check. So

[2600] Little girls today still pretend to be princesses, as they inherited this culturally

Enlightened women lose their drive for hypergamy, instinct being nothing more than ignorant behavior that is able to be corrected by Reason. These women— like the Hominid women who preceded them, who gave rise to our species, but in a formal fashion now— can form sororities and organize sex strikes. And they can band together with men in working class fraternities, and men and women together in unions, to take power for the working class and to, once again, make alphas out of all, and so alphas into none. They and workings class men can pair together, without regard for the old alphas, whose marriages will be left in shambles. The pyramid will have been shifted entirely to the base again. Anarchy. Not informal anarchy, the anarchy of hunter-gatherers. But formal anarchy, the anarchy of post-industrial society, arising from mutualist syndicalization, men and women working to destroy the patriarchal power of the alphas.

Sex Economics Addressed by Mutualism

The sex chromosomes make up only one pair of 23, but the sex chromosomes affect every other chromosome (non-sex chromosomes are called *autosomes*). One can think of sex chromosomes as being "modifiers" of the other 22. Some modifications are more drastic or intense than others. Dr. Louann Brizendine, to open the introduction of her book, *The Female Brain*, says,

> More than 99 percent of male and female coding is exactly the same. Out of the thirty thousand genes in the human genome, the less than one percent variation between the sexes is small. But that percentage difference influences every single cell in our bodies—from the nerves that register pleasure and pain to the neurons that transmit perception, thoughts, feelings, and emotions.[2601]

Anyone who has spent time with animals knows that male and female animals, though mostly similar, work on different impulses and have different instincts. Though male and female humans have evolved a rational ability to overpower our instincts to some degree, our underlying impulses are oftentimes of a different nature. The fact, however, that sex chromosomes modify already-existing autosomes, which differ in their gene content from person to person, combined with environmental factors, allows for a range in the intensity of gender expression, and for gender overlap to occur (but there are still tendencies).

Research put out by Arizona State University shows that, while men and women are generally attracted to the same qualities, they are generally offended by different ones. Opening up, the article reads: "Scientists demonstrate for first time that men, women mean what they say – guys care more about attractiveness, women care more about social status."[2602] When choosing partners, men and women lack a difference in primary attractors, but they screen for different things. We put out different filters. The paper suggests that, "men and women differ mostly on the low-end qualities that they want to avoid, not the high-end traits that they ideally desire."[2603]

Men commonly screen based on physical appearance, being attracted to symmetry and ratios, while women are more concerned with emotional appearance, being attracted to confidence and influence. It's not that men don't want confident and influential women, or that women don't want physically attractive men, it's that they select each other, especially as strangers, with different intensities of these priorities. A man is likely to be attracted to a female stranger for looks alone, but may be willing to date someone they know, who may even be completely looked over as a stranger, because he is attracted to her personality. Women may date less-educated and less-monied males after learning they have strong

[2601] Brizendine
[2602] Arizona State University
[2603] Arizona State University

values, or good senses of humor. Of course, there are a large range of capabilities, and these are not the only modes of interaction.

There is nothing inherently wrong with either gender. Selection for emotional stability as well physical excellence— both being mere expressions of genetics and environment— have both been essential to the growth and health of our species. It just so happens that women tend to primarily select for the emotional traits and men for the physical. These roles are not opposed, but complimentary. People need their bodies as well as their minds. To polarize either form of selection as wrong is to lose the point.

Men and women generally experience love and sex differently. Women feel loved when they are shown gratitude through gifts, are listened to intently, and are shown concern. They often (but not always) appreciate slower, more emotional, sex. Men feel loved primarily when they are given exclusive physical affection. Of course, both parties gain from physical and emotional love, but they prioritize them differently (though not always). Lance Workman and Will Reader, authors of *Evolutionary Psychology*, say,

> it is clear that women generally favour resources and men favour youthful, attractive looks. Gaining a partner who demonstrates such characteristics is only the first step towards successful reproduction, however. If a man has a surplus of resources but deserts a woman immediately after sex or a woman is very beautiful but has multiple sexual partners, then in neither case will their partner be satisfied with the outcome. In other words, for long-term relationships to work, both partners require signals of commitment. Signals of love may provide this commitment. Signals such as promises of undying fidelity and dependability are also rated very highly by both sexes. Signals such as buying gifts for a partner, or listening to their woes.[2604]

Researchers, such as Jeff Ward and Martin Voracek, point out that men are more offended by their partners engaging sexually with others than women are, and women are more offended by their partners supplying other women with physical resources or emotional support.[2605] Men tend to understand and receive affection best physically, and to see their partner giving physical affection to others is to face potential scarcity of affection for themselves. Women feel loved when their partners spend money on them, spend time with them, and share feelings. To see their partner giving their time and money to another woman is to feel challenged.

The sexual favoring of resourcefulness on behalf of females and of fertility on behalf of males is due to our evolutionary history.

Speaking in terms of evolutionary psychology, a female needs to be looked after and cared for in times of pregnancy. This has led female sexual selection to regard male resourcefulness as an attractive trait. Men's bodies have evolved greater strength, in part, to compensate for this familial need, and largely by way of female selection. Women have evolved to supply equally necessary familial needs.

A man is capable of reproducing until old age, and with many partners, and often has the desire to do so. Women have fewer chances to reproduce, and for a shorter period of time. This physical aspect has led to a male psychology which largely prioritizes fertility and longevity (youthfulness) in sexual selection, and a female psychology that favors prowess and stability.

Each side is likely to demonize the other. Indeed, women complain often that they are desired only for sex, and men complain that women only want them for money or emotional support. This criticism,

[2604] Workman and Reader, 109
[2605] See Ward and Voracek

while true to some extent on the surface for both parties, fails to see the commonality between them, which exists much deeper. Sex, money, emotional support; these are not ends in themselves, but rather differing means to reach a common goal, the feeling of being loved. Men do not want to have sex with women in order to put them through pain, boredom, or to control them (though women may see it this way at times), but to experience love the way in which it can be comprehended to them. Women do not want men's resources or time spent listening because they want to financially ruin them or bore them to death (as some men may believe), but because they feel loved when a man demonstrates she is worth his time and energy. Is it selfish? Certainly, but few human interactions are purely altruistic. Both men and women can only make decisions based on their own impulses, which they feel as separate individuals. In a way, decision-making is inherently selfish, but it does not have to be narcissistic (against another's well-being), one can try their hardest to understand the needs of others, and factor them into decisions.

It seems only natural for women to care about the things they care about, and men to care about the things they do, for both parties to accept and understand affection in differing ways. These differences are the results of natural circumstances, and are not something to be demonized. Sex, money, and emotional support are not ends desired separately by the sexes, but are rather means to reach the same goal of feeling appreciated and loved.

Sex and money alike have provided troublesome issues for many relationships, and each party has a hard time understanding the other. Many men feel as though they are underappreciated for their contributions, and many women feel the same way. "Don't you love me?" they ask. Their intentions are not to hurt one another, but misunderstandings naturally spring from differing personalities and interests. Either party can have a difficult time understanding the other. This leads to argument, and unintended feelings of objectification on both sides, sexual and monetary. The absurdity can give each party great existential burden.

