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The Canadian PATRIOT

News from the Northern Front

Canada's Struggle for Nationhood
and the Round Table Movement





In this issue

Welcome to the 7th issue of the Canadian Patriot. As the world continues to sit atop a financial dark hole which threatens to suck an unsuspecting population into the abyss, as well as a threatened thermonuclear confrontation with Russia and China, it is vital that the longer waves of history which brought us here be addressed competently. It is for that reason, that our issue focuses on themes which Canadian policy makers and citizens must be familiar with in order to properly judge those lies driving popular opinion and shift policy making away from certain doom.

This blockbuster issue of the Patriot begins with the first of a two part series called *British Dictatorship or the American System* which reconstructs Canadian history for the first time ever beginning with the singular historical change that occurred with the 1865 Lincoln victory over the British sponsored confederacy, and the 1902 establishment of the Rhodes Trust. In this article, the reader will be introduced to the Rhodes Trust and associated Round Table Movement which have been at the heart of the British attempt to undue the American Revolution and establish a one world government that has so tainted our century. The reader will be introduced to the creation of the Fabian Society in Canada and ends with the Round Table's takeover of Canadian foreign policy during World War II.

We follow this up with a series of reports on the Imperial religion of Eugenics advanced by the defenders of the Darwinian Faith such as Thomas Huxley and Herbert Spencer in their creation of the little known yet highly powerful X Club. The thought and behavioural practice of the oligarchy and their "managers" is exposed in all of its inbred darkness. The nature of the Fabian Society, its origins and *raison-d'être* is exposed in the following article "*What is the Fabian Society and to What End Was it created?*"

We end our negative proof by a short feature "*Was Darwin Really a Eugenicist, or Just Misunderstood?*" by going straight to the horse's mouth and pulling out blood chilling quotes from Darwin and his fanatical modern disciple Richard Dawkins.

The Patriot ends with two positive proofs of principle beginning with "*FDR's First 100 Days: The American System in Action*" which features the true story of FDR's battle with the British forces running Wall Street and how his understanding of Hamiltonian economics laid the basis for the most dramatic burst of progress in human history. The second positive proof is a reprint of LpacTV editor Aaron Halevy's 2011, two part series "*Towards a Culture of the Noosphere*" and sets the positive basis upon which a true science of evolution, physics and mind must be established if humanity is to regain its moral fitness to survive.

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British Dictatorship or the American System

By Matthew Ehret-Kump

Two systems are before the world; the one looks to increasing the proportion of persons and of capital engaged in trade and transportation, and therefore to diminishing the proportion engaged in producing commodities with which to trade, with necessarily diminished return to the labour of all; while the other looks to increasing the proportion engaged in the work of production, and diminishing that engaged in trade and transportation, with increased return to all, giving to the labourer good wages, and to the owner of capital good profits... One looks to under working the Hindoo, and sinking the rest of the world to his level; the other to raising the standard of man throughout the world to our level. One looks to pauperism, ignorance, depopulation, and barbarism; the other in increasing wealth, comfort, intelligence, combination of action, and civilization. One looks towards universal war; the other towards universal peace. One is the English system; the other we may be proud to call the American system, for it is the only one ever devised the tendency of which was that of elevating while equalizing the condition of man throughout the world."

-Henry C. Carey, Harmony of Interests, 1856

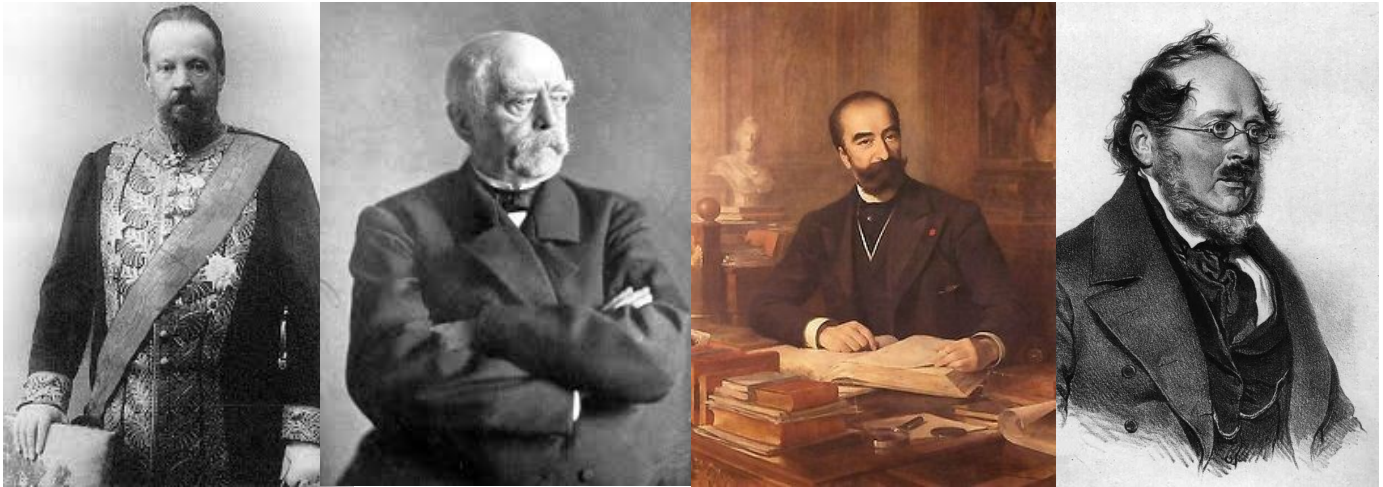
Part 1: Canada's Struggle for Nationhood and the Round Table Movement

Canada's struggle for existence as a sovereign nation has been caught between two opposing views of mankind represented by the British and American System of social organization. As the great economist Henry C. Carey laid out while he was advancing the policy of Abraham Lincoln, the American System was designed to become a global system operating amongst sovereign nations for the progress and mutual benefit of each and all. By the end of the 19th century, American System thinking was resonating with statesmen and patriots in all corners of the globe who were fed up with the ancient imperial system of British Free Trade that had always strived to maintain a world divided and monopolized.

Although British propagandists had made every attempt to keep the illusion of the sacredness of the British System

alive in the minds of its subjects, the undeniable increase of quality of life, and creative thought expressed by the American System everywhere it was applied became too strong to ignore... especially within colonies such as Canada that had long suffered a fragmented, and underdeveloped identity as the price paid for loyalty to the British Empire.

In Germany, the American System-inspired Zollverein (custom's union) had not only unified a divided nation, but elevated it to a level of productive power and sovereignty which had outpaced the monopoly power of the British East India Company. In Japan, American engineers helped assemble trains funded by a national banking system, and protective tariff during the Meiji Restoration.



After the 1876 Centennial Convention of America, American System converts from Europe such as (left to right) Russian Transport Minister Sergei Witte, German Chancellor Otto von Bismarck and French President Sadi Carnot began implementing the system advocated by Henry C. Carey, and Carey's German ally Frederick List (author of Germany's Customs Union program).

In Russia, American System follower Sergei Witte, Transport Minister and close advisor to Czar Alexander II, revolutionized the Russian economy with the American made trains that rolled across the Trans-Siberian Railway. Not even the Ottoman Empire remained untouched by the inspiration for progress, as the Berlin to Baghdad Railway was begun with the intention of unleashing a bold program of modernization of southwest Asia.

The American System Touches the Canadian Mind

In Canada, admirers of Lincoln and Henry C. Carey found their spokesman in the great American System statesman Isaac Buchanan (1). Buchanan rose to the highest position of (elected) political office in the Dominion of Canada when in April 1864, the new MacDonal-Taché Ministry appointed him the President of the Executive Council. This put him in firm opposition to the Imperial agenda of George Brown, and the later Prime Minister John A. Macdonald, of whom he and all patriotic co-thinkers counted as

bitter enemies to Canada's independence and progress. The policy which Buchanan advocated as he rose to higher prominence was outlined in his December 1863 speech:



Isaac Buchanan (1810-1883)

"The adoption by England for herself of this transcendental principle [Free Trade] has all but lost the Colonies, and her madly attempting to make it the

principle of the British Empire would entirely alienate the Colonies. Though pretending to unusual intelligence, the Manchester Schools are, as a class, as void of knowledge of the world as of patriotic principle... As a necessary consequence of the legislation of England, Canada will require England to assent to the establishment of two things: 1st, an American Zollverein [aka: Customs Union]. 2nd: Canada to be made neutral territory in time of any war between England and the United States". (2)

While the customs union modelled on the Zollverein program of American System economist Friedrich List in Germany laid out by Buchanan, was temporarily defeated during the operation known as the Articles of Confederation in 1867, the potential for its re-emergence would return in 1896 with the election of Wilfrid Laurier, Canada's next Prime Minister. By 1911, the custom's union policy advanced by Laurier, who was a devout admirer of Abraham Lincoln finally came to fruition. Laurier long recognized that Canada's interests did not reside in the anti-American program of MacDonal which simply tied Canada into greater dependence towards the mother country, but rather with the interests of its southern neighbour. His Reciprocity program proposed to lower protective tariffs with the USA primarily on agriculture, but with the intention to electrify and industrialize Canada, a nation which Laurier saw as supporting 60 million people within two decades. With the collaboration of his close advisors, Adam Shortt, Oscar Skelton and later William Lyon Mackenzie King, Laurier navigated the mine field of his British enemies active throughout the Canadian landscape in the form of the Masonic "Orange Order" of Ontario, and later, the insidious Round Table movement.



Lincoln admirer, Wilfrid Laurier (1841-1919)

While Laurier's attempts to actualize a true Reciprocity Treaty of 1911 that involved free trade among North American economies united under a protective tariff against British dumping of cheap goods, it would not last, as every resource available to the British run Orange Order and Round Table were activated to ensure the Reciprocity's final defeat and the down-

fall of Laurier's Liberal government and its replacement by the Conservative government of Sir Robert Borden in its stead.⁽³⁾ Laurier described the situation in Canada after this event:

"Canada is now governed by a junta sitting at London, known as "The Round Table", with ramifications in Toronto, in Winnipeg, in Victoria, with Tories and Grits receiving their ideas from London and insidiously forcing them on their respective parties." ⁽⁴⁾

Two years before Laurier uttered this warning, the founder of the Round Table movement, Lord Milner wrote to one of his co-conspirators laying out the strategic danger faced by Buchanan and Laurier's program with America:

"As between the three possibilities of the future: 1. Closer Imperial Union, 2. Union with the U.S. and 3. Independence, I believe definitely that No. 2 is the real danger. I do not think the Canadians themselves are aware of it... they are wonderfully immature in political reflection on the big issues, and hardly realise how powerful the influences are..." ⁽⁵⁾

Without understanding either the existential struggle between the two opposing systems related above, or the creation of the Round Table movement by a new breed of British Imperialist as a response to Lincoln's international victory in the face of the total bankruptcy of the British Empire at the turn of the last century, then no Canadian could honestly ever make sense of what has shaped his or her cultural and political landscape. It is the purpose of this present report to shed a clear light upon some of the principal actors on this stage of universal history with the hope that the reader's powers of insight may be strengthened such that those necessary powers of judgement required to lead both Canada and the world out of our current plunge into a new dark age may yet occur.

The Round Table Movement: New Racist Breed, Same Racist Species

The Round Table movement served as the intellectual center of the international operations to regain control of the British Empire and took on several incarnations over the 20th century. It worked in tandem with the Coefficients Club, the Fabian Society, and the Rhodes Trust, all of whom witnessed members moving in and out of each others ranks. The historian Carrol Quigley, of Georgetown University wrote of this cabal in his posthumously published *"Anglo-American Establishment"* ⁽⁶⁾:

"This organization has been able to conceal its existence quite successfully, and many of its most influential members, satisfied to possess the reality rather than the appearance of power, are unknown even to close students of British history. This is the more surprising when we learn that one of the chief methods by which this Group works has been through propaganda.

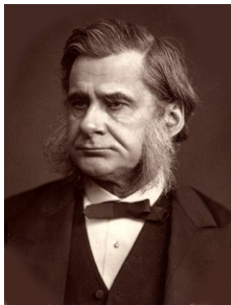
It plotted the Jameson Raid of 1895; it caused the Boer War of 1899-1902; it set up and controls the Rhodes Trust; it created the Union of South Africa in 1906-1910; it established the South African periodical The State in 1908; it founded the British Empire periodical The Round Table in 1910, and this remains the mouthpiece of the Group; it has been the most powerful single influence in All Souls, Balliol, and New Colleges at Oxford for more than a generation; it has controlled The Times for more than fifty years, with the exception of the three years 1919-1922, it publicized the idea of and the name "British Commonwealth of Nations" in the period 1908-1918, it was the chief influence in Lloyd George's war administration in 1917-1919 and dominated the British delegation to the Peace Conference of 1919; it had a great deal to do with the formation and management of the League of Nations and of the system of mandates; it founded the Royal Institute of International Affairs in 1919 and still controls it; it was one of the chief influences on British policy toward Ireland, Palestine, and India in the period 1917-1945; it was a very important influence on the policy of appeasement of Germany during the years 1920-1940; and it controlled and still controls, to a very considerable extent, the sources and the writing of the history of British Imperial and foreign policy since the Boer War." ⁽⁷⁾

To understand the pedigree of the Round Table movement as it was “officially” unveiled in 1910 as the ideological shaper of the policies and paradigm of the new “managerial class” of international imperialists dedicated to the salvation of the British Empire under an “Imperial Federation”, it would be necessary to go back a few decades prior, to 1873-74. It was in this year that a young Canadian named George Parkin lectured at Oxford on the subject imperial union as the sacred duty of all Anglo Saxons to advance. Parkin is popularly heralded by Oxford historians as “*the man who shifted the mind of England*”.