The conflict between each gender's needs can lead to a domino effect of power play. When one side feels less satisfied, if they don't react outright aggressively, they may passively "hold out" on the other party's wants. This can be a reduction in physical affection, emotional exchanges, gifts, or more. If the other party feels this to be unfair, they may feel the need to make their own power plays. This can become quite unfortunate, and can easily lead to the end of a relationship. This does not mean that it is not natural for each party to act in the manner they feel is necessary, considering the conditions they are in. It is natural for equilibrium to be sought, but there are oftentimes problems created from outside of the relationship, which cannot be solved from inside.

The differences in male and female desire, and their ensuing conflicts, have led to economic research and the field of sex economics. Statistics have shown that the amount of sex is decreasing in general, divorce rates are rising, and monogamy is falling. Sex economist, Susan Walsh, point out that, despite this fact, the "price of sex" is decreasing, and more people are finding sex more availably, but not as frequently, because sex is happening outside of committed relationships rather than inside of them. The "price of commitment" is rising.

> Of course economics can't explain individual idiosyncratic relationships, and it's not meant to. What it does explain is the correlation among feminism, relaxed sexual mores, and relationship commitment, which is the "price" of sex. This puts feminists in an uncomfortable bind – feminism has led to women getting less of what they want, in general. For women who proudly call themselves sluts this is not necessarily problematic, in that they don't appear to want what most women want, i.e.

> emotionally intimate relationship sex. Still, it means that feminism is now relevant primarily to a very small slice of the sisterhood.[2606]

Susan, as far as I understand, is really meaning *gender-feminism* when she uses *feminism* generally. Her thoughts coincide with Rosie Boycott's idea that feminity is still rejected, though women are allowed to take up masculine roles (like having promiscuous sex). Rosie Boycott demonstrates that, though women, as a sex, have largely been accepted in the workplace, and have been celebrated in taking up traditionally masculine gender roles, femininity, the gender side, is still looked down on. "House husbands" are certainly not glorified in this society. While women are being accepted as masculine, femininity is still negatively viewed.[2607] This is largely the result of second-wave feminism, which called for the abolition of gender roles.

As Rosie suggests, being a feminine woman, desiring to be cared for economically, is still looked down on. Being a masculine woman is encouraged, while being a feminine male has (until recently with the popularity of "queer" culture and "transgender," after her writing on the topic) been judged with negativity. Second-wave feminism encouraged women to take up employment in masculine roles, but dismissed men picking up the feminine. [2608, 2609] A woman is allowed to want sex, but wanting to be cared for economically is forbidden, considered weak. This has left both sexes unhappy, and largely results in gender-conflicts, whereby both sexes feel shut out by the other.

The feminine role has been looked down on as a form of parasitism, and so women and men alike have encouraged the masculinization of women, yet rejected, until more recently, the feminization of men. Both parties are expected to be masculine producers, and neither party is expected to be feminine care-givers. The result, as Susan Walsh suggests, has been a reduction in committed sex for everyone.[2610] Metaphysically speaking, femininity is the accepting or receiving force, the attractor and final developer. Masculinity is the giving or penetrating force, the repellant and original source of potential. Both are equally necessary for existence. The masculine seeks and penetrates, but without the feminine nothing accepts and retains. The result has been more masculine, promiscuous sex, without commitment, and less feminine, and faithful sex; meaning less sex in general for everyone. Flexibility, our ability to do this, does not entail happiness, our desire to.

If it is true that gender can be a natural expression, and that the family is a natural unit, incomplete without its component parts, it makes little evolutionary sense that there is so much stress held between men and women. What we have here is a problem of values and equivalency. Neither party feels they are making their fair share. Each party feels they are working harder than the other for what they are receiving. Neither men nor women feel as though they are getting their fair share. Both feel as though the other is taking advantage of them in different ways. This has caused a lot of bitterness between the sexes. Men feel as though they are lacking sex in a relationship, and women feel as though they are trapped sex-slaves, and receive no love or support.

The main contributor to this is the corporate economic system.

The economic system is one of extensive government privileges, including private property, subsidies, patents, copyrights, licenses, and more, which give a monopolistic status to particular corporations, largely in order to more centrally control the economy. This leads to a distortion of prices, whereby a

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[2606] Walsch
[2607] See Boycott
[2608] See Boycott
[2609] It still tends to, even with the rise in "queer" and "trans" nonsense
[2610] See Walsch

certain class of people can subsist off of the work of others. The result is that workers are making less money than they are earning, especially when compared to people outside of their class, such as employers, investors, landlords, etc. This all means that working men are less able to provide for their families, meaning many women are forced into employment.

Industrial capitalism needs to employ women to keep up its production standards, but this has come at a great cost to the family and home-life. Women generally nurture families better than men, and have played an irreplaceable role throughout history, but they're being taken away. We have suffered spiritually from the loss of femininity.[2611] Society lacks her nurture, her tender, loving, and irreplaceable care. Every person needs a mother; every family needs her vigilant love and strong compassion. Women are capable of things that men are incapable of, and the rise of industrial capitalism has come at a great cost to families, whose members lost their mothers and wives, in favor of babysitters and roommates. With the rise of our materialistic culture, we have overlooked the importance of women's spiritual contributions. We have made them feel less than valuable, made them reject their own intrinsic worth, their own desires, in favor of meeting the desires of society. For this we all suffer.

With most women working, and the home abandoned (for restaurants, public school, and babysitters, along with other "pink collar" jobs), men are less comparatively able to give meaningful gifts or take economic responsibility, as they no longer play a role of exclusively bringing in the resources, and there is less time in general for quality conversation, planning, and sharing of feelings. This creates a lot more sexual discontent for women, because they can no longer find the kind of relationships that fulfill them, resulting in an apparent "price hike" for commitment, meaning males that have something to give (non-working class males) are more likely to have lasting relationships, as they are more able to satisfy their women emotionally and financially. Like Susan Walsh suggests, people are having less sex, especially those who desire a mate they can connect with emotionally (and this goes for males and females alike).[2612]

Men no longer have the means to protect or supply, and women, receiving less and having to labor themselves outside of the home now, feel tired and unappreciated, burdened by sex. Men are working harder than their labor is worth, and when they give their companions their labor's reward, it represents much more to him than its true value to her, because, due to capitalism, he worked many times over his necessity in order to receive it.[2613] When women receive the meager gifts or support of their working class males, surrounded by advertisements of diamond rings, television shows of fantastical relationships, travel ads, and women with more privileged husbands, they feel less than appreciated, less than fulfilled, less than turned on. They want more, like the other women seemingly get. This is due to no fault of either sex. Men working just as hard as others men, but they don't own their efforts, and can't pass their entire value on to their lovers. The loss of this effort—which is taken by the ruling class— is a root cause of stress and mis-match of satisfaction in relationships. Men are

[2611] The labor of men has been more historically material, while the work of women has traditionally been more spiritual. Men have oftentimes brought resources from without, and women have managed them from within. Men have protected from external, physical, danger, while women have protected from internal, emotional, threat. These are two important and complimentary roles, which are both necessary to keep families and communities together. Nurture is something very existent, but it is something that is not "real" in the sense of materialism and science. You can't touch it. It is something felt, something spiritual.