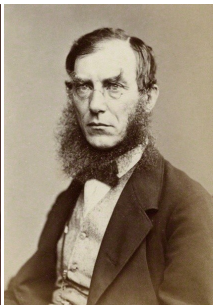
1873-1902 Empire on the Verge of Collapse: Re-organize or Perish

During this same period, a grouping of Imperial intellectuals known as the “X Club” (f. 1865) centering on Thomas Huxley, Matthew Arnold, Herbert Spencer and Joseph Hooker were assigned the responsibility to overhaul the British Empire’s controlling ideological structures that had proven themselves worn out. Each would specialize on various branches of the sciences and would all promote gradualist interpretations of change to counteract explanations which required creative leaps. This program was applied with the intention of: 1) saving the collapsing empire and 2) establishing the foundation of a new scientific religion based upon Charles Darwin’s highly materialistic model of Natural Selection as the explanation for the evolution and differentiation of new species. As X Club co-founder Herbert Spencer went on to elaborate the system of “social darwinism” as the logical outgrowth of Darwin’s system into human affairs, the intention behind the propa-

Huxley’s X Club



Thomas Huxley



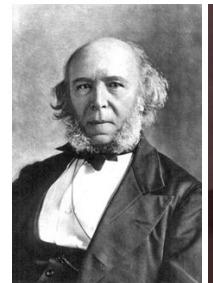
Joseph Dalton Hooker



Matthew Arnold



John Tyndall

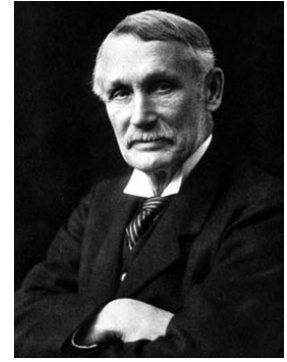


Herbert Spencer



Sir John Lubbock

gation of the Darwinian program was never “*the enlightenment liberalism in battle against the ignorant dogmas of religion*”, as it is so often recounted by popular historians of science. Rather, the “revolution in science” initiated by the X Club was merely the re-packaging of an idea as old as Babylon: The control of the masses by a system of oligarchical rule, simply under a new type of “*scientific dictatorship*”. But how, when the demonstration of creative reason’s power to elevate humanity’s conditions of life by encouraging new discoveries and applied technologies, as promoted by the American System of Political Economy, would the world now accept the conditions of mental and political enslavement demanded by the imperialist in a fixed system struggle for diminishing returns?

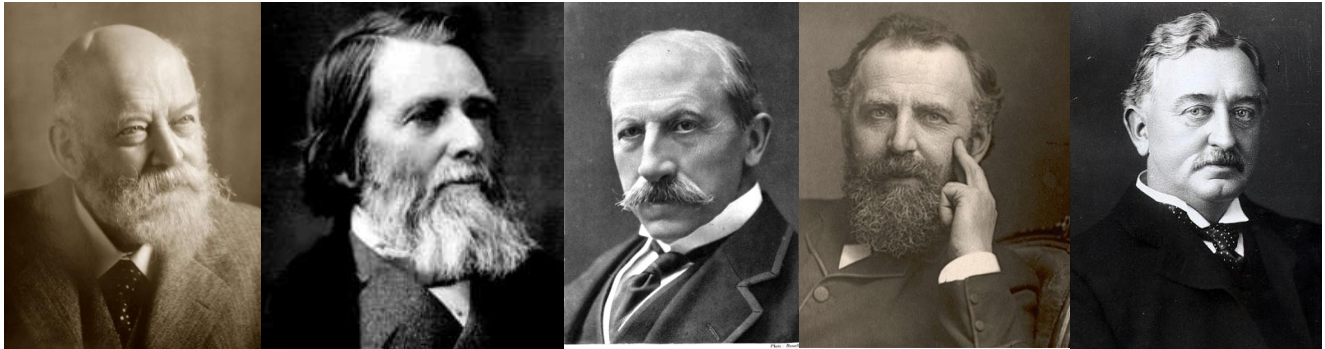


George Parkin (1846-1922)

This was the challenge upon which young Oxford men would set their creative energies using the “scientific” reasoning established by Thomas Huxley’s X Club and for the service of the ruling oligarchical families of Europe. George Parkin like all young Oxford men at this time, was highly influenced by this network’s ideas, and used them to justify the “*natural scientific inevitability*” of the hegemony of the strong over the weak. In this case, the Anglo Saxon master race dominating the inferior peoples of the earth. This message could be seen in his 1892 work *Imperial Federation*: “*Nations take long to grow, but there are periods when, as in the long delayed flowering of certain plants, or in the crystallization of chemical solutions, new forms are taken with extreme rapidity. There are the strongest reasons for believing that the British nation has such a period immediately before it. The necessity for the creation of a body of sound public opinion upon the relations to each other of the various parts of the Empire is therefore urgent.*” (8)

In elaborating upon the danger of the British System’s collapse in light of nationalist movements following the American System model, Parkin went on to ask: “*Has our capacity for political organization reached its utmost limit? For the British people this is the question of questions. In the whole range of possible political variations in the future there is no issue of such far reaching significance, not merely for our own people but for the world at large, as the question whether the British Empire shall remain a political unit... or yielding to disintegrating forces, shall allow the stream of the national life to be parted into many separate channels.*” (9)

Eugenics from the Right: The Round Table



A core group would arise to form a new secret society to renew the British Empire. Key figures of the Round Table Group (left to right): Lord Nathaniel Rothschild, John Ruskin, Lord Alfred Milner, William T. Stead, and Cecil Rhodes. Though Ruskin was not directly a member, his ideas formed a major basis for its existence)

One of Parkin's Oxford contemporaries was Alfred Milner, a character who plays a vicious role in our drama as the catalyzer behind the formation of the Round Table Movement. Milner credited Parkin with giving his life direction from that point on (10). It was during 1876 that another contemporary of Milner and Parkin, named Cecil Rhodes left Oxford in order to make a fortune on a cotton plantation in South Africa. All three characters were also highly influenced by John Ruskin, the leader of the "artistic" branch of British Intelligence led by the "Pre-Raphaelite Society".

The proceeds of Rhodes' cotton fortune were multiplied many times by ventures into the diamond industry of South Africa, allowing him to rise to gargantuan heights of political power and wealth, peaking with his appointment as Prime Minister of Cape Town and Founder of Rhodesia. The current London-centered mineral cartels Rio Tinto, De Beers, and Lonrho now pillaging Africa, as well as the legacy of Apartheid which has stained so much of South Africa's history are among two aspects of the scarring legacy Rhodes has passed down to present times.

Between 1876 and his becoming High Commissioner to South Africa in 1897, Milner's path slightly diverged from Rhodes. Milner was recruited by the editor of the Pall Mall Gazette William T. Stead and became associate editor soon thereafter. The Gazette's function was set out in the Pall Mall Gospel, a short mission statement which Stead demanded all of his employees abide to: *"The Federation of the British Empire is the condition of its survival... as an Empire we must federate or perish."* The gospel also propagandized for the "inevitable destiny" that the USA and Britain "coalesce" (11). The role which the Pall Mall played in coordinating a cohesive vision of empire was the model followed by Milner and his minions later as they ran the Round Table periodicals. Stead was officially recruited to the grand design in 1889 which was instigated by Rhodes and his sponsor Lord Rothschild. It was when Stead had been recently released for prison due to his Gazette's promotion of "organized vice" only to find his paper in serious

financial trouble, when he was first called upon by Cecil Rhodes, a long time follower of his journal in South Africa. After their first meeting, Stead ecstatically wrote to his wife:

"Mr. Rhodes is my man! I have just had three hours talk with him. He is full of a far more gorgeous idea in connection with the paper than even I have had. I cannot tell you his scheme because it is too secret. But it involves millions. He had no idea that it would cost £250,000 to start a paper. But he offered me down as a free gift £20,000 to buy a share in the P.M. Gazette as a beginning... His ideas are federation, expansion, and consolidation of the Empire... He took to me. Told me some things he has told no other man—save Lord Rothschild—and pressed me to take the £20,000, not to have any return, to give no receipt, to simply take it and use it to give me a freer hand on the P.M.G. It seems all like a fairy dream..." (12)

Quigley demonstrates that both Milner and Stead had become active members of the agenda laid out by Cecil Rhodes. But what was this agenda? In a series of seven wills written between 1879 and 1901," Rhodes, the unapologetic racist, laid out his designs for the re-conquering of the world and indoctrinating young elites into his design:

"Let us form the same kind of society, a Church for the extension of the British Empire. A society which should have its members in every part of the British Empire working with one object and one idea we should have its members placed at our universities and our schools and should watch the English youth passing through their hands just one perhaps in every thousand would have the mind and feelings for such an object, he should be tried in every way, he should be tested whether he is endurant, possessed of eloquence, disregardful of the petty details of life, and if found to be such, then elected and bound by oath to serve for the rest of his life in his Country. He should then be supported if without means by the Society and sent to that part of the Empire where it was felt he was needed."

In another will, Rhodes described in more detail his intention: *To and for the establishment, promotion and development of a Secret Society, the true aim and object whereof shall be for the extension of British rule throughout the world. The colonization by British subjects of all lands where the means of livelihood are attainable by energy, labour, and enterprise and especially the occupation by British settlers of the entire Continent of Africa, the Holy Land, the Valley of the Euphrates, the islands of Cyprus and Candia, the whole of South America, the islands of the Pacific not heretofore possessed by Great Britain, the whole of the Malay Archipelago, these aboard of China and Japan, [and] the ultimate recovery of the United States of America as an integral part of the British Empire.*" (13)

It was under this specific design to create an indoctrination system of talented young disciples that Rhodes' dream of stealing the world and reconquering America that the Rhodes Trust was established upon his death in 1902. Some historians have maintained that since Rhodes doesn't literally bring up his call for a secret society in his last two wills, he must have "matured" and left those notions behind him. Yet Professor Quigley points out, that the belief pushed by such "authoritative" historians is a farce, evidenced by George Parkin's revealing observation taken from his book *The Rhodes Scholarship*, published in 1912: *"It is essential to re-*



Cecil Rhodes long had a reputation as a vicious racist. Here, an editorial features him dominating Africa



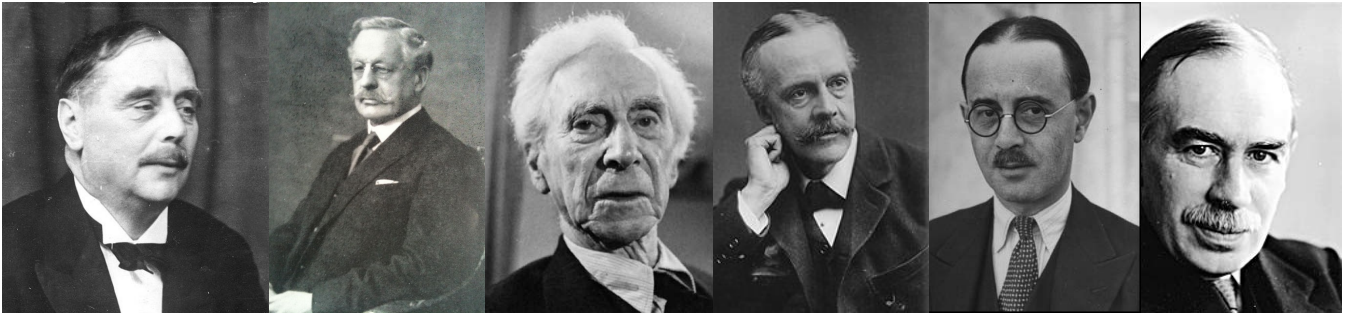
Milner's Kindergarten: Robert Brand (top left), Lionel Hitchens (top right), Lionel Curtis (middle, 2nd from right), Philip Kerr (bottom row middle)

member that this final will is consistent with those which had preceded it, that it was no late atonement for errors, as some have supposed, but was the realization of life-long dreams persistently pursued." (14)

Upon Rhodes' death, George Parkin became the first head of the Rhodes Scholarship Trust in 1902 leaving his post as Principal of Upper Canada College (1895-1902) to fulfill his duty. It was under this post that Parkin recruited fellow Upper Canada College professor Edward Peacock, who joined him as a Rhodes trustee and promoter of what became the Canadian branches of the Round Table movement. While organizing for the ouster of Prime Minister Wilfrid Laurier and the defeat of the 1911 Reciprocity Treaty, this group recruited young talented disciples from their college connections along the way. The model of the Round Table involved a central coordinating body in London, with branches strategically placed throughout the Commonwealth in order to provide one vision and voice to the young and talented "upper managerial class" of the reformed British Empire. Parkin and Peacock were joined by Lord Alfred Milner, Sir Arthur Glazebrook, W.T. Stead, Arthur Balfour and Lord Nathan Rothschild as co-trustees.