[2612] See Walsch

[2613] Imagine a scenario where you have to work really hard for something, and someone else has to work less for the same thing. The thing means more to you than it does for them. If both of you give the thing, say a gold ring, to a partner, it will mean the same to them, regardless of your effort. Thus, workers' gifts mean more to them than capitalist's gifts, but the existence of the capitalists' gifts brings down the value of the workers' gifts to the receiver of the gift.

working just as hard, but have less to give (the part they get to keep). There is a mismatch of values, created by capitalism, because men's gifts mean more to them than they do to their counterpart and, because of this, it seems unfair for the female to satisfy the full value of a gift of which she only received a portion of the value.

I understand that this is a controversial argument. Whenever one puts sex in terms of money it sounds like prostitution. Though I think there is a difference between the two, I do think there is something common between them, as well, which is the result of instinctual patterns. The difference? Well, the difference is a matter of relations. Where prostitution is a matter of direct spot-measure of equivalency, where both parties calculate what is fair before the transaction takes place in a market setting, sex and resourcefulness in a relationship is more like a loose credit-exchange; one party will extend their form of affection to the other, without a spot-transaction. If one party ends up giving and the other taking for too long, the relationship ends, but it isn't a matter of spot-transactions, but rather long-term equivalency and mutual assurance of well-being. Lovers don't charge, but they may expect appreciation of some sort, while johns and hookers always make immediate exchanges.

Women have become less satisfied with their forecasted and existing long-term exchanges, resulting in fewer and shorter-lasting relationships. Working men have felt as though they are giving more than they are receiving, leading them to seek sex outside of the relationship, with porn, prostitutes, or mistresses, or, at times, have resorted to paying their wives. This can lead to satisfaction in one area, but it always comes with expense in another. If sex is paid for directly, it loses its relational value, and becomes prostitution. Still, some couples have felt so compelled to put a price on things in their relationships. It's hard to have both sex and genuine relationship in the capitalist economy.

Some things simply should not have a purchase value, because their use-value, creative potential, or personhood is so highly appreciated. While markets are great for distributing goods and services between economic units, we should not simply try to break everything, such as families, up into markets. The cells of our body have little use for money, and a market is not the natural structure of our bodies. Instead, cells communicate with one another and arrange themselves accordingly, forming a larger organism. Just the same, a healthy family is not based on market exchanges. A healthy family is based on mutual respect and communication. As Thomas H. Greco, Jr. remarks,

> Money, in its current form as the medium of exchange, has not lived up to its potential as liberator. This is largely because it has been politicized and centrally controlled but also because money and markets have been extended into realms that are better served by other exchange mechanisms. For example, within the family and clan, where relationships are close and personal and nurturing is a central concern, needs are easily assessed, responsibilities are readily assigned, and altruism is generally expressed. In these contexts, free gift exchange, and sharing, rather than buying and selling, are clearly seen to work best. The use of money to mediate exchanges within the household, family, or clan would be destructive to the human relationships that are normal and necessary to their health. Money is better suited for facilitating the more impersonal exchanges that need to take place between social units, where reciprocity and strict accounting are more important.[2614]

At the same time, however, it would be disingenuous if a claim were to be made that the matching of needs and responsibilities was unimportant or completely unaccounted for. And this is true for both sex and resourcefulness. She will generally consider his resourcefulness and he will consider her affections. If either party feels as though they are losing out in some way, this will produce a problem, sometimes

[2614] Greco, 20

leading to a split or even a divorce. This is completely natural, of course, as this sex economy is the very foundation of the family. The authors of *Economics in Nature*, for instance, make clear that, while there are no monetary exchanges in bare nature, the principles of economics, such as the Law of Supply and Demand, nonetheless play out. The editors and authors refer to this exchange as an interaction of biological markets.

The cause of most relational issues, and the breaking apart of the family, comes down to a distortion of values created by the state. Impoverished men don't have sex very often or maintain families very easily.

Further, and as a compounding result, people in general have become more depressed, resulting in obesity (people try to fill the void of sexual happiness with other kinds of stimulation), and face much more failure due to capitalism, resulting in insecurity. Insecure and obese people have less sex, and are generally considered less attractive. Humans are sexual creatures, and oftentimes a truly deep connection is better facilitated by sexual interactions, which open up a path of closeness, trust, and communication. Thus, emotional connections, the more feminine side of sexuality, have also suffered greatly.

Externalization of costs is to blame. The rich don't have so many rampant problems (such as high divorce rates or sexual and emotional complaints). The rich subsist off of the surplus of the working class, oftentimes having no stress at all. If you want to know where all the sex went, well, it went to the rich, like all the other good things in life.

When all of the labor is externalized from one class to another, the sex also swaps around. This ends up in a class that has a surplus of nurture and scarcity of labor, while the other has a scarcity of nurture and surplus of work to do. Needless to say, this results in a class that is fulfilled and a class that is extremely stressed out. This can lead to all sorts of strange and sometimes violent sexual expressions, which otherwise wouldn't come out, but exist as a result of sexual scarcity under capitalism. Class is the main economic contributor to relational frustration.

Social Darwinism, Mutualism, and Postmodernism

The Evolutionary Sociology of Herbert Spencer

As human beings are animals, we are bound by the same fundamental laws of biology as the rest of the animal kingdom. The biological world, of which we are a part, is composed of ecological systems, combinations of biological organisms and communities of those organisms that find themselves always within a dynamic equilibrium, or else quickly shifting toward one. This dynamic equilibrium is maintained by forces of natural selection that occur within conditions of relative stasis (as described by Charles Darwin) or rapid punctuation (as described by Stephen Jay Gould). Because human beings are biological entities, and because our societies are emerging superorganisms, it is necessary to consider our lives within the framework of natural selection. Doing so, as was done by Herbert Spencer, is historically labeled *social Darwinism*, but has taken more contemporary form in *ecological-evolutionary theory*, as expressed by Gerhard Lenski and Patrick Nolan.

Herbert Spencer was an English Mutualist[2615,2616] who famously developed a philosophy of societal evolution. Spencer described society, as a whole, as an organism that lives according to biological laws

[2615] See Hale

and impulses, evolving in a manner similar to the way individual organisms evolve. Though he was as much, if not more so, influenced by a competitor of Darwin's, Jean-Baptiste Lamarck, Spencer's view would be retrospectively labeled *social Darwinism*. The main problem with this is that Spencer's works, like his *Social Statics*, had come out years before Charles Darwin's *On the Origin of Species*. So Spencer was not only influenced by Darwin's competitor, Lamarck, but was a competitor himself. Except that Spencer was well-aware of Charles's grandfather, Erasmus Darwin, who himself was an evolutionary theorist. So, the term still works, in an odd enough way. He was also influenced by Robert Chambers and his *Vestiges of the Natural History of Creation*, a teleological view of evolution that was greatly influential among Spencer's fellow radicals. While Charles Darwin described traits selected by way of natural selection, Lamarck had believed that, by way of use or disuse, an organism acquired characteristics. Both visions contained teleological elements to them.