Working in tandem with the eugenicists of the Fabian Society of Sidney and Beatrice Webb, Balfour had founded the first International Eugenics Conference in 1912 alongside enthusiastic recruits such as young Roundtable member Winston Churchill. Charles Darwin's cousin and founder of eugenics, Sir Francis Galton died mere weeks before being able to keynote the conference. The Fabian Society and its sister organization "The Co-efficients Club" featured such other prominent eugenicists as Bertrand Russell, Halford Mackinder, H.G. Wells and George Bernard Shaw, and later Harold Laski and John Maynard Keynes [see accompanying article on the Eugenics bent of the Fabian Society]. Membership rosters of either organization frequently overlapped (15)

Eugenics from the Left: The Fabian Society



Leading Fabians (left to right): H.G. Wells, Halford Mackinder, Bertrand Russell, Lord Balfour, Harold Laski and John Maynard Keynes

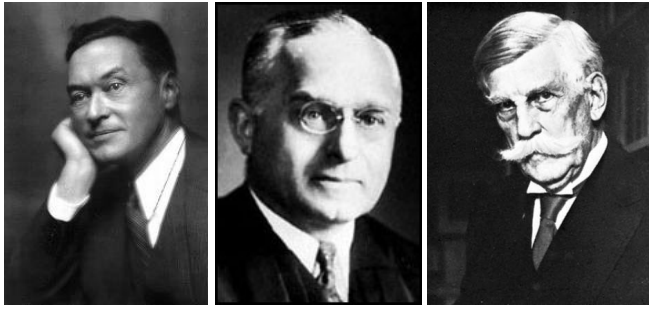
Much of the dirty work conducted by the original Roundtable movement was run primarily by the group of young Oxford men who got their start managing imperial affairs under Milner during the Boer War suppression of the Transvaal (South African) uprising of 1899 to 1902. Of this Kindergarden, Philip Kerr and Lionel Curtis were tasked with coordinating the Canadian branches from London (with Parkin and Peacock leading from Canada). While Oxford had long been the indoctrination center of young elites for centuries prior, now with the Rhodes Scholarship program in place, a new level of standardization had been initiated. The new program provided scholarships to young talent primarily throughout the Anglo Saxon family of nations which Rhodes yearned to see re-absorbed under one Aryan umbrella. The Fabian Society had founded the London School of Economics (LSE) for similar purposes. Both the LSE and Oxford have worked hand in hand at crafting agents of imperial change throughout the entire 20th century (16).

Each student, upon selection, would be provided a scholarship to Oxford University, a generous stipend, and red carpet treatment into the upper echelons of the ruling oligarchical social networks, if the student so willed. Each student was returned to their home country enflamed with a burning desire to fulfill the objectives of the British Empire and advance “the scientific management of society”. Their talents were expressed either in elected office, working in the civil service, media, law, the private sector or in academia. In most cases, these scholars acted upon the Fabian method of ‘permeation theory’... slowly permeating all levels of society’s controlling structures in order to shape perception and shift the invisible structures controlling mass behaviour away from a current of progress and love of truth and towards a materialistic struggle for survival. Each year, one scholarship was granted to each of the Canadian provinces (with the exception of P.E.I) and 32 were granted to the United States. To the present date, approximately 7000 scholarships have been awarded with increasing openness to the non-Aryan countries to service the imperial agenda.

The Milnerite Vincent Massey and the Rebirth of Canadian Oligarchism

While the Canadian experiment has long been trapped by its loyalist (anti-republican) tendencies fueled by such oligarchical systems as the Family Compact (17), Canada has never had a self-contained ruling class as witnessed in the case of Britain. To this present day, the London centered oligarchy loyal to Babylonian traditions, is expressed by the imperial crown as the “fount of all honours” from which all legal and actual authority across the Commonwealth emanates. This has been the model upon which different generations of the Canadian oligarchy have been shaped. Similarly, the American oligarchy has tended to follow a similar model of organization with families recruited by the Crown’s agents such as the Rockefellers, Morgans, Harrimans and Duponts who have merely shaped their values and customs of behaviour around the system led by the British Crown, and represent nothing at all intrinsically “American”. All attempts to evaluate history from the bias of “an international bankers conspiracy” or even “American imperialism” without this higher understanding of the British Empire is thus doomed to failure.

One of the central figures in the Rhodes network in forming the character and structure of the Canadian oligarchy, as well as the general mass culture of Canada is a man named Vincent Massey. Massey is the son-in-law of George Parkin, who, following the Darwinian edict of “breeding with the best” married his four daughters to leading Round Table and Oxford men. Massey, born into the wealthy Hart-Massey family dynasty became an early recruit to the Round Table, working alongside Canadian Round Table co-founder Arthur Glazebrook in setting up a branch in Ontario in 1911. Glazebrook admired Parkin so much that he even named his son George Parkin de Twenbrooker Glazebrook, himself a Rhodes Scholar of Balliol who went on to help run this group alongside Massey by the late 1930s and would head the Canadian secret service during World War II. Arthur Glazebrook wrote a shining letter of recommendation to Milner upon



House of Truth luminaries (left to right) Walter Lipmann, Felix Frankfurter, and eugenicist Oliver Wendell Holmes

Massey's departure for studies at Oxford's Balliol College on Aug 11 1911:

"I have given a letter of introduction to you to a young man called Vincent Massey. He is about 23 or 24 years of age, very well off, and full of enthusiasm for the most invaluable assistance in the Roundtable and in connection with the junior groups... He is going home to Balliol, for a two year course in history, having already taken his degree at the Toronto University. At the end of his two years he expects to return to Canada and take up some kind of serious work, either as a professor at the university or at some other non-money making pursuit. I have become really very attached to him and I hope you will give him an occasional talk. I think it so important to get hold of these first rate young Canadians, and I know what a power you have over young men. I should like to feel that he could become definitely by knowledge a Milnerite" (18)

Upon his return to Canada, Massey quickly rose in the ranks of the Roundtable, becoming Crown Privy Councillor in 1925, then leading a delegation in 1926 at the Imperial Conference at which point his fellow Roundtable Lord Balfour passed the Balfour Declaration as a means of appeasing the nationalist sentiment hot in many colonies



Vincent Massey

striving for independence from the mother country. Massey then became Canada's first Minister (aka: ambassador) to the United States (1926-1930), where he coordinated policy with controlling institutions around the intelligence institutions centered around the Council on Foreign Relations. During his time in Washington, Massey's official biographer (and University of Toronto President from 1958-1971) Claude Bissel points out that he was a frequent guest in "The

House of Truth", a stronghold of Round Table ideas in the United States housing such luminaries as Walter Lipmann, Felix Frankfurter, Loring Christie, Eustace Percy, and featuring such frequent guests as Supreme Court Justice Oliver Wendell Holmes, and McGeorge Bundy. Most of these characters were hardcore eugenicists affiliated with the Council on Foreign Relations (the American branch of the Royal Institute for International Affairs) advancing the program of a British-led "Anglo-American Empire". Oxford men Loring Christie, and Hume Wrong were both recruited to Massey's staff during this period and played important roles in the postwar takeover of Canadian foreign policy. Hume's father George Wrong was also an influential executive member of the Canadian Round Table and Massey ally.

Massey's Washington deployment was followed by a stint as President of the Liberal Federation of Canada (1932-1935), and then Canadian High Commissioner to London (1935-1946). It was soon after this experience that Massey was assigned to unleash the second of a series of Royal Commissions (1949-1951) dedicated to destroy any lingering sentiments of the American System within the hearts, minds, political-artistic-scientific structures or economic behaviour of Canada, and reconstruct the Canadian identity based on his own twisted image. This operation had the dual effect of relieving responsibility from the Rockefeller and Carnegie Foundations financial responsibility for crafting the Canadian identity (19). As a token for a job well done, Massey then became the first Canadian-born Governor General (1952-1959). During his career, Massey served as Governor for Upper Canada College, and the University of Toronto, as well as founder of a university modeled on All Souls, Oxford called Massey College (f.1962). Like All Souls, Massey College serves as a central coordinating node for various operations run through the major universities in Canada.

Through his various political positions, Massey pulled every string possible to recruit as many agents of the Roundtable Movement and Rhodes Trust networks into prominent positions within the Canadian civil service, cultural control, and academia. During this same period in the United States, Rhodes scholars had swarmed into various influential positions of authority, with a special focus on the State Department, in order to prepare to commandeer Roosevelt's New Deal program and convert it into a Keynesian nightmare at the first available opportunity. These operations resulted in a third attempt by the British Empire to achieve an agenda that had largely failed in its first two attempts between 1902 and 1933 (20). It is proper to briefly go through the first two before continuing with our report.

The First Attempt Fails: Imperial Union 1911-1923

The First incarnation of the World Government agenda to supersede the principle of sovereignty as the basis for world affairs had been the Imperial Union thesis around which the Roundtable had first been created. This involved the creation of a Federation of nations united under one empire, in which representatives of various colonies could hold representatives within an Imperial Parliament, much like the European Union structure chaining nations under the Troika today. The obvious mission under this structure was the participation of the United States ruled by the “economic royalists” of whom Roosevelt said should have left the nation back in 1776. Under Parliamentary structures, little more than an illusion of democracy exists while its bureaucratic nature permits for optimal control by a ruling oligarchy.

By the end of World War I, forces within the Round Table were dreading the failure of this program, and had resolved to dedicate themselves instead to the League of Nations doctrine in its stead whereby essentially the same outcome could be achieved, but through different means. Under this changing of gears, it was arranged that the Round Table be phased out in place of something new. Two aging controllers of Milner’s Kindergarten writing to each other in 1931 laid this problem squarely on the table and even proposed a solution:

“As a brotherhood we have lost interest in the Empire and are no longer competent to deal with it. I think, therefore, that if The Round Table is to go on, it should quite definitely change its character, remove its subtitle, and become, what it is much more fitted to become at the present time, a publication connected with the Royal Institute of International Affairs... all the heart and soul of The Round Table movement is petering out and I really don’t know that we stand for anything in particular nowadays.” (21)

It was with this failure of its original blueprint in mind that the Roundtable Movement began a conversion into its new costume with the creation of the Royal Institute for International Affairs (RIIA) in 1919, followed immediately thereafter with branches in the United States under the heading of the Council on Foreign Relations and International Pacific Institute. Carrol Quigley demonstrates that the CFR and IPI featured crossovers of members from the RIIA, CIIA, while funding was provided through the Rockefeller Foundation, Carnegie Foundation and RIIA.

While possessing nominally American names, these organizations and their members were fully British.

The Failure of the Second Attempt: The Round Table Transformed 1923-1930

Both the RIIA, CFR and IPI were financed through large grants by the Rockefeller and Carnegie foundations which themselves were set up merely as financial instruments to further the British Imperial agenda at the same time the Round Table Movement was unveiled in 1910. These were two of the core foundations which had been used to finance eugenics laws and the statistics-based “scientific” premises justifying their political implementation. Quigley documents in his works the extensive array of financial support which these “philanthropic” organizations bestowed upon their London controllers.

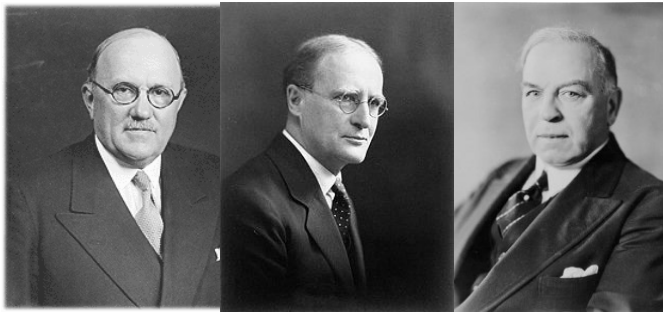
Due to the regaining of power of the Liberal Party, now under the leadership of Mackenzie King, the Canadian infiltration was not happening at the pace which some RIIA operatives would have liked. In fact, due to the influence of key Laurier Liberals such as Oscar Skelton and King’s Justice Minister Ernest Lapointe in the famous Imperial Conference of 1923, the last attempt to impose the Round Table thesis for Imperial Union was defeated in that form. By 1925, Roundtable controller Philip Kerr (aka: Lord Lothian) wrote of the anti-British situation in Canada guided by Lapointe and Skelton in the following terms:

“I am afraid that things in Canada are not at present as satisfactory as they are in the United States... I even found in places a certain feeling that it was a mistake for returned scholars to avow themselves as Rhodes scholars and that the best would be that they should merge themselves in the population and forget their unhappy past!” (22)



Philip Kerr

In 1925, O.D. Skelton, Laurier’s friend and biographer, as well as long time friend and trusted collaborator of Prime Minister William Lyon Mackenzie King, was made Undersecretary of External Affairs. It was also at this time that resistance to Rhodes Scholar penetration into guiding positions of national policy was obstinately begun.



Leading Laurier Liberals (left to right: Ernest Lapointe, O.D. Skelton and William Lyon Mackenzie King.)

Canadian cooperation with British foreign policy largely came undone beginning with the Canadian rejection of Britain's demands that Canada commit its forces to Britain's near-war with Turkey during the Chanak Crisis of 1922. In subsequent Imperial Conferences throughout the 1920s, the Laurier Liberals led by Skelton and Lapointe went on to flank and reject various attempts at binding foreign policy between Imperial Federation or the League of Nations. Collaboration with leaders of the Free Irish State against Imperial policy was key in the success of the Canadian patriots' fending off the Round Table.

Mackenzie King's Failed Personality

Massey's biographers have commonly referenced his own frustration with Skelton whom he saw as a barrier between himself and the Prime Minister, a man who he could generally manipulate as long as no one with geo-strategic insight was near him (23). King's increasing lack of cooperation with British Foreign policy resulted in the following quote by Massey brother-in-law, and Round Table member William Grant in 1925:

"It is very difficult to make a permanent impression on him [King] for two reasons. 1) He is as selfish a man as I have ever known, the selfishness disguised by a thick smear of sentimentalism. He will, therefore, sacrifice anyone or anything to his ambition, and then sob about it. 2) He has a mind as lacking in edge as a jellyfish. Fortunately for you he has a real fund of dignified, though rather windy eloquence, and will do little harm if given plenty of speeches to make" (24)

The Grant quote is instructive as it provides the reader an insight into the singular character flaw of King which would taint him his entire life. That is, the pitiful fact of his "other-directedness", such that his tendency to frustrate evil influences who wished to use him for their own nefarious ends was frequently balanced by the frustration of good influences who tried to influence him the other

way. For good or for ill, King was never his own man but was, in the end, a mother-dominated mystic who could never sever his ideological affiliations with the Monarchy. He may have been a man of deep personal conviction in a higher cause... but like the poor Venetian Prince in Schiller's *"The Ghost Seer"*, his convictions were never his own. After the death of Skelton in 1940, King's neurotic insecurity would express itself in his relief to be liberated by Skelton's domineering influence: *"I have frequently been thrown off following my own judgement and wisdom in these matters by pressure from Skelton and the staff that I made up my mind I would not henceforth yield to anything of the kind"* (25). In another diary entry a year later, King wrote: *"One of the effects of Skelton's passing will be to make me express my own views much more strongly"*. (26)

King's pro-monarchist inclinations permanently schismed his modus operandi from those influences who he otherwise respected, evidenced in the following diary recordings of Skelton and King during two Imperial Conferences: *"I defend ultimate independence, which he [King] opposes"*, while after another conference, King later wrote: *"[Skelton] is at heart against the British Empire, which I am not. I believe in the larger whole, with complete independence of the parts united by cooperation in all common ends"*. (27)

Chatham House Comes to Canada.

The Canadian branch of the RIIA (aka: 'Chatham House') was created only in 1928, (at the same time as its Australian counterpart) largely as a response to the anti-Round Table tendencies of the Laurier Liberals upon King. The CIA's first President was none other than former Canadian Prime Minister and Masonic Orangeman Sir Robert Borden. Its second president was Newton Rowell, who later became president of the Canadian Bar Association, and chaired the failed Rowell-Sirois Royal Commission of 1935-1937 (28). Sir Joseph Flavelle and Vincent Massey were Vice Presidents and George Parkin de T. Glazebrook was honorary secretary. Other founding members were financier and later Conservative Party Cabinet official J.M. Macdonnell, Carnegie Foundation Trustee N.A.M. Mackenzie, UCC President William Grant, Rhodes Scholar George Raleigh Parkin, financier Edgar Tarr, journalist J.W. Dafoe, and Henry Angus. Raleigh Parkin, Grant and Macdonnell also had the distinction of being brothers-in-law with Vincent Massey, and sons-in-law of George Parkin. In 1933, through a donation from the Massey Foundation (which served as a mini clone of the Rockefeller Foundation), the CIA hired its first Perma-



Massey men establish the CIIA. (Left to right: Sir Robert Borden, one world government fanatic Escott Reid and Newton Rowell)

ment Secretary named Escott Reid. Reid was a Rhodes scholar fanatically governed by a commitment to world government through the League of Nations, expressed by his following remarks:

“It would be easier and more self respecting for Canada to give up to an international body on which it was represented, the decision on which it should go to war than to transfer the right to make that decision from the government in Ottawa to the government in Washington.. It would thus appear probable that effective military cooperation between Canada and the United States is possible only within the framework of an effective world order of which both Canada and the United States are loyal members.” (29)

The five years after the CIIA was established, an affiliate organization was founded called the Canadian Institute for Public Affairs (CIPA) by similar networks associated with the CIIA, in order to shape national internal policy while the CIIA focused upon Canada’s foreign policy. Original featured speakers were the CIIA’s Norman Mackenzie, and the eugenicist leader of the newly created CCF Party J.S. Woodsworth. It would be another 20 years before both organizations began to jointly host conferences together. Today, CIPA exists in the form of the Couchiching Conferences and their regular brainwashing seminars have been broadcast across the Canadian Broadcasting Corporation (CBC) for over 70 years.

The CIPA was affiliated with the YMCA, itself a major British-run indoctrination asset as it focused spreading its ideology on conferences, and workshops the world over. It was through this network that a young Maurice Strong was recruited and rose to the highest echelons of the management of the oligarchy’s affairs in later years.

1932-1935: America’s New Deal Crushes the League of Nations

Before FDR came to power in 1932, the United States was brought to its knees after four years of Great Depression itself induced by the blowout of a housing bubble built up artificially by British-Wall Street agents such as U.S. Treasury Secretary Andrew Mellon. It was during this time of fear and want that the American population was at its most gullible, largely accepting the propaganda that immigration and bad genes were the cause of the rampant criminality in these painful years. The vast majority of the sterilization laws passed and fascist sympathy cultivated occurred during this time of fear.

As Franklin Roosevelt rallied the population behind the battle cry “there is nothing to fear but fear itself, and kicked the money lenders out of the temple through the implementation of Glass-Steagall and the activation of public credit issued through the Reconstruction Finance Corporation. The RIIA running their networks in Canada and especially in the United States had to re-adjust their programs. The renewed faith in the powers of sovereign government in effecting progressive change by the activation of the American System principles were evaporating the belief that world government was the only option for peace to be ensured. However, change for an empire is not always easy, and after decades of investing energy into their reconquest of the United States, the British made a violent attempt to crush FDR.

A startling revelation swept through the press in 1933 with General Smedley Butler’s public unveiling of the Wall Street-backed attempt to run a coup d’état against Roosevelt using 500 000 legionnaires (30). General Butler’s unveiling of the plan to install himself as puppet dictator was recounted in Butler’s famous book “*War is a Racket*” (31). This attempted coup had occurred mere months after the thwarted Masonic-run assassination plot to kill FDR which resulted in the killing of Mayor Cermak of Chicago.



General Smedley Butler exposed the fascist coup attempt against FDR

As Pierre Beaudry reported in his study on the Synarchy: *“It was not a mere coincidence that, at the same time the British promoted the Nazis in Europe, in 1934, the synarchist Lazard Freres and J.P. Morgan financial interests in the United States were staging a similar fascist dictatorial coup against Franklin D. Roosevelt, using the same disgruntled Veterans of Foreign Wars groupings with operatives from the French Croix de Feu deployed to the United States. They ultimately failed to capture the leadership of General Smedley Butler, who ended the U.S. plot by publicly denouncing the conspiracy as the fascist coup that it was.”* (32)

After having failed miserably in applying aggressive fascism in America, as was being done in Europe as the “solution” to the economic woes of the depression orchestrated by agents of the British Empire on Wall Street, the Rhodes networks decided that the only chance to defeat FDR was through the old Fabian method of infiltration and co-option. Every attempt was made to infiltrate New Deal institutions at all costs such that their full co-opting could occur relatively seamlessly upon the first opportunity of Roosevelt’s fall from power. For this, leading Fabian Society eugenicist John Maynard Keynes’ theories were used to first mimic the outward form of Roosevelt’s program without any of the substance.

1932: The Rhodes Trust Hive in Canada Shifts Gears

Just as Roosevelt was coming to power in America in 1932, the Rhodes Trust networks of Canada centering on Escott Reid, Frank Underhill, Eugene Forsey, F.R. Scott, and David Lewis founded a self-described “Fabian modeled think tank” customized for Canada known as the League for Social Reconstruction (LSR). Reid, Forsey, Scott and Lewis were all Rhodes Scholars while Underhill

was an Oxford trained Fabian who was tutored by Harold Laski and G.B. Shaw at Balliol College. The avowed intention of the group was to institute a system of “scientific management of society” under Fabian precepts and expressed itself in the group’s selecting of J.S. Woodsworth, another Oxford-trained Fabian, to head the new Cooperative Commonwealth Federation (CCF) as an outgrowth of the LSR. The CCF called for the complete destruction of capitalism in its Regina Manifesto of 1933. Woodsworth, an avowed eugenicist, vigorously endorsed the passage of Alberta’s 1927 sterilization laws to eliminate the unfit (32). Following the gospel of his Fabian mentors H.G. Wells and G.B. Shaw, Woodsworth even advocated the abolishment of personal property. At its heart the CCF was not your typical “socialism”, but merely fascism with a “scientific” socialist face.

Knowing that a fearful mob tends to fall into extremes, the CIA’s creation of a new polarized left and right did not produce the result as it should have. Under the logic of empire, the abysmal failure of the “right” wing conservative party of Prime Minister R.B. Bennett (1930-1935), should have created the conditions for a radical left turn by the time the CCF had been formed. Unemployment was over 25%, money tightening policies were choking what little production still existed and Bennett’s typically anti-American Tory stance was blocking any potential for increasing trade with the United States.

But something wasn’t working for the Empire’s agenda. While the political seeds for a “scientific socialist” world government were being planted on pace in Canada, the cultural fear and despair necessary for such programs to take root willingly by the choice of the masses were no longer in place. Indeed, the Canadian population was so inspired by the weekly Roosevelt Fireside Chats broadcast across the border, scattered with newspaper reports of inspiring

Left-Wing Fascism Blossoms in Canada: The League for Social Reconstruction



The Rhodes Trust Sets up the Canadian Fabian Society (left to right: Eugene Forsey, J.S. Woodsworth, F.R. Scott, Frank Underhill and Escott Reid). These founders of the League of Social Reconstruction went on to create the Cooperative Commonwealth Federation (now the New Democratic Party). In the function of Quebec-based CCF leader, F.R. Scott was an early controller of a young Pierre Elliot Trudeau)



Prime Minister R.B. Bennett would end his days as Viscount Bennett in England

New Deal projects, that hope for a better future and a national solution to the chaos of the Great Depression was close enough at hand such that no great polarization could occur. As such, the blind acceptance of a Woodsworth-CCF scientific dictatorship run by agents of Rhodes's nightmare was avoided.

FDR's power in the minds of the Canadian population forced even the radical anti-American blue-Tory Government of R.B. Bennett to eventually adapt to the language of the New Deal by trying to copy the U.S. program in a last ditch effort to save the 1935 election. This Delphic program was known as Bennett's "New Deal for Canada" platform. The platform was a failure, as the program laid out by Bennett had two grave errors:

1) Promoting a vast array of social welfare proposals (ie: minimum wage, health insurance, unemployment insurance, expanded pension plan, minimum hours for the work week) but lacking any large scale nation building measures which defined the American success and gave meaning to the welfare measures, the Bennett knock-off simply copied the form without any of the substance of the true New Deal. The closest approximation to infrastructure programs involved slave labour driven "work camps" paying 25 cents per day which used and abused young desperate men so that piecemeal roads and patchwork building could occur devoid of any national mission (33).

2) The national credit system employed by Roosevelt through his understanding of American System thinkers as Alexander Hamilton and Abraham Lincoln was entirely absent from the mind of Bennett and his civil servants. While the creation of the Bank of Canada modeled on the privatized system of England's Central Bank, was established in 1935 after an extensive Royal Commission run by Lord Macmillan (begun in 1933), its constitutional and structural mandate was designed to merely centralize control for the management of already existent wealth under the control of monetarist/accounting principles... not the creation of new wealth. This institution was designed as inherently monetarist/Keynesian, NOT Rooseveltian. Without a proper American styled credit system in place which tied credit to the increase of the productive powers of labour, then any large investments, even the superficial ones proposed by Bennett's New Deal were doomed to failure. After the Conservative Party's 1935 decimation at the hands of the Liberals,

Bennett soon retired permanently to Britain, accepting a title of nobility as Viscount.

With a revival of the American System under Roosevelt, we can see why the Canadian culture was not induced to fall into the spider web set by London. However we have yet to explain how the CIIA/Rhodes Trust networks were prevented from fully taking over control of Canada's foreign policy during the remainder of the 1930s.

The Laurier Liberals Rise again 1935-1940

On October 1935, the Liberals still under the leadership of Mackenzie King returned to power in Canadian politics attempting to gain a foothold amidst the two British controlled extremes of the left-wing CCF and right-wing Conservatives. At this point, Vincent Massey left his three year post as President of the Liberal Party to occupy his new position as the High Commissioner to Britain bringing into his staff such Oxford protégés as Lester B. Pearson as his personal secretary, as well as Rhodes Scholars George Ignatieff and Escott Reid. While most modern historians (often affiliated with the CIIA such as John English and Jack Granatstein (34)) have held that the influx of Oxford men into the Department of External Affairs (DEA) was catalyzed by O.D. Skelton, the evidence demonstrates that none other than Vincent Massey himself and the CIIA networks were the true leaders in this process *against* the better intention of O.D. Skelton. The popular thesis cooked up by Granatstein and his ilk, has merely been a mythology maintained in order to hide Canada's true nation building heritage from present generations, as the following evidence will demonstrate.

While the CIIA had built up a large array of high level intellectuals which had successfully installed themselves at controlling nodes of all major universities across Canada, unlike its counterparts in the United States or Britain, the CIIA had been unsuccessful at permeating the Department of External Affairs (DEA). This was caused in large measure by the return of Oscar Skelton as Undersecretary of the DEA working alongside the Minister of External Affairs Mackenzie King. King was the only Prime Minister to occupy both posts simultaneously in Canadian history. Historian Adam Chapnick describes the suspicions of King and Skelton to CIIA infiltration in the following terms:

"He shared his prime minister's suspicions of Britain's political leadership and had never forgotten that following the British blindly into battle in 1914 had nearly destroyed his country... Skelton became the leader of "the

isolationist intelligentsia” in the East Block”⁽³⁵⁾. This distrust was demonstrated in the words of the Prime Minister, who spoke to the Canadian population after the Imperial Conference of 1937 saying: “*Those who looked to the conference to devise and formulate a joint imperial policy on foreign affairs defense or trade will find nothing to fulfill their expectations*” ⁽³⁶⁾.

As chaos began to spread and the echos of war could be heard, cracks began to appear in Skelton’s policy of keeping the CIIA nest from taking over Canadian foreign policy. In a diary entry of May 20, 1938, Skelton wrote the following ominous words:

“The British are doing their best to have the Czechs sacrifice themselves on the alter of European peace... apparently the French are softening in resistance. The Prime Minister said in council there seemed almost unanimous recognition of (the) impossibility of our staying out if Britain goes in: my 14 years effort here wasted” ⁽³⁷⁾.