Darwin's finches are his famous example of natural selection, the finches of the Gallapagos Islands having adapted different traits— particularly in their beaks— suited to the differences in their geographical situation, traits that fill particular geographic niches within the range covered by the finches as a whole. The varying traits of the finches correlated with geographic differentiation that had affects on, for instance, diet. According to Darwin, these finches adapted to niches[2617] by way of natural selection: those finches who were not suited for the clinal[2618] variations were deselected. Major sources of selection identified by Darwin were what is now called *ecological selection* (selection by the environment) and what he named *sexual selection* (selection by sexual mates), but he referenced *artificial selection* (selection by breeders) to make sense of these. If an organism did not survive their environmental conditions, as by being unable to sustain the diet or flee from predation, they did not pass along their traits, and so were deselected by the environment. Likewise, without sexual reproduction, those traits do not get passed along.

Jean-Baptiste Lamarck had a different view. He used the giraffe as his famous example. According to Lamarck, the giraffe got its long neck after striving time and again to browse from higher and higher foliage, eventually acquiring the characteristic of the long neck from the extended use of it. A cumulative effect of changes resulted from efforts stacking up along generations, passing on acquired traits through inheritance along the way. As Jean-Baptiste Lamarck understood it, one could acquire characteristics through repeated use, and pass these characteristics on to one's offspring, and this is how evolution occurred.

Herbert Spencer would take from both Lamarck and Darwin, though Lamarckism had a bigger influence. Still, Spencer was in overall agreement with Darwin, once Darwin's work was out, and anticipated it to a certain extent; so much so that the namesake for Spencer's view would be Darwin. But *social Lamarckism* may be more appropriate (though, this may also be under-considerate toward the legitimate influence of Darwin, particularly Erasmus but also Charles, on Spencer).[2619] Regardless, Spencer's view was largely a combination of Lamarck and what would become Darwinian selection, providing him a unique approach that he would apply not only at the individual level of personal evolution, or even the interpersonal level, but at the level of society as well. Like Lamarck, Spencer held

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[2616] Spencer was influenced by the philosophical anarchist William Godwin and the Ricardian socialist Thomas Hodgskin, held views consistent with the mutualists, was a major figure in influencing American individualist anarchism and radical movements more widely, and Hale labels him as such. I agree with this assessment of Spencer.

[2617] He did not call them *niches*, and *niche* would not receive its label until Roswell Hill Johnson coined the term and Joseph Grinnell wrote a paper on it.

[2618] Darwin did not use this term, which was coined by Julian Huxley

[2619] Spencer, by the way, was influenced also by Erasmus Darwin, Charles's grandfather, who had his own view on evolution

to the theory of acquired characteristics through use or disuse and inheritance. He held that the arm of the blacksmith swelled with muscle as a matter of his individual evolution, through his use of it. Likewise, individuals could acquire traits conducive to civil society, such as congeniality and generosity. But, like Darwin, he held that the traits acquired could be a disservice if found in the wrong environment, or if made archaic by competitors. Thus, individuals as well as societies were subject to forces not just of use or disuse in acquiring characteristics, or inheritance, but also natural selection. This is why Herbert Spencer is called a *social Darwinist*. Spencer believed that societies and the individuals in them acquired traits through use that were then put to the test of natural selection to see who was fittest.

Social Darwinism

Social Darwinist has an extremely negative connotation to it. But what was Spencer's social Darwinism about?[2620] Perhaps it helps to understand what Spencer meant by the *fittest* in his famous description of evolution as "survival of the fittest." Automatically, fears bring the worst people to mind, that *survival of the fittest* implies the brutest or most cunning will win; but that is not what Herbert Spencer meant by *fittest*. According to Herbert Spencer, the *fittest* are those who most successfully navigate the dynamics of life in society, dynamics involving give and take.[2621] Those who are the most sociable, without at the same time being naïve enough to become victims to the cunning or foolish enough to lack foresight, are the most likely to survive. Those who provide the greatest benefit to others in living their life, without giving up their own gains, are the safest from natural selection. For Spencer, the competition in Nature was largely over who can best cooperate, much as the competition to join a team is. The team wants the most capable, agreeable, and innovative participants, and the individual strives to prove themself worthy to such a team, by showing they can be a betterment to it.

Spencer's was not a view that those who might be smaller in stature must necessarily fall to the larger members of society, or that sympathy was a vice to be avoided at all costs, though he did acknowledge benefits to size and limits to sympathy. Spencer affirms sympathy and embraces the arguments from sympathy, suggesting they simply are not applied consistently until they result in equality of liberty. Spencer affirmed that sympathy is very important indeed, but that the most important sensibility of all is the regard for the liberties of another honest person. Liberties, for Spencer, are not simply a matter of individual greed, but of self-reflection and consideration that the needs of oneself may be like the needs of others, bringing us to something more universally applicable. This seems very much to be in the spirit of the Golden Rule, as can be commonly found expressed underlying the thought of the Mutualists. Herbert Spencer's rendition of this rule would be his *Law of Equal Liberty*, that the only limit on liberty is the like liberty of others. This would become a staple of Mutualists to follow.

[2620] Some suggest that Spencer should not be counted among the social Darwinists at all, as he anticipated Charles Darwin and was labeled a Darwinist retrospectively

[2621] Spencer understood the economy to be something of a circulatory system for society, which branches itself into various organ-izations, much as the body has organs that specialize in their particular functions. And societies live and die, as Spencer sees it, and they evolve much the same as the individual organisms that make them up. And they gain and lose acquired functions by way of use or disuse and inheritance, as Lamarck held, and face natural selection, much as Charles Darwin taught. As individuals specialized in the economy, forming organizations, society gained in its functions, but those functions could be degenerated if they become unimportant or neglected; the acquired traits could diminish from disuse. Those who refuse to carry their own weight and to be sociable with others, while we may have sympathy for them to the extent of wanting to educate them and even give them a hand now and again, should not be subsidized by compulsory taxation, but should find their access to others' resources limited to the charity those others are willing to extend voluntarily.

This is a far shot from the warlords and fascist dictators that come to mind when we hear the term *social Darwinist*. In the imagination of the public mind, social Darwinism brings to mind battling gangs struggling for dominance, cold-heartedness in regard to the troubles faced by others, or so on. And Spencer *was* clear to imagine limits to popular sympathy, in which natural selection did play an evolutionary side-role for society, such that *social Darwinist* is not an entirely inappropriate title for him. But, nonetheless, Spencer was a philosophical anarchist and libertarian, and, by many accounts and despite his protest otherwise, a socialist, who wrote esteemed pieces such as "The Right to Ignore the State" as well as, in his younger years, "The Right to the Use of the Earth," a plea to make land available to all. In his older years, even while abandoning his prior ideas about land nationalization, he continued to blame the state, in *Man Versus the State*, for poverty and social ills. He generally abhorred violent solutions to social problems, and wanted only to make the public aware of its own limits, limits the state otherwise infringed. He wished not to suggest public support for dictators or warlords, or for robber barons, though he acknowledged their evolutionary successes. In Spencer's eyes, these were among the most detestable of society's elements, unfit for the perfection that society was striving toward in its evolution.

In his support of the survival of the fittest, Spencer was merely carrying on in the Radical Enlightenment tradition established by Spinoza, which says that "might makes right."[2622] Of course, for Spinoza, a democratic-republican in the time of monarchy, might was established by way of right, that is, by way of rational, mutual understanding. The mightiest are those who rationally cooperate. Spencer's view, like Spinoza's, can be described as a kind of *tough love*, challenging one to reach toward perfection.[2623] Spencer did believe in the *survival of the fittest*—a term he coined—, but for him "the fittest" were the most capable of living together in society, and so the most sociable. His disdain for weakness stemmed not from his Darwinism—as would be expected from his critics—, but from his Lamarckism, his view that people were too keen at times to not morally evolve, while other did. Spencer believed that moral evolution could occur—if the individual or society is worth preserving— out of an effort of will and inner potential, guided by the knowledge of the world, which one would clearly seek out should they have the capacity to continue on. It is in this way that his social Darwinism is not unlike some Christian expressions of *tough love*, a paternalistic love that encourages development by holding you responsible, not letting you off of the hook.[2624] Spencer clearly situates human sentiments and morality within the process of evolution, suggesting that ethics are an adaptation to life in society, or what more recently may be called human *niche construction*.[2625] Indeed, by way of a Lamarckian process, tempered by what would become Darwinism, Herbert Spencer believed that society was perfecting itself.[2626]

Spencer warned that forcing charity by way of taxing the earnings of others was an infringement on more principles as well as having a degenerative evolutionary effect. Spencer preferred that those who carry their own weight and give the most to society—the honest producers— should be fairly rewarded, their characteristics being more widely passed along as a result.

[2622] Spinoza taught that inherent in us is a *conatus*, a force of striving, that carries us onward, often in competition with others. Spinoza holds that whatever is is correct to be, and that the *conatus* leads us to succeed, to be.

[2623] And, like Spinoza and Godwin, Herbert Spencer was an ontological necessitarian

[2624] And his opposition to usury and land speculation certainly has Christian roots as well: Spencer had grown up among radical Christians such as Unitarians and Universalists; for some of these, Jesus's message against usury was of utmost importance, and Spencer seems, like Proudhon, to have taken radical influence from this direction and from "just price" ideas.

[2625] Humans, in living their lives, change their environment, and, in so doing, establish new niches that must be adapted to. In this way, humans go about constructing their own evolutionary niches.

[2626] Perfection as something attainable on Earth was a topic in radicalism since at least the time of the Cathars, who called members *Perfecti*

The Malthusian Alternative

The alternative to social Darwinism[2627]— which allows each member to play a role conducive with their capacity for individual influence— is *Malthusianism*, depopulation by elite interests. If allowing antisocial individuals and societies to fall to natural selection (not *artificial selection*[2628]) seems harsh, Malthusianism—named after Thomas Malthus— supports the elites *choosing* segments of the population for eradication, in the name of keeping society afloat. Where social Darwinism, at its most vile, passively refrains from help, Malthusianism actively chooses who will be sterilized, euthanized, or etc.

Malthusianism has promoted depopulation and social control; deselection still occurs, as is inevitable. What has been changed from social Darwinism in Malthusianism is merely the participation of common members of society in the selection process, substituting for their choices the credentialism and scientism of the professional-managerial class and their elite sponsors. Social Darwinism, in contrast, is a process by which common members of society, and society at large— through the exercise of sexual selection, social selection, societal selection, and so on, pressures available to all to use to the degree they have natural influence—, directs its own evolutionary future in a process of tit-for-tat, rewarding the most amicable, considerate, and willing to reciprocate. In such a process, the individual choices of one may be made up for or offset by another, with no individual having an absolute influence upon the whole of society. If an individual or society is to be deselected under such conditions, then such an individual would have to have exhausted all of the sympathy that their community has to offer them, such that, by unanimous consent, the individual must begin to support themselves or perish to natural forces outside of society's control, having no claim on the efforts of others.

The Malthusian alternative, again, is depopulation by elite members of society, whose only indicator of others' fitness is the measure by which those others are willing to conform to the whims of the ruling class (from which those elite members are drawn), the measure by which their obedience and servile innovations serve the interests of ruling class elites. Those who have moral disagreement with the ruling class elites, whose sensibilities prevent them from joining in the cult of statism and usury; those who could carry their own weight if given the chance to do so under fair conditions, who could become important officials in a new society if not for the material blockades of class; they are swept away with the idle members of their class. Those who are prone to sloth and cowardice are treated no differently from those who strive for self-betterment and societal gains, which often run contrary to the demands of the ruling class.[2629]

Darwinism— not to be confused with Spencer's so-called *social Darwinism*— was itself an outgrowth of Malthusian thought, and Spencer was addressing the truths found in both Malthus and Darwin, while giving promise that— through qualitative growth within society— there was no need to force

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[2627] Spencer is said to have popularized the saying *there is no alternative*

[2628] Artificial selection is selection by an external biological intelligence, such as when humans selectively breed dogs

[2629] Often having to face more selective pressures anyway, the lower classes of society develop a natural fitness that would only contribute to the diversity of the genepool, and where social Darwinism would reward the sociability of these individuals, would remunerate their sacrifices, improving the fitness of the species and acceptance of individuals within it, Malthusianism would overlook these differences, not out of malice or malintent, but because the best able to see these qualities—members of the communities of the individuals, and, more importantly, the fact of the individual's ability to sustain themself—have had their influence removed from the selection process, being swept away with the others in depopulation efforts, from wars and famines and depressions and so on.

depopulation.[2630] However, the one hard truth was, Spencer suggested, that, due to natural conditions outlined by Malthus, society must let go of those whom are not fit to survive within it, who do not care about their fellows' self-interest as they do their own (providing thereby for individual liberty and societal wellbeing). Members of society had to continue to acquire characteristics, and thereby provide society itself with quality characteristics to inherit, such as new industries, in order for society to continue forward. Society should *not* force its earnest and hardworking members to provide for degenerative elements that fail to develop or exercise their faculties and, thereby, fail to maintain their acquired and inherited characteristics. To a certain extent, one's sympathy does play a role in natural selection taking place, but, Spencer suggests, there are brutes whom, sympathy given, would be a drain on society. The situation of these brutes is more due to their poor disposition than to their poor lot in life. Even the most generous could not bring themselves to voluntarily sacrifice for their care. Malthusianism is the only alternative, and it is a degenerative one. Social Darwinism provided a generative and egalitarian substitute to Malthusian solution.