Chapnick describes the irony of the RIIA’s success in coordinating post war planning through the British Foreign Office as early as 1939, yet was unable to make any headway for similar planning in their Canadian branch:

“While Mackenzie King was bracing his country for the possibility of war, the RIIA’s world-order preparatory group held its first meeting at Chatham House on 17 July 1939. The discussion emphasized the importance of maintaining the rule of law in international relations. Unlike the CIIA, which struggled to be heard in Ottawa through much of 1941, the RIIA had already established close links to the government in London. Its impact was evident in October 1939 when Lord Lothian [aka: Philip Kerr], the British ambassador in Washington, alluded publicly to a future global federation. His comments foresaw an international order in which regional organizations would police the world under the umbrella of a unifying executive body.” ⁽³⁸⁾

Historian Denis Stairs relates Philip Kerr’s frustration with Skelton’s influence on Mackenzie King when he wrote that “*Kerr once pointedly observed to Vincent Massey that it “would be better if Skelton did not regard co-operation with anyone as a confession of inferiority”*. Massey reported later in his memoirs that he agreed with the assessment.” ⁽³⁹⁾ Massey, an enemy of Skelton since the 1923 Imperial Conference referred to Skelton in his diaries as “Herr Doktor Skelton”.

Upon the mysterious deaths of O.D. Skelton and Ernest Lapointe in 1941 ⁽⁴⁰⁾, the gates holding back the CIIA’s

hordes began to be lifted as Massey’s young recruit Norman Robertson (a Rhodes Scholar), was quickly installed as Skelton’s replacement as Undersecretary of External Affairs. With this veritable coup, things quickly changed for the CIIA’s role in shaping Canada’s foreign policy. Chapnick describes the situation in the following terms:

“Ironically, just as the CIIA abandoned its faith in the Canadian government, Norman Robertson finally began to mobilize the Department of External Affairs. Since wartime restrictions prevented him from hiring the additional staff necessary to pursue an internationalist agenda in the traditional way, he sought temporary help from his former academic colleagues. Himself a University of British Columbia graduate, Robertson first asked the professor of political science and economics Henry Angus to move to Ottawa and assume the position of departmental “special assistant.” Angus was a member of the CIIA and had studied the Versailles settlement in depth.

He was expected to contribute constructively to postwar discussions. George Glazebrook, known to Pearson from the History Department of the University of Toronto, soon joined him. Glazebrook had sat on the CIIA research committee that had been tasked with looking into the shape of the postwar world. In all, approximately twenty university professors eventually worked for External Affairs during the war, nearly all of whom had direct or at least indirect ties to the CIIA. The recruitment of these academics created a planning infrastructure within the Canadian civil service that was similar to those already established in Great Britain and the United States. Two years after the Anglo-American process of planning the postwar order had started, Canada was finally taking its first small step forward.” ⁽⁴¹⁾

With the takeover of Canada’s foreign policy-making apparatus in the Department of External Affairs by the CIIA, Canada’s new program of the “Third Way” was set in place by the likes of Escott Reid, Lester Pearson, and later Pierre Elliot Trudeau. Under this program, Canada’s role in the post War world serve as a counterweight to the bipolar cold war dynamic of Mutually Assured Annihilation. Wherever possible Canada would disrupt America by befriending Communist Countries, while Britain’s Delphic foreign policy became one of closely mimicking USA. The Third Way was described later by Pierre Trudeau when asked of his foreign policy approach as “the creation of counter-weights”. All this was done not for interests of Canada, a nation whose birth had become tragically aborted but in the service of the British Empire.

ENDNOTES

- (1) Robert D. Ainsworth, *The American System in Canada*, The Canadian Patriot, Special Edition, 2012, p.32
- (2) Isaac Buchanan, *Relations of the Industry of Canada with the Mother Country and the United States*, 1864, p.22
- (3) Robert D. Ainsworth, *The End of an Era: Laurier and the Election of 1911*, University of Ottawa, 2009
- (4) O.D. Skelton, *The Life of Sir Wilfrid Laurier*, p. 510
- (5) Milner to J.S. Sanders, 2 Jan. 1909 cited in “*The Round Table Movement and Imperial Union*” by John Kendle, University of Toronto Press, 1975, p.55
- (6) Carroll Quigley, *The Anglo-American Establishment*, New York, Books in Focus, 1981 www.archive.org/details/TheAnglo-americanEstablishment
- (7) Carroll Quigley, *The Anglo American Establishment*, p. 5
- (8) George Parkin, *Imperial Federation: The Problem of National Unity*, Macmillan and Co., London, 1892, preface VIII
- (9) Ibid, p.7
- (10) After taking up his governorship of South Africa, Milner wrote to Parkin: “*My life has been greatly influenced by your ideas and in my new post I shall feel more than ever the need of your enthusiasm and broad hopeful view of the Imperial future*”, Milner to Parkin, 28 April, Headlam, The Milner Papers, I, 42,
- (11) W.T.Stead by E.T Cook, *The Contemporary Review*, June 1912, reprinted in Frederick Whyte, *The Life of W.T. Stead*, London, 1925, vol. 2, p.353-356
- (12) Quigley, *Anglo American Establishment*, p. 32
- (13) Rotberg, *The Founder*, pp. 101, 102. & Niall Ferguson, *The House of Rothschild: The World's Banker*, 1848–1998, Penguin Books, 2000
- (14) Quigley, *ibid*, p.31
- (15) Notable Coefficients who were also be Fabians: Lord Alfred Milner, Sir Arthur Balfour, Lord Robert Cecil, Lord Bertrand Russell, H.G. Wells (protégé of Thomas Huxley), Leo .S Amery and Sir Edward Grey
- (16) While Oxford and LSE have tended to produce the “doers”, the higher level “ideas” men of the Empire have tended to be conditioned at Cambridge
- (17) The earliest incarnation of Canada’s “local oligarchy”, whose currents are still felt through the oligarchical structures of Canada, was named the “Family Compact”, formed officially during the War of 1812 by loyalist cliques who both left America, pre-existent loyalists from the War of 1776, and British aristocrats newly landed in Canada. Its legacy involved the creation of instruments for the imperial indoctrination of young elites such as King’s College (f.1827) and Upper Canada College (f.1829) along with the Bank of Upper Canada, all of which were run by the Compact’s leader, and Bishop for the Church of England in Canada, John Strachan. UCC was designed explicitly to be a ‘feeder school’ to King’s College (which was to take over full control of UCC in 1837 and later became re-named to “The University of Toronto”. The Compact would be forced to re-organize itself after the 1837 Rebellions of Upper and Lower Canada, led by William Lyon Mackenzie, and Louis-Joseph Papineau. Mackenzie’s grandson was Prime Minister William Lyon Mackenzie King. The re-organization of the Family Compact would result in the fraudulent Union of Upper and Lower Canada in 1840 and the promotion of the slavish belief in “Responsible Government” instead of true independence. It was from this current that George Parkin would arise.
- (18) Carrol Quigley, *Roundtable Group in Canada*, Canadian Historical Review sept 1962, p.213
- (19) *Rockefeller, Carnegie and Canada: American Philanthropy and the Arts and Letters in Canada*, 2005 by Jeffrey Brison demonstrates in detail the ironic role which “American” philanthropic foundations served in cultivating a largely anti-American identity for Canadians. The responsibility to fund the arts and humanities fell fully under the authority of the Canadian Government by 1957 with the creation of the Canada Council, a centralized cultural control center catalyzed by the Royal Commission on National Development in the Arts, Letters and Science (1949-1951), chaired by Vincent Massey. The first CIIA run commission was the Newton-Sirois Royal Commission of 1935-1937, led by CIIA President Newton and was a complete failure.
- (20) It is of note that this time frame is also bookended by the death of the last American System President and Lincoln follower William McKinley and the emergence into power of American System and Lincoln follower Franklin Delano Roosevelt. In the interim 3 decades, every single president, barring President Harding who died under a mysterious case of food poisoning in office, were demonstrated to have been anglophile puppets of the British Empire.
- (21) Sir Edward Grigg to Hitchens, 15 December 1931, cited in *The Round Table Movement and Imperial Union*, by Kendle, p. 284
- (22) Cited in *Canada and the British World*, by Philip Buckner, UBC Press, 2007, p.266
- (23) William Mackenzie King himself has always been a paradoxical character in Canadian history. Living under the domineering shadow of his mother’s eye (even long after her death), King was literally possessed by a drive to bring honor back to

his family after his grandfather William Lyon Mackenzie, had led the thwarted Upper Canada Rebellion of 1838. King had the admirable quality of being a man possessed of a principled will and sense of divine mission on earth, yet sadly an irrational tendency to speak to his friends and family long after they had died. It was this irrationally mystical profile that was capitalized on while King had lived in London, visiting the prolific parapsychology operations and affiliated mediums run by Roundtable leaders as W.T. Stead. King's penchant for bad judgement was manifest throughout his life, especially seen as he was hired by the Rockefeller Foundation from 1914-1918 to help John D. Rockefeller Jr. resolve problems with striking miners in the USA. It was through King's mediation that the farcical policy of the "Company Union" was created. Skelton's particular frustration with King's flaky character was evidenced in a letter to his wife during the 1926 Imperial Conference when Skelton wrote: "the fact that certain other people [King] give all their time to dining and talking with 'Lord' this or 'Lady' that and to diary writing and 5 minutes a day to prepare for conference matters makes everything pretty hard.", [citation from Lapointe and Quebec's Influence on Canada's Foreign Policy, p. 57]

(24) W. Grant to Sir Maurice Hankey, Oct., 1925, W.L. Grant archives, vol.5, Citation from Claude Bissel's, *The Imperial Canadian* vol 1. William Grant was also President of Upper Canada College, Director of the Massey Foundation.

(25) King Diary June 1940, cited in *Ernest Lapointe and Quebec's Influence on Canadian Foreign Policy* by John MacFarlane, University of Toronto Press, 1999, p.124

(26) King Diary, Feb. 6, 1941 cited in *Ernest Lapointe and Quebec's Influence*, p.124

(27) Skelton quote from Skelton papers, vol 11, file 1197, diary, 22 October 1923. King quote from King Diary Sept. 11, 1929. Both cited in *Ernest Lapointe and Quebec's Influence*, p.55

(28) The Rowell-Sirois Commission attempted to centralize much of the fragmented Canadian system, modelled on effectively socialist terms. The federalizing of provincial debts and obligations was among the various proposals which attempted to mimic the outward form of FDR's American System policies, but without any of the substance. Due in large measure to the resistance by Quebec, Alberta and B.C, this commission failed completely at achieving its agenda.

(29) Citation from Reid bio

(30) General Smedley Darlington Butler, *War is a Racket*, Roundtable Press Inc., 1955

(31) "I appeared before the Congressional Committee, the highest representation of the American people under subpoena to tell what I knew about activities which I believe might lead to an attempt to set up a fascist dictatorship... the upshot of the whole thing was that I was to pose to lead an organization of 500 000 men which would be able to take over the functions of government" -Gen. Smedley Butler, November 1933. Video extract is viewable on www.larouchepac.com/1932

(32) Pierre Beaudry, *Synarchy Movement of Empire* Book II, p.50

(33) Little known today, Alberta was the first Canadian province to pass sterilization laws in 1927 (the other being British Columbia which did the same in 1932). These provinces followed the 32 American States which had done the same beginning with Indiana in 1909. The promotion of their passage, the financing of the statistical based science promoting them was funded by the two biggest "philanthropic" organizations in the world: The Carnegie Foundation and the Rockefeller Corporation. Neither organization was truly American however, and were merely doing the bidding of their London masters. Later, another LSE trained Fabian named Tommy Douglas replaced Woodsworth as the leader of the CCF. Tommy Douglas, the father of Canadian universal healthcare, was a devout eugenicist, writing his 1933 masters thesis on "Problems of the Sub-Normal Family" while studying at the Fabian run London School of Economics. Most defenders of Douglas applaud him for having dropped his pro-eugenics philosophy after visiting Nazi Germany in 1936 and evidenced by the fact that Premier Douglas did not implement proposed 1944 sterilization laws in Saskatchewan when the opportunity arose. This defense is ill-founded, as eugenics was already deemed too hot to push publicly, evidenced by the pro-eugenics blueprint which Julian Huxley's 1946 founding document of UNESCO lays out [see pg. 39 for excerpt]. The Universal Healthcare reform carried out by Douglas has a much darker intention which must be re-evaluated under this new light. More on this subject can be found in *A Race of our Own: Eugenics and Canada 1894-1946* and in the appendix to this report.

(34) See Rick Sander's *The Ugly Truth of General McNaughton* for more on the Canadian slave labour camps in *The Canadian Patriot* #5, 2013

(35) Jack Granatstein serves as Rowell Jackman Resident Fellow of the CIAA, while John English served as the CIAA Vice President from 1988-1990 and President from 1990-1992. W.L. Morton, another major authority on this segment of history is a Rhodes Scholar whose works have been published by the CIAA. Ironically (but lawfully) Anti-American Tory historian Donald Creighton's career was largely funded directly by continuous grants from the Rockefeller Foundation until that burden was relieved by Vincent Massey's British modelled Canada Council in 1957.

(36) Adam Chapnick, *The Middle Power Project: Canada and the Founding of the United Nations*, UBC Press, 2005, p.9

(37) Bruce Hutchison, *The Incredible Canadian*, Hunter Rose Ltd., Toronto, 1959, pg.229

(38) O.D. Skelton Archive, Diary entry, Friday May 20, 1938, vol. 13, MG30D33

(39) Chapnick, *Ibid.* p.9

(40) Denis Stairs, *The Menace of General Ideas in the Making and Conduct of Canadian Foreign Policy*

(41) Skelton died in a car accident in January 1941 while Ernest Lapointe died in November 1941. Both men had a profound influence on King, and resisted Canada's early involvement in the war, as it was understood by both to be another case of British intrigues gone awry.