While an interest to robber barons—for which he is often damned—, as well, Spencer's natural philosophy was also the basis of socialist evolutionary thinking, as reported in the book *The First Darwinian Left: Socialism and Darwinism* by David Stack. By Piers J. Hale's account, in *Malthus, Mutualism and the Politics of Evolution in Victorian England*, social Darwinism was the working class's Mutualist answer to elite Malthusianism. Likewise, David T. Beito makes at least two references to Herbert Spencer's being embraced by the American Mutualist societies. These Mutualist societies used social Darwinism in opposition to paternalistic control by the state, favoring instead self-development and co-operation. This view had also been passed on through the individualist anarchists, such as Benjamin Tucker and Francis Tandy, and— despite George's criticism in *A Perplexed Philosopher*— would also become a major influence on Henry George, another opponent of Malthusianism.

One must remember that Spencer's view— while acknowledging the harshness of Nature— is established within a radical context in which natural resources are made available to all,[2631] the economy is free and open for participation, and honesty pays off. Spencer's was not an elitist philosophy. His social Darwinism was not capitalist,[2632] but Mutualist (or social individualist more explicitly). While rejecting the continental use of *socialist* to describe his views (opposing Proudhon upon having a comparison made) he was nonetheless a socialist in the Ricardian socialist or Godwinian tradition, as learned from Thomas Hodgskin and others, and was correctly compared to Pierre Proudhon to which he cringed due to Proudhon's socialist status. Yes, he did favor *laissez-faire*, but he also favored the nationalization of land, labor unions, and worker cooperatives. This makes him a libertarian socialist (by a definition of socialism he himself would likely reject), much like the Ricardian socialists who influenced him, and like Proudhon whom he did not like being made comparison to.[2633]

[2630] Darwin's *On the Origins of Species* was fully titled *On the Origin of Species by Means of Natural Selection, or the Preservation of Favored Races in the Struggle for Life*, demonstrating his Malthusian influence, in common with Spencer

[2631] At least early in Spencer's philosophy, that most influential to fellow radicals and not as much to aristocrats and robber barons

[2632] Spencer was one of the pioneers of the field of sociology, a field generally dominated by socialists and scorned by capitalists (who themselves prefer economics)

[2633] He suggested that he was unfamiliar with Proudhon, and later protested that his work was not like Proudhon's because Proudhon was a socialist

Spencer's Influence

The Mutualists are not the only ones to have taken influence from Spencer, however, nor were the robber barons an only exception to their interest. He made a major impact on sociology at large, and even on psychology.

The sociology of Herbert Spencer, and indeed his social Darwinism which cannot be separated from it, plays a major part in the *ecological-evolutionary theory* of Gerhard Lenski and Patrick Nolan. Nolan and Lenski combine the insights of Herbert Spencer with Karl Marx and others, suggesting that— despite the prior seeming defeat of Lamarckism, upon the work of which they recognize Spencer had been building— recent developments cultural and memetic evolution (and I would add epigenetics) have come to support, to a certain extent, Lamarck's view that societies evolve through use or disuse and inheritance of acquired characteristics. Along with the mechanisms of ecological selection, sexual selection, kin selection, social selection, cultural selection, and etc., Nolan and Lenski hold that we must recognize also *intersocietal selection*, the selection of societies by other societies through warfare, economic competition, or etc. Intersocietal selection, as they see it, matches the technological and political development of a given society, taken as a whole, against that of another. That society which has developed the most productive technologies produces higher population levels, which contribute greatly to innovations, including in regard to political or socioeconomic relations. These relations contribute in a complex positive-feedback loop system to increase the population even further, and so also innovation, feeding back in on itself.[2634]

Societies, often differing in culture, are often found at odds with one another, and in competition over resources that Malthus correctly pointed out are limited. Those societies that better manage their resources and better maintain their populations are more fit for survival than those who do not. Those societies that can manage the jump from a single-community society to a multi-community society will tend to outcompete those who remain in a single-community society, through extermination sometimes, but also by way of assimilation after military defeat or voluntary submission to the practices of the dominant culture. These practices will have proven themselves capable of sustaining a larger society than the one assimilated, while generally appropriating beneficial aspects from the culture of that society. And as a society grows larger, it must, in order to manage its resources and population, devise new systems by which to organize itself, resulting in new systems of government (or, I would add, lack thereof), such as democracies or republics. Societies that offer their members freedom and equality benefit from the resulting innovations, and grow even larger, adding back to the feedback loop.

That ethics arise through evolutionary pressures is also well-established in fields such as evolutionary psychology, also pioneered by Herbert Spencer, but continued in the work of more recent thinkers such as Robin Dunbar. While not directly related, the pressures behind evolutionary psychology play out clearly in the sexual and social selection of archaic humans, as found in anthropology. Indeed, alpha males were fought by sororities organizing sex strikes[2635] and fraternities of beta males flinging projectile weapons, united in their opposition to alpha male control. The sex strikes and intermale conflicts stand as examples of sexual and social selection that diminished the influence of the alpha male.[2636] With that influence diminished, the remaining males would face different selective behaviors,

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[2634] Biological systems, which can be described as *negentropic* or *syntropic* systems, naturally involve *positive-feedback loops*— self-influencing and self-advantaging, cumulative cycles—, which are in part responsible for the internally-driven development of the organic system in question

[2635] See Knight[1] and Knight[3]

[2636] In fact, this has left a distinct signature in the evolutionary record, marked by the reduction in sexual dimorphism in body size and canine teeth differences between males and females when it comes to modern *Homo*

beyond that needed for forming the coalitions they had built against the alphas. Now they would face the pressures of women and of other beta males. This would transition them from male primates to sapient human men, who would have to show consideration, and so to have emotional sensations, that would be rewarded by the group. These are the kinds of evolutionary pressures, among a myriad others, that would influence our psyche.

Despite Spencer's massive influence, what makes Spencer important to me is that he shows us the limits of mutualism (as well as its potential within those limits). Mutualism can only exist within the confines of voluntaryism and natural obligation, and this means that we must be willing to let go of those who refuse or are unable to reciprocate. If we do not stay within these lines, we must be willing to coerce the sociable for the sake of those who lack the quality to exist at their own expense (but while utilizing cooperative gains). But Spencer poses that this comes with a predicament: If we are to subsidize the unfit for the sake of the fit, we begin to dilute the fitness of the species with the unfitness of those who are being subsidized by its fit members. Mutualism cannot preserve those with whom mutuality cannot be sufficiently established. We may agree with Spencer's social Darwinism— which we must do if we wish to maintain mutualism— or we may reject his social Darwinism in favor of Malthusianism and social control. Those are our options.

Opposition to Spencer, Social Darwinism, and Mutualism

So, what happened? Why does Spencer get such a bad rap today? His reputation is one likely placed beside the infamous Hitler in the minds of most contemporaries. Spencer would be what is considered today a *race realist*. He believed that racial differences were consequential, and he derived some of his positions from phrenology, which is considered contentious today.

It must be remembered, however, that Spencer was a Lamarckian as well as a libertarian, so Spencer's descriptivist positions, which may at times be harsh, were not intended to be prescriptively limiting to the individuals he was describing. That is, while acknowledging different levels of development between different races, Spencer in no way promoted hatred. Rather, he would be delighted should anyone conduct themselves in manners conducive to civil society, and held that the different races each had virtuous members among them, that, when put into competition with other races, made them even more fit.[2637] Spencer was opposed to prejudice, as prejudice limited the individual and cultural groups in their evolutionary pursuits. Prejudice means that we don't give others a shot because of preconceived notions. But Spencer preferred to keep his view descriptive, to describe races, but not to limit them by law or even by custom. Prejudice is the enemy of evolution. Anyone who could succeed in social

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sapiens. If not for the sexual and social selection of mutually affiliated females and males, we'd be living a life very much like that of a Gorilla or Chimpanzee troup, with a single or small group of males controlling a harem of females and restricting other males from access to them out of sheer brute force. We must be reminded that the canine teeth of the Great Apes— who are marked by a largely frugivorous, insectivorous, and potentially sometimes folivores or rhizovores diet (in the case of extinct Hominids such as the australopithecines, oreopithecines, and paranthropus), with confrontationally scavenged carrion and opportunistic hunting of live small prey thrown in for good measure— do not exist for the sake of consuming large game, but, rather, exist for the purpose of lethal combat over harems of females in male-male competition. Humans, on the contrary, have fists evolved for punching, and men, especially, have jaws meant to take a punch. Women today tend to select for strong-jawed men in part because women in the past who sexually preferred such jaws had a higher chance of their genes surviving by way of their sons. These genes, then, due to the ability of their sons to take a punch, got passed on frequently to modern-day women, who maintain the preference for strong jaws despite their importance having diminished with the advent of civil society. Humans lack the combative feature of large canines, as well as the drastic difference in body size between males and females of most other Great Ape species.

[2637] For Spencer, discerning fitness was not something done by decree, but as a matter of fact: those who survived were fit. Cooperative activities added to this fitness.

cooperation, as Spencer saw things, was fit to exist. Anyone who was not fit to exist was likely incapable of virtuous individual qualities such as rational thinking or foresight, or amicability, or was otherwise unable to succeed in social cooperation. As such, it is possible to disagree with Spencer in his descriptions and assessments of racial differences—his expectations, but not legislations—, while nonetheless agreeing with the overall evolutionary metaphysic of his project.[2638]

Nonetheless, Spencer's race realism does tend to be one of the main factors condemning his project in the minds of most people. Indeed, people are very sensitive about race, so much so that honest scientists[2639] such as Carelton S. Coon were removed from the public discourse when the UN suborganization, UNESCO, published its official statement denouncing racial differences. Regarding politics, and like Herbert Spencer whom he was likely aware of, Coon had ultimately argued that racial differences—which we was keen to organize into five main types— did not matter for policy-creation, because humans deserve equal treatment simply for having the quality of being human.[2640] Coon's explicit rejection of racial politics[2641] did not stop from taking place what would be called a "palace coup" that "had indeed taken place at the citadel of science," by Donna Haraway. Racial science, social Darwinism, and unapproved approaches to eugenics[2642] would all come under fire with the moralistic statement of UNESCO. This palace revolution in the discipline would solidify the postmodern era in science, which had already begun when Paul Dirac's *sea of negative energy* was substituted for the Nazi scientist Heisenberg's *uncertainty principle*, in other words, *truth* was substituted for *obscurity*.

It must be stressed that thinkers such as Herbert Spencer and Carleton S. Coon were— at least explicitly— not advocates of racial policies or discrimination by governments. Rather, they were looking to the scientific basis of race, and, in discovering differences, they came to the politically incorrect view that differences in economic outcome were not by necessity the product of unfair treatment, but that, rather, differences in economic outcomes can be expected even when a completely fair and just system is in operation. In fact, while differences remain, they would suggest, special treatment toward a particular race is the act of unfairness and injustice, because it restricts members of society from the use of their natural faculties which, themselves, benefit society. An analogy may be that a fair track race does require equal starting places, but does not produce equal outcomes; and a race that produces equal outcomes is likely unfair, having different starting positions to make it so (and even then being unlikely).

Postmodern Decadence

Not only science, but politics in the postmodern era would be drastically different from those of Enlightenment modernism as well. The Left would give up its class consciousness in favor of identarianism—identity politics— derived from the Frankfurt School neo-Marxists (called *cultural Marxists* because they transitioned from class issues to cultural issues) as well as from Maoism and the

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[2638] Indeed, even in the case of disagreement as to his descriptions, social science demands we do just this, as Spencer's contributions to ecological-evolutionary theory and evolutionary psychology make plain.

[2639] Despite whatever errors or insensibilities he allowed to show

[2640] He was liberal in treating others' use of his work, and advised known scientific racists such as Carleton Putnam, but nonetheless seems to have done this in a liberal spirit, holding himself the view that his research explained why some races may fair better than others, even given conditions of equality. He does not seem, himself, to have presented the view that legislation should be created to address the races differently.

[2641] Coon has been criticized for consulting white racists who did want to change policy around race, but nonetheless maintained that this was not an interest of his own

[2642] Eugenics actually has its home in anarchist philosophy, such as that of Moses Harman, whose paper *Lucifer the Lightbearer* also went by the name *Eugenics*, and was co-opted by people such as Margaret Sanger, the mother of Planned Parenthood, and a student of the anarchist Emma Goldman, also a proponent of eugenics

cultural revolution coming from out of China. This worldview of *cultural* Marxism, which transitioned the Left from the class conscious Old Left to the cultural New Left, was adamant in its social progressivism, which took the form not only of social democracy and democratic socialism, but of stringent anti-racism, anti-sexism, and anti-homophobia. This was led by neo-Marxist students who, themselves, would later develop into the Bobo professional-managerial class that presently administers capital on behalf of the thinning idle capitalist class. To the New Left— prone to hysterias set on in "revolutions from above" ignited by planist and synarchist forces, as well as in elite-manufactured wars such as World War II—, Herbert Spencer's views, like those of Carleton S. Coon, were seen as little less than Nazism, to be pushed off of the college campuses.[2643]

The change in college campuses was also accompanied by changing notions of *privilege*. To Spencer, and others coming from out of the Radical Enlightenment, *privilege* was largely aristocratic, and in commercial society had to do with legal charters, licensing, and other decrees of government favor. But, come the New Left, *privilege* began to mean something else entirely. It became possible to talk about *racial privilege* and *sexual privilege* with a straight face, as if *privilege* was the same as genetic or cultural *endowment*. Thus began the politics of jealousy. All of a sudden, to state the scientific possibility of races having evolved at different rates was to fight on the side of the "privileged," as an oppressor. It did not matter that Herbert Spencer had been a Ricardian socialist, an anti-capitalist who advocated for equality of liberty for all members of society regardless of racial distinction; he was on the side of "privilege," of white men. This emerging New Left attack on Spencer and social Darwinism was concurrent with an ongoing assault on the labor movement, the deconstruction of the nuclear family, the continuing decline of science at large, suburbanization, disappearance of the "third place" (and arguably civil society as a whole), and so on. The postmodern palace *coup* was bigger than an occurrence in science.