(42) *Chapnick, ibid.* p. 19

The Hideous Revolution

The X Club's Malthusian Revolution of Science

By Paul Glumaz

INTRODUCTION:

While the 20th and 21st centuries have been shaped by British Imperial forces such as the Fabian Society and Rhodes Trust, the ideas and strategy advanced by these secretive organizations were in no way caused by them or even their founders. Rather, it is of dire importance to take a step back a little earlier in time to the period of great global upheaval following Lincoln's miraculous victory of 1865 against the British-backed confederate uprising. We must do this in order to investigate the role of another grouping of individuals representing certain evil conceptions around which the dying British Empire re-organized itself. In doing this, the student of universal history will be aided in capturing in their mind's eye, the birth of the core anti-human concepts in their modern incarnation which were later deployed most aggressively by both the Rhodes Trust and Fabian Society networks for the service of the British Empire.

THE CREATION OF A NEW EMPIRE OF ANTI-SCIENCE

At the beginning of the 19th century, with the success of the American Revolution and its geopolitical implications especially following the re-affirmation of its founding principles in the form of the Union victory of 1865, there was a profound optimism about what humanity could discover and develop. On the continent of Europe and in the new American republic, there was an explosion of scientific investigation and invention accompanied by a growing interest in these matters by the general population.

At the same time a far flung private empire had emerged around the British East India Company that had consolidated control over global finance and the commerce of the seas. This empire saw in this emerging optimism a mortal threat to its power. It feared most of all the development of the nation state as the vehicle for expanding scientific progress. This progress would give nations the economic power to resist the empire. But most of all the spirit of progress itself would ennoble the people and make them

unwilling to accept subservience to any system of tyranny.

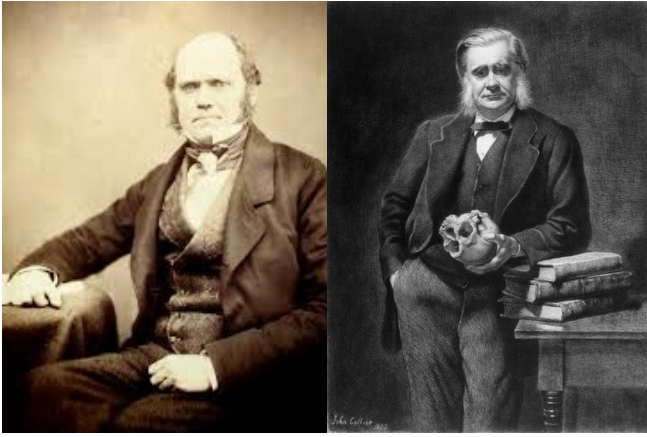
How does an empire deal with this problem if their leading families are at best amateurs in science? By the 1830's and 1840's there was a desperate sense in Great Britain, the seat of the empire, that all would be lost if no counter could be found to the spirit of scientific optimism. So a new pseudo-science was created to crush this spirit. To accomplish this, a group of intellectuals was recruited from the lower classes who had the drive and the discipline that the leading families and their members lacked. This grouping was giving the full support and liberty of thought in order to put a new imperial strategy into motion. Thomas H. Huxley (1825-1875) was the leader of this group.

Although Huxley experienced a harsh and impoverished early life, he was inducted into the most prestigious scientific association in Great Britain, the British Royal Society, at the age of 25. This remarkable change of fortune, in a society of rigid class barriers based on birth reveals that Huxley was supported by powerful patrons.

By the time Thomas Huxley was 17 years of age, he had developed a lacerating, scornful, and sarcastic wit accompanied by a deep pessimism about the human condition. Unlike his well educated peers, Huxley had only two years of formal grammar school education. He was apprenticed at age 13, and again at 15 to different surgeons. While his peers attended Oxford or Cambridge, Huxley attended to the most impoverished in London's slums, which were dying of typhoid, venereal disease, malnutrition,



British East India Company economist Thomas Malthus proposed creative ways to cull the human herd in conformity with the 'fixed equilibrium of nature' which his masters demanded exist



Darwin (left) and his bulldog Huxley (right) would be chosen as the enforcers of an un-natural view of nature in conformity with the rule of oligarchy

and alcoholism. Later Huxley attended medical school with funds borrowed from his family, showing great promise and winning prizes in anatomy. However his poverty prevented him from finishing his education to become a licensed physician.

In early life Huxley had developed superb drawing skills which were useful for making accurate drawings from microscopic observations. This skill enabled him to join the British Navy, as a surgeon's assistant on the research vessel, H.M.S. Rattlesnake. His work on drawing newly discovered sea organisms off the coast of Australia, as part of the four year expedition, placed Huxley in the elite of the emerging discipline of Comparative Anatomy.

Upon returning from this expedition, Huxley was allowed to leave the British Admiralty, without penalty, long before his term of service was to end. Soon after, Huxley became a leading member of Britain's scientific establishment.

By the 1870's Huxley had achieved much of this revolution. As the leader of a small group of nine, who met monthly and called themselves the "X-Club," Huxley and his group took over the institutions of science and education in Great Britain, and later the world.

In the latter part of the 18th century as progress in science had begun to change the world in a very profound way, discoveries in geology and biological fossils began to contradict the accepted religious view of Creation. Up until this time the strict biblical view of Creation had never been challenged by science. Leading geologist Sir Charles Lyell (1797-1875), in his work *PRINCIPLES OF GEOLOGY*,

established that steady changes were the primary cause of most geological formations. He also showed that these formations developed over very long spans of time, in direct opposition to the interpretations of Scriptures.

In efforts to discover the origin and age of formations in geology, discoveries of numerous fossils occurred. Some of these fossils were of biological organisms that no longer existed. This caused great turmoil between science and religion.

In France, Georges Cuvier (1769-1832), and Étienne Geoffroy Saint-Hilaire (1772-1844) were collaborators at the Museum of Natural History in Paris. From their work at the Museum, Cuvier founded the disciplines of Comparative Anatomy and Paleontology, while Geoffroy founded Teratology, the study of animal malformation.

Comparative Anatomy compares living forms and fossil remains to establish anatomical differences among organisms as a means of classing them by specie, family, genera, order, etc. From these types of comparisons comparative anatomists hypothesize the origin of species through their anatomical similarities.

Cuvier argued that the anatomy of an organism of any species is so intricately coordinated functionally and structurally that no part of an organism could change without changing all the other parts of the organism. Such a change of one part by itself would result in the death of the organism. This is known as Cuvier's "correlation of parts" principle. Cuvier viewed each species created for its own special purpose and each organ for its own special function. Cuvier maintained that the anatomy of all organisms is



The substantial debate on evolution's driving force as witnessed between such real scientists as Georges Cuvier (left) and Étienne Geoffroy St. Hilaire (right) was drowned out by the Darwinian propaganda pushed by Huxley and his X Club

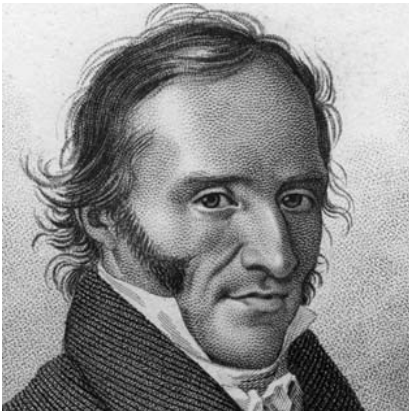
determined by its function in the overall “economy of nature,” that each species exists in an “economy” involving all the other species.

Teratology was created to examine malformation in biological organisms. These malformations could be monstrous. Geoffroy also studied vestiges, or organs that have no function but may have had a previous function. These two areas were viewed by Geoffroy as windows into the inherent potential for change in an organism.

Geoffroy’s view differed from Cuvier. For Geoffroy, the anatomy of an organism determined a potential range of function. This range of potential function could be greater or different than the actual functions of an organism. For Geoffroy the development of an organism’s anatomy determined its functional possibilities. Since Geoffroy thought that all animals exhibit the same fundamental plan, or “archetype,” he saw no reason why all organisms could not have evolved from a single progenitor.

From the studies of embryos of vertebrates Geoffroy came up with three parts of his “unity of composition” principle. One was the “law of development,” whereby no organ arises or disappears suddenly. This explained vestiges. The second was the “law of compensation,” that an organ can grow disproportionately only at the expense of other organs. The third was the “law of relative position,” that all the parts of all animals maintain the same positions relative to each other.

These three parts of Geoffroy’s “unity of composition” conception suggested that there were coordinated pathways for change within an organism within certain boundaries of proportion and harmonics. By the early



Jean-Baptiste Lamarck

1820’s Cuvier and Geoffroy had come into severe disagreement over the origins of anatomical forms. This difference culminated in a historic public debate in 1830. The issues raised in this debate have not been resolved to this day.

Jean-Baptiste Lamarck (1744-1829,) a con-

temporary of Cuvier and Geoffroy, developed the theory that “evolution,” as well as changes in biological forms are the product of the inheritance of acquired characteristics. He argued that organisms adapt to the environment and that these adaptations could be passed on by inheritance.

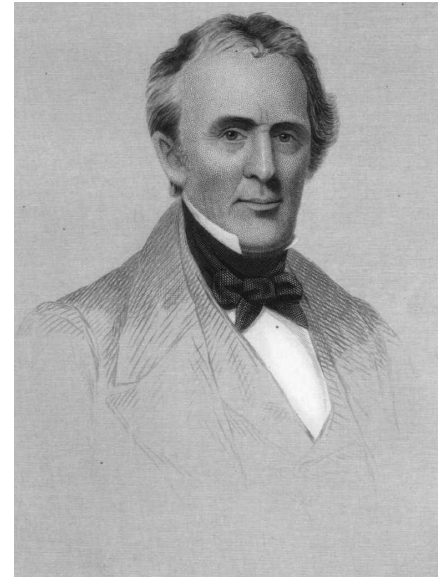
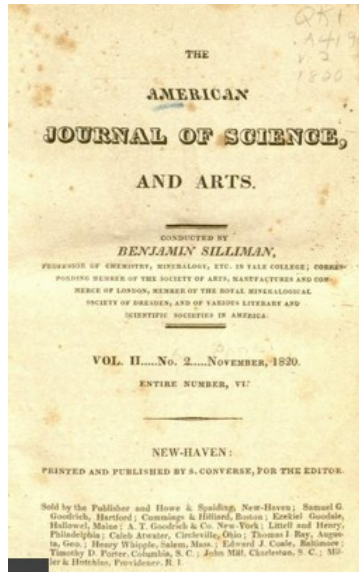
By the first part of the 1800’s a scientific sense that living processes and their environments “evolve” and change had emerged. The question of how this “evolution” occurred, or could be explained became the new battleground for conflicting world views.

It was Thomas Huxley’s intention to use the conflict between empirical evidence and the strict interpretation of Scriptures to usher in a profound cultural and political revolution. His intention was to bypass the issues of principle in the Cuvier/Geoffroy debate by focusing attention on an assumed, impossible to prove mechanism for evolution: random changes in the small. This mechanism to bypass the issues raised by Cuvier, Geoffroy, and Lamarck was found by Huxley in Charles Darwin’s work.

Charles Darwin (1809-1882) was one of a number of wealthy heirs to the Wedgewood pottery manufacturing fortune. He was of ill health and with his fortune he retired to his estate to study biology. In 1838 after reading Thomas Malthus ON POPULATION, Darwin formulated a theory of “evolution” based on the “natural selection” of the fittest. Darwin’s theories and intentions to publish and promulgate this view of “natural selection” were well known to an inner group for decades. In the early 1850’s Huxley had been introduced to Darwin and by the middle of the 1850’s Huxley was in close collaboration with Darwin.

While Huxley subsequently became the principal champion of Darwin’s theories of evolution by “natural selection,” Huxley was well aware of the unscientific nature of Darwin’s thesis. Even though Darwin would call Huxley “my bulldog,” Huxley, the Comparative Anatomist, had a personal preference for the views of Cuvier on the question of “evolution.” Nonetheless Huxley played a leading role in forcing Charles Darwin to publish ORIGIN OF THE SPECIES in 1859.

In a personal letter to his friend and closest collaborator, Joseph Dalton Hooker (1817-1911), dated September 5, 1858, Thomas Huxley exposed something of his intentions for supporting the publication of Darwin’s work.



James Dwight Dana (left) and Benjamin Silliman (right) led the American System approach to natural science through the illustrious American Journal of Science and Arts (middle).

“Wallace’s impetus seems to have set Darwin going in earnest, and I am rejoiced to hear we shall learn his views in full, at last. I look forward to a great revolution being effected. Depend upon it, in natural history, and everything else, when the English mind fully determines to work a thing out, it will do it better than any other...I firmly believe in the advent of an English Epoch in science and art, which will lick the Augustan (which, by the bye had neither science nor art in our sense, but you know what I mean) into fits. (1)

Thomas Huxley looked forward to a “great revolution,” even though he scientifically disagreed with Darwin’s ideas. Huxley’s conception was not just a revolution in science, but in art, and culture as well.. The issue was “licking the Augustan into fits.”

When Huxley wrote this comment to Hooker, although the British Empire ruled most of the world, it did not rule the world of culture. Nor did the empire control the culture internal to Great Britain, which was still influenced by a previous age.

The word Augustan refers to the Augustan Age, the cultural period associated with the Stuart Restoration in the 1660s. Its literary component continued into the middle 1700’s with influences that extended well into the Victorian era. Its literature was a mixture of many trends from Jonathan Swift and Daniel Defoe to Alexander Pope.

The Augustan Age was born from the idea that the Stuart Restoration was a new beginning, like the early period of

the first Roman Emperor Augustus, after whom it was named. The Restoration ended a period of civil and religious war and placed the Church of England in control of culture and politics.

The Church of England promoted the view of the “divine right” of an Aristocracy of birth and a Monarch to rule, and promoted itself as the interpreter of that “divine right.” In the view of the emerging empire of the British East India Company, the Church of England’s antiquated theocratic views of politics based on birth and privilege were ineffective in preventing the world from being overtaken by science and the ideas of progress.

The emerging private empire of the British East India Company and the City of London maritime and financial power found itself in conflict with the theocracy and theology of the Church of England and its control over culture, science, and politics.

On the continent of Europe and in the U.S. there was strong opposition to Darwin and Huxley. In the U.S. one of the leaders who opposed them was Yale professor and geologist Benjamin Silliman (1779-1864.) His scientific journal, JOURNAL OF AMERICAN SCIENCE AND ART was the principal science publication in America for most of a century, and was known to have corresponded with the Crelle Journal of the European heirs to Leibniz. Benjamin Silliman inspired several generations of young scientists. One of these was James Dwight Dana, who also became Silliman’s son-in-law and successor as editor of the JOURNAL OF AMERICAN SCIENCE AND ART.

James Dwight Dana, (1813-1895), a contemporary of Thomas Huxley, developed from his own research the view that the directionality of the “evolution” of biological organisms seemed to proceed toward greater “cephalization.” That is, the “evolution” of biological organisms seemed to occur in the direction toward the greater power of the nervous system in animals to respond and interact with the environment. “Evolution,” in this way, had a direction toward greater development.

Generally science outside of Great Britain at this time conceived “evolution” as occurring in a non-random, directed way in which the cognitive powers of humanity represent the pinnacle of the evolutionary process. To Huxley this view of humanity was an anathema. It was in this context that he made the claim that all human beings are both descended from the apes, and that mankind is in reality just another ape. To this end Thomas Huxley published his *MAN’S PLACE IN NATURE*.

It was always Huxley’s intention to bring man down to the level of an ape. This was key to extinguishing the optimism in the culture that had emerged from the American Revolution. This was Huxley’s most effective and direct attack on the concept that human beings are fundamentally distinct from the animals.

The use of the idea that mankind is descended from the apes biologically, as the core of human identity, has so shaped the modern sense of human identity in direct opposition to the concept of the human species being distinct from animals, that it is almost impossible for people today to know that they have any identity other than that of an instinctively driven ape like creature.

Whatever case is made for the anatomical and biological similarity between apes and humans, the species distinction for humans is not biological. Whether or not apes or any other species going back to some ancient beginning have or have not some genetic material connection to humanity is beside the point. What makes us distinctly human is not biology, nor is it biologically determined. The human mind is outside the control of biological processes. Otherwise human will and scientific discoveries would be impossible.

This idea came to dominate human identity up to the present day. It became the assumption imbedded in Medicine, Psychology, Biology, Anthropology, and popular culture. This includes most emphatically the belief in the

biological determinism of human behavior, character, and the potential to learn.

Under Thomas Huxley’s influence, the religious and political world increasing split into two groups. Those who found Huxley’s bestial views of mankind abhorrent were encouraged to embrace the emerging “Creationist” party. Those who thought “creationism” could not be sustained by the scientific evidence were encouraged to join Huxley’s Darwinian Episcopate. This deep split in society still afflicts us to this day.

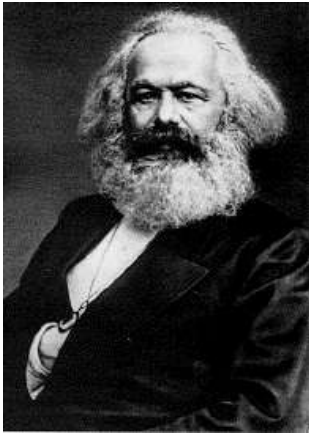
Thomas Huxley characterized his opponent, Benjamin Silliman, as the scientist “with one eye on the facts and the other on Genesis.”(2) Benjamin Silliman rejected both Darwin and the Creationists.

Instead Silliman emphasized that God’s most essential work is being done by mankind through scientific discoveries. He held that while science may contradict one’s imperfect understanding of God, it is by man discovering God’s universal laws in the physical universe, that mankind is participating in God and is fulfilling God’s intention for man, as well as ultimately increasing mankind’s understanding of God.

Later when Prime Minister Gladstone on behalf of the creationists attacked Darwin and Huxley, the latter said of Gladstone: “It has always astonished me how a man after fifty or sixty years of life (Gladstone) among men could be so ignorant of the best way to handle his materials. If he had only read Dana, he would have found his case much better stated.” Huxley considered Silliman and Dana effective opponents.

With Huxley’s “man an ape” viewpoint, Huxley became the most popular lecturer in what was known as the “workingman’s lectures.” His lectures on science deeply impacted the Socialists, the Communists, the Labor Movement, as well as the Anarchists. The cadre of these movements were all indoctrinated into the “materialist ape origins” of the human species. This included Karl Marx and especially Frederick Engels who totally embraced Huxley and his circle

At the core of the Communist and Socialist movements, and later the Soviet Union and its cultural catastrophe lies the spoor of Thomas Huxley. Their vision of a workingman’s utopia was strongly laced with the arsenic of Huxley’s pessimism about humanity. A utopia which rejects



Both Marx and Engels enthusiastically embraced Darwin and Huxley's system which enforced their "dialectical materialist" approach to history and social evolution. The bestial view of man brought Marx and Adam Smith into the same fundamental worldview.

the creative potential of the human species is a hellish place. The same Darwinian ideas of "evolution" were also at the core of Race Science. Many today would prefer to avoid discussing the fact that their most cherished views on "evolution" were the basis of the Race Science that Hitler practiced.

Huxley led the way by being one of the first to classify the human race into four racial categories; Europeans, Mongolians, Negro, and Australian. Each category was broken down into sub-categories, and classified according to various attributes, including intelligence. "Natural selection" was used to explain why the Europeans race was superior. Huxley also took the Darwinian revolution into all the religious institutions, for which he developed the anti-theological term "agnosticism."

Huxley's Darwinian revolution was exported to the rest of the world. His legacy continued into the 20th century through his last major protégé, H.G. Wells, and his grandsons Aldous, and Julian Huxley, who collaborated extensively with H.G. Wells.

DARWINS FAMILY VALUES:

The original full title of Darwin's 1859 work is ORIGIN OF THE SPECIES BY MEANS OF NATURAL SELECTION, OR PRESERVATION OF THE FAVORED RACES IN THE STRUGGLE FOR LIFE. Charles Darwin (1809-1882) in his diary dated October 1838 tells us how he came up with his idea of Natural Selection:

"I happened to read for amusement Malthus ON POPULATION and being well prepared to appreciate the struggle

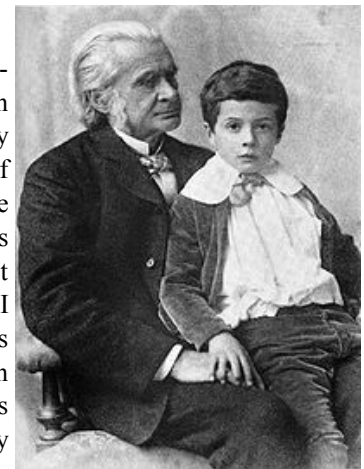
for existence which everywhere goes on from long continued observation of the habits of animals and plants, it at once struck me that under these circumstances favorable variations would tend to be preserved, and unfavorable ones to be destroyed. The result of this would be the formation of new species. Here, then, I had at least got a theory by which to work." (3)

This entry appears roughly 21 years prior to the publication of Darwin's work. Perhaps Darwin found this section from Malthus's Essay on the Principle of Population amusing:

"...All children who are born beyond what would be required to keep up the population to a desired level, must necessarily perish, unless room be made for them by the death of grown persons...Therefore...we should facilitate, instead of foolishly and vainly endeavoring to impede, the operations of nature in producing this mortality; and if we dread the too frequent visitation of the horrid form of famine, we should sedulously encourage the other forms of destruction, which compel nature to use...Instead of recommending cleanliness to the poor, we should encourage contrary habits...but above all we should reprobate specific remedies for ravaging diseases; and restrain those benevolent, but much mistaken men, who have thought they are doing a service to mankind by protecting schemes for the total extirpation of particular disease." (4)

Thomas Malthus's "amusing" views provided the "scientific" and economic philosophical justification for the plunder, famine, genocide, and economic rape that the British East India Company meted out to colonial areas like India, and later China through the means of the drug trade. This view also justified increasing Ireland food exports to Great Britain in the midst of the potato famine. This genocidal viewpoint of Malthus became the "cause célèbre" of the private banking and commercial banking families and their "high society."

Today we see the same exact view of Malthus within the British elite publicly exemplified by the likes of Prince Philip, and Prince Charles. Prince Philip's comment that "in the event of being reincarnated, I would like to come back as a deadly virus to deal with the population problem," is a more condensed and pithy version of Malthus.



Huxley and his Grandson Julian



Huxley's X Club attempted to create an internally consistent body of science using mechanistic tools and statistics in order to outlaw both principle and mind from the universe (top row: Thomas Huxley, Joseph Dalton Hooker, Matthew Arnold, William Spottiswoode, George Busk, John Tyndall, Herbert Spencer, Sir John Lubbock, Thomas Archer Hirst, and Frankland Edward)

In America this view is most publicly represented by the policies promoted by Al Gore, President Barak Obama, and the Green movement.

Charles Darwin was not just one individual who came up with a theory to explain evolution. Rather, he was an instrument of a network; much of it intermarried, which sought to justify mass murder.

Darwin was intimately connected to the Malthusian party of the time, the Whigs. In 1834 the Whigs passed the Poor Laws. At that time Darwin's dining companion was Harriet Martineau, who many thought would marry Darwin's brother Erasmus. Martineau was the Poor Law propagandist whose novels won the battle for rounding up the poor and incarcerating them in poor houses so they would stop having children and be made to work.

Darwin's first cousin and brother-in-law, Hensleigh Wedgewood (1803-1891) was a well known legal figure, historian and, and author of the book, ON THE ORIGINS OF LANGUAGE. In his book, Hensleigh attacks the position of the German school of the Humboldt brothers on the development of languages. Hensleigh sought to show that human speech arose from animal grunts. Hensleigh's concept on the origin of language is that there were no demarcation points between mere animal sounds and human speech in the gradual evolution of language. Hensleigh

asserted that there was no difference between human beings and animals. Here we have first cousins promoting the same concept: One in the "evolution" of biology, the other in the "evolution" of Language. Is this a coincidence?

After Hensleigh's first wife's death, Hensleigh married Fannie or Frances McKintosh, the daughter of Sir James McIntosh. Sir James McIntosh, Fannie's father, was the closest friend and collaborator of Thomas Malthus. They both taught at the British East India Company Haleybury College. Fannie while married to Hensleigh had an extended affair with Darwin's brother Erasmus. So here we have Malthus' closest friend's daughter having an affair with Darwin's brother while being married to Darwin's brother-in-law and first cousin Hensleigh.

The next first cousin of Darwin, Sir Francis Galton (1822-1911) founded the eugenics movement. Dalton credited Darwin as the inspiration for the eugenics movement. Galton promoted the idea of culling the "unfit" from the human population. Hitler's racial hygiene policy had its beginnings with these two first cousins, Charles and Francis. This was not a coincidence.

Another of Darwin's first cousins, Sir John Lubbock, Banker, Biologist, Member of Parliament extended Darwin's ideas to the study of social institutions and family property. Lubbock developed the concept that inheritable

property rights were the highest form of social evolution. That society gradually evolved through stages. The rate of "evolution" in these stages was different for each race. As a member of Huxley's "X-Club", Sir John also played a key political role in this revolution.

Thomas Huxley's closest collaborator and co-founder of the "X-Club" was the botanist Joseph Dalton Hooker (1817-1911.) Hooker and Huxley both become Presidents of the Royal Society in the 1870's, and 1880's. Hooker succeeded his father as the chief Botanist of the Empire.

Hooker is also Darwin's closest friend and collaborator, and is intimately involved in everything Darwin does and writes. Thus Huxley's closest collaborator is Darwin's closest collaborator. Joseph Hooker married Frances Henslow, the daughter of John Stevens Henslow.

John Stevens Henslow (date), Regis Professor of Botany at Oxford, was both the mentor of Darwin, as well as a tutor to the children of Queen Victoria. It was Darwin's claim that Henslow, the father of his closest collaborator's wife, was also the individual who influenced Darwin the most. Again what do we have? Darwin's most influential mentor, Henslow, is the father-in-law to Darwin's closest friend Hooker, who is the closest collaborator of Thomas Huxley.

The next major collaborator was Herbert Spencer (1820-1903) Spencer was also a member of Huxley's "X-Club." He was best known for having coined the phrases "survival of the fittest," and "Social Darwinism." Both Huxley and Spencer had first met at the salon of Mary Ann Evans (George Eliot) which included Harriet Martineau, John Stuart Mill, and John Chapman, the publisher of the free-trade journal *The Economist*.

In Spencer's *PRINCIPLES OF PSYCHOLOGY* (1855), Spencer rejected the idea of the human mind being anything more than a construction of atomic sensations. These atomic sensations represented the association of ideas which then became imbedded in the brain tissue and could be passed on by inheritance. He espoused a view that all phenomena, including human thinking could be explained by such means.

Along with Darwin, and Darwin's cousin Sir Francis Galton, Spencer was the major proselytizer of the idea of the innate racial superiority of the upper classes. In Spencer's grand universal scheme the "fittest" were the socially and economically most successful in society. Spencer espoused the view that the "savage" or inferior races of mankind were the "unfit" and would die out. Spencer was against all charities, child labor laws, women's rights, and the educa-

tion of the poor. Such measures, Spencer claimed, interfered with the laws of "natural evolution."