The postmodern era did involve a serious shift away from rationality and science toward passions and sensibility, but the postmodern assault on social Darwinism represents a larger attack on mutualism. Mutualism was the first seriously organized movement to resist the transition to industrial capitalism, desiring to replace relations of domination with a free market industrial democracy, an associationalist republic of labor, and so was *the* major concern of the ruling class. Social Darwinism had been the evolutionary foundation upon which Mutualism was established. And Mutualism was not just for white racists; it was monumentally larger than the Knights of the Ku Klux Klan: Prince Hall Freemasonry is a black fraternity, for instance, as was the United Order of True Reformers, Order of Saint Luke, and the Knights and Daughters of Tabor. David T. Beito's book *From Mutual Aid to the Welfare State* makes clear that American blacks were major participants, and covers other people of color's participation in Mutualism as well, such as Chinese immigrants. *Mexican Americans in Texas History*, compiled and contributed to by Emilio Zamora and others, makes a strong statement of Mexican American Mutualism, probably the most inspiring I have read of them all. But Mutualism at-large, nonetheless tended to take a great deal of influence from Herbert Spencer and his social Darwinian conception, including the first popularizer-organizer of Mutualist anarchism in Mexico, Plotino Rhodakanaty, and many others in the labor movement. The actuary Abb Landis, for instance, whom Beito says had seen Spencer as having "proved the impossibility of making people good through legislation," preferring instead "self-development,"[2644] was clearly also an advocate of Spencer's social Darwinism, as was Lillian Hollister, Grand Commander of the Ladies of the Maccabees.[2645] Even so— and despite

[2643] I'm not exactly sure how Patrick Nolan and Gerhard Lenski have maintained their prominence in such an atmosphere, although I am sure a *Professor Emeritus* status helps
[2644] Beito, 151
[2645] See Beito, 36

Mutualists having long done so from Anglo-Saxons to Southern blacks to Mexican Americans and Chinese immigrants—, by convincing the population that even voluntary combinations along the lines of cultural affinity were oppressive by their very nature, the ecological-evolutionary foundation of Mutualism—social Darwinism— was popularly rejected as a postmodern rendition of racism.

The attack on social Darwinism (a position shared by Mutualist thinkers such as Pierre Proudhon, even if not elaborated upon, and embraced by Mutualists such as Benjamin Tucker and Francis Tandy) was itself an attack on Mutualism (as part of an even larger attack on the Enlightenment and even on Western society). Mutualism, like social Darwinism, promised that individuals could develop qualitatively, and did not need to rely on administration by elite interests in society. Having relation to Freemasonry—indeed, called "Freemasonry for workers" by Pierre Charnier, an anticipant of Pierre Proudhon— Mutualism had developed in part upon alchemical and esoteric Christian beliefs in the ability of the individual to change, to transmutate their character from base metal to gold, before coming to embrace social Darwinism as the natural explication of these beliefs. Mutualists focused a great deal on character-development and on building virtues in the individual that would allow them to succeed in life despite their hardships. They had succeeded in establishing secret revolutionary networks, international associations, medical provisions, productive capacities, financial institutions, and more, becoming the greatest threat that has ever existed to the ruling class. But for all of their beauty, their foundation was an understanding that life involved a great deal of struggle that was best met by mutual aid and cooperation, an otherwise inescapable law of the jungle that meant demise for those who refused to be sociable and to reason together. Perhaps nothing was met with more disdain by Mutualists—aside from their corollaries, political and economic authority— than ignorance and superstition. And perhaps nothing provided the Mutualists more hope for the future than the lessons Nature had to offer humanity in natural selection, including market selection.

The labor movement, which Herbert Spencer had been a proponent of, would be dissembled concurrently with his social Darwinsim, from outside:"lodge practice" ended, labor union membership was diminishing, cooperatives were losing financing, and then demutualization of mutual insurance and financial institutions. At the same time, Mutualism was being co-opted in a strange way by the synarchists. Cooperatives were replaced by corporations, mutual credit by fiat money, mutual insurance by social security, and revolutionary labor unions by business unions and professional associations. This began, perhaps, with Otto von Bismarck, who utilized actuarial science, as established within the Mutualist field of mutual insurance, in an effort to establish the first welfare state. Before this, Marx had caused a schism in socialism, leading to the divide between *libertarian socialists* and *authoritarian socialists*.

While Marxism's infiltration into the Mutualist-organized International Workingmen's Association represented the wrestling of socialism from the influence of Mutualism, and Bismarck's co-opting of actuarial science for the ends of the welfare state represented paternalistic competition with fraternal mutualism, another and explicit assault on Mutualism would also be launched with the work of the occultist Alexandre Saint-Yves d'Alveydre, whose vision of *synarchy*, a proto-postmodern political utopia embraced by the proto-fascist *fin de siécle*,[2646] would inspire, along with the Dunantists and other elite humanitarians, the development of the European Union, the League of Nations, and indeed the United Nations. To the horror of Saint-Yves, labor had become internationally organized under the First International, following the inspiration of the Canuts Rebellion, and had successfully captured Paris in the Paris Commune for a short period of time. This had to be met, as he saw it, with a likewise

[2646] Among the elements of the *fin de siècle* was *Decadence*, a literary and arts movement whose title along demonstrates its opposing values to Spencer's evolutionary progress

international force of banksters, industrialists, and academics, ultimately guided by mystics such as himself. The efforts of the International had prior been infiltrated and divided by Marxists, but coinciding with the rise of the synarchist project was the uptick of marginalism, the emerging prominence of Austrian economics, and the Gilded Age.[2647] It also involved a strong embrace of the sensibilism behind Romanticism, such as that taken to by the Dunantists and other elite humanitarians, which would translate economically into progressivism, paternalistic conservatism, and sewer socialism, and culturally into postmodernism (postmodernism can be traced back through the *fin de siécle* to Saint-Yves, among others). In a way, the emerging corporate technocracy represented a synthesis of the previously embraced Marxism and its Austrian challenger, as synarchists— or planists— are keen to make use of both Left- and Right-wing elements, markets and public infrastructure.[2648]

The rise of the welfare state and identity politics was a means of haulting the qualitative growth that was being supported by Mutualism and social Darwinism. You must understand that medical service was provided in American Mutualist networks— house calls primarily— for $2 a year before the transition to the new system in order to fully grasp what has been lost and how influential Mutualism really was. Mutualism was the single greatest threat to the domination of the world by the financial elites and technocrats. The decadent, synarchic attack on social Darwinism and Mutualism coincided with reframing discussions of privilege, and with the decline of science, the family, "third places," civil society, and free thought, leaving Malthusianism and unrealizable, technocratic dreams of post-scarcity as the only alternative to social Darwinism (the free exercise of sexual, social, cultural, economic, and societal selection, etc. in self-directed, cooperative efforts of evolution). Thus we were set about on a degenerative decline, where Spencer had tried to inspire us otherwise.

[2647] Herbert Spencer did have some visitations with some of the robber barons of the day, but concluded that, despite their interest in his work, they were unable to fully understand what he was going on about, because his work was ultimately an effort against their interests

[2648] Nonetheless, the corporatists themselves split into a neo-Marxist, progressive Left and a slightly more conservative, mainly Objectivist Right

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