By the 1870's Spencer became the most widely read philosopher in the English speaking world. Spencer's racist views and promotion of "Social Darwinism" had the greatest effect on our culture. It was the popularity of Spencer's promotion of "Social Darwinism" that led to the adoption a feral like competitiveness in our culture. Competition for wealth, position and privileges became the dominant driver for one's social sense of self.

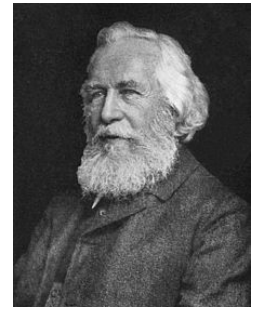
As a result, most people today in their inner sense of identity are failed persons. Very few persons reach the pinnacle in the race to the top. Everyone that doesn't spends time fantasizing that they had or worshipping those they think have reached the top. The sense of social solidarity and the sense of the general welfare of the nation necessary for the survival of a nation is deeply undermined by this feral competitiveness and this social "survival of the fittest" ideal of Herbert Spencer.

Huxley and Darwin's German collaborator was the zoologist Ernst Haeckel (1834-1919). Haeckel's *THE HISTORY OF CREATION* was the most read book in the world explaining Darwin's ideas scientifically. Haeckel also founded the discipline of Ecology. He was the first to develop concepts of "overpopulation" and "carrying capacity." Haeckel also promoted the notion that the social sciences should be governed by the discipline of "applied biology". "Applied biology" was Haeckel's term for eugenics. Here we have Darwin's closest German collaborator, whose extensive correspondence in German was translated by Huxley, promoting a view that all the social sciences should be based on applied eugenics.

Among Huxley's and Darwin's group of scientists there were two who eventually dissented. One of these was the explorer and zoologist Alfred Russell Wallace, while the other was the geologist Sir Charles Lyell.

Wallace was the "co-discoverer" of the principle of "natural selection" with Darwin. By 1864 Wallace had come into disagreement with Darwin and Huxley. Wallace had reached the conclusion that the evolution of matter in the universe could not have occurred in a gradual, or "natural selection" manner in three very critical instances.

One of these instances was the transition from inorganic to



Ernst Haeckel



Dissenters from the Huxley-Darwin network (left to right: Charles Lyell, Richard Owen, and Alfred Russel Wallace)

biological matter. The second was the transition from biological matter to the existence of consciousness in higher animals. The third was the transition from higher animals' sense of consciousness to the ability to reason in mankind. To Wallace these three leaps could not be explained by Darwin's theories.

Sir Charles Lyell had been a collaborator of Darwin since 1837. Lyell was also a friend and early promoter of Huxley. Nonetheless Lyell had become very concerned that Darwin and Huxley were using "gradualist" evolutionary ideas to promote a "catastrophic criminal view of mankind." Lyell strongly believed that human beings possessed the faculties of reason that in no way could have emerged from Darwin's "natural selection." (5)

Another contemporary of Darwin and Huxley who had initially helped to promote Huxley into the Royal Society was Sir Richard Owen (1804-1892.) Huxley and Owen would engage in a bitter struggle over fundamental issues of science and evolution which lasted 40 years. Owen adopted the view of "archetypes" as opposed "natural selection." Since "archetypes" were seen as showing God's design, the battle of "archetypes" versus "natural selection" became in essence the battle of the Church of England versus the British East India Company crowd. Owen would later call Huxley a "pervert with some perhaps congenital defect of mind for denying the divine in Nature." (6)

THE NEXT GENERATION

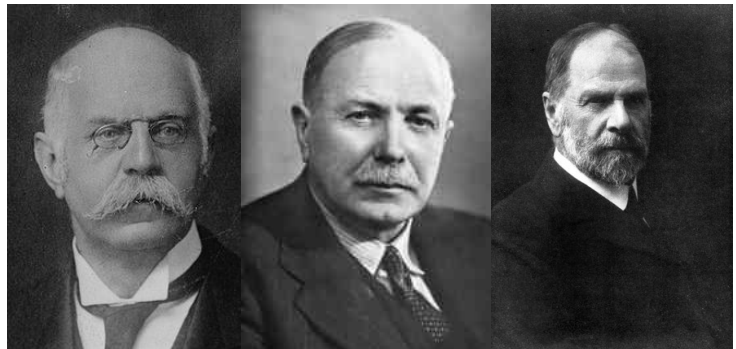
The transition from Darwin and Huxley to the next generation was marked by a change from "theory" to "practice." The theories that were developed in the Malthusian Darwinian revolution such as "natural selection", "survival of the fittest," the "descent of man from the apes," "eugenics," gave way to the preparations for the mass murder of those deemed "unfit."

The most notable son of Charles Darwin was Leonard Darwin (1850-1943.) Leonard became the President of the British Eugenics society (1911-1928) succeeding his half-cousin Francis Galton. Leonard Darwin's most important successor was Ronald A. Fisher (1890-1962) who pioneered the study of statistics in genetics on which modern Darwinism was based. Fisher was notorious for refusing to shift away from his racist and eugenicist views after the defeat of Hitler. The modern Darwinophile, Richard Dawkins, claimed that Ronald Fisher was the "greatest of Darwin's successors."

Another son of Darwin was Horace Darwin. Horace was the co-founder with Ronald Fisher of the Cambridge Eugenics Society with John Maynard Keynes. So here we have two of Darwin's sons leading the way to establish the means to "cull" the human species of the "unfit." Who are the "unfit?". The "unfit" are you, me, most of the human race, and any person or group so deemed.

The principal son of Thomas Huxley was Leonard Huxley (1860-1933) who was the literary preserver and edifier of the Darwinian revolution and the father of its most successful promoter in the 20th Century, Julian Huxley (1887-1975.) Thomas Huxley named his son Leonard in honor of Darwin's somewhat older son Leonard. Huxley's first wife was Julia Arnold, the niece of educator Mathew Arnold, and the mother of Julian and Aldous Huxley..

Matthew Arnold (1822-1888) was a Victorian poet and Inspector of Her Majesty's Schools. While not a member of Huxley's "X-Club," he was a regular dining guest their meetings. Arnold's literary views were the forerunner of the Fabian Society. Arnold's primary concern was the problem of the children of the emerging middle class. Arnold viewed the Classical education of these children as the most serious threat to the empire. He led a campaign to



Darwin's children and grandchildren would not only intermarry with the Huxleys but also lead the eugenics movement into its next bizarre phases (left to right: Leonard Darwin, Charles Galton Darwin, and Sir Horace Darwin)

dump Latin, Greek and the Classics in the education of the middle class.

A key leader in the third generation of Malthus' Darwinian revolution was Darwin's grandson, Charles Galton Darwin (1887-1962.) Charles Galton Darwin was the leading British physicist during WWII. He ran Britain's National Laboratories and led the British side of the Manhattan Atomic Bomb Project. After WWII Charles retired to direct the British Eugenics Society till his death in 1962. Charles Galton Darwin was also the godson of Sir Francis Galton.

In 1952 Charles Galton Darwin published the NEXT MILLION YEARS as his contribution to furthering eugenics and the Darwinian revolution. NEXT MILLION YEARS recast the issue of eugenics not in terms of racial hygiene, but in terms of curbing population growth. Charles estimated that the time it would take for mankind to biologically evolve into a new species would be a million years. In the meantime Charles saw the principal problem being that human beings were essentially "wild animals" that had not been domesticated, though he believed every effort should be made to do so.

It was the British Eugenics Society and its American extension which launched the Hastings Center on Euthanasia in the U.S. in the 1960's. It was the Hastings Center and its leading operative, Ezekiel Emmanuel, which crafted Obama's Health Care Reform to "cull" "poor," the "elderly," and relieve society of the financial burden of the "unfit."

The granddaughter of Charles Darwin, Charles Dalton Darwin's sister Margaret, married Geoffrey Keynes, the brother of John Maynard Keynes. The great-grandson of Charles Darwin, and son of Charles Galton Darwin, George Pember Darwin (1928-2001) married Angela



Disciples of the faith Alfred Ploetz (left) and Ernst Rudin (right) set the basis for the Rockefeller funded Racial Hygiene movement in Nazi Germany.

Huxley the great-grand-daughter Thomas Huxley.

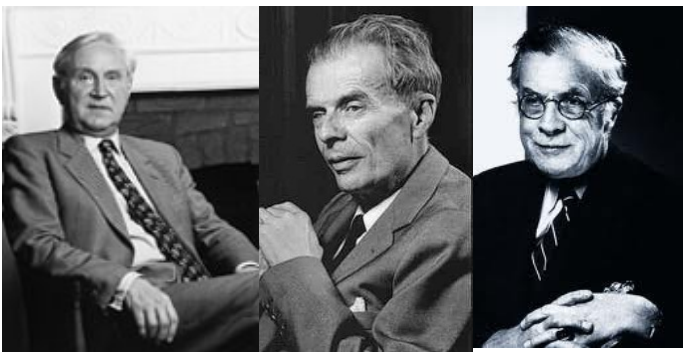
And so it goes.

In Germany, the second generation of Darwinians were led by leaders such as Alfred Ploetz (1860-1940.) Ploetz was an ardent follower of both Darwin and Haeckel and became a leading member of the British Eugenics Society. He extensively toured the U.S. to popularize the eugenics movement in America. Ploetz was the first to name and develop the "branch of medicine" called "racial hygiene." On returning to Germany in 1936, Ploetz with his brother-in-law and protégée Ernst Rudin, was appointed by Adolph Hitler to oversee the implementation of mass murder based on "racial hygiene."

One of the leading promoters of eugenics in the more recent period was Sir Crispin Tickell. Sir Tickell was the President of the Royal Geographical Society and a leading government official and adviser to Prime Minister Margaret Thatcher. In the 1980's Sir Tickell created the British Government funded "climate change " movement to implement mass murder based on reducing carbon dioxide emissions. Sir Crispin Tickell's great-grand-father was Thomas Huxley.

And so it goes on, generation after generation, of policies intended to cause mass genocide.

By the year 1900 Darwinism was on the wane in the scientific community. It lacked the experimental proof that it needed to justify its tenets. Darwinism was under attack from many quarters. It lacked most of all some discovery of an intermediate form, or "missing link" between man and ape.



3rd and 4th generation eugenicists Sir Crispin Tickell (left) Aldous Huxley (middle) and Julian Huxley (right) continued the family nightmare

At last this “missing evidence” came in the form of the discovery at Piltdown, where the jaw of an ape was fused with the cranium of a human. Even having found this fabricated link between man and ape could not stem the erosion of Darwin's influence in the scientific community during the 1920's and 1930's. The fossil evidence did not exist to support the theory of “natural selection.”

It fell to Huxley's grandson, Zoologist Julian Huxley to come to the rescue of the Darwinian revolution. Early in Julian Huxley's career, Julian had replaced Leonard Darwin as head of the British Eugenics Society. With the help of Thomas Huxley's last major protégé, H.G. Wells, Julian Huxley launched a revival of Darwinism. This revival was named the “evolutionary synthesis,” or the “new synthesis,” or the “modern synthesis.”

Under Julian Huxley's direction a number of disciplines were merged. These were biochemistry, genetics, population studies, and ecological field studies. By merging these disciplines a new model was created that no longer needed the intermediate fossil evidence. In the “new synthesis” the human “animal” was governed by biochemical and genetically determined processes down to the predisposition in all areas of behavior, intelligence, disease, sexual preferences, even altruism.

The basics of the “new synthesis” are as follows: The genes or the DNA are continuously impacted by background radiation and other factors which cause mutation, or small changes in the DNA, and its sequences. This is called “genetic drift.” This “genetic drift” is supposedly constant. The DNA is supposed to be the blueprint that passes on inherited characteristics. Then the environment acts on these inherited changes in the organism and selects out those changes that benefit the survival of individual organisms. Over time this leads to new species and

evolution.

Also involved is the concept of “gene pool.” If a group of organisms of one species become isolated geographically from others of the same species, the isolated part will tend to develop a separate “gene pool” and there would be a more rapid rate of differentiation between the two populations. The “new synthesis” like the older version of “natural selection” has no directionality. The driver for the “new synthesis” is random changes in the small caused by the impact of background radiation. In the “new synthesis” human beings are determined by internal biochemical processes not by mind or will. Controlling human behavior with drugs is a key aspect of the “new synthesis” of Julian Huxley.

Julian Huxley's collaborator H.G. Wells and Bertrand Russell promoted an “open conspiracy” in which one of the components of control over the population would be biochemical. Julian Huxley's brother, Aldous Huxley's BRAVE NEW WORLD was one of the literary products of this “new evolutionary synthesis. The novel BRAVE NEW WORLD is the world we live in today.

While the use of drugs by the British Empire to enslave populations, as was done in China, was not new, the “new synthesis” broadened and expanded this tradition to attempt to enslave the whole human race. Whether it is Ritalin in the schools, or heroin on the streets, enslaving the human species to drugs is one of the intended outcomes of the continuing Malthusian Darwinian revolution.

The continuing Darwinian revolution has two goals. The first goal is to extirpate the higher faculties in all but a very few of the human population in order to make slaves of the rest. Denying and stifling the cognitive potential of all but a few human beings is the core policy of the empire. The second goal is to cause the population to be reduced to one to two billion people from the current close to seven billion people. At one to two billion people not much industrialization is needed to sustain the population. Without the need for industrialization and scientific progress, one can restrict the need and number of cognitive individuals to perhaps only a few of the very elite who run the empire. Otherwise, increasing economic development also means increasing population which in turn increases the potential for creativity and more cognitive beings to emerge who might somehow escape the mental control of the empire, and create problems for it.

H.G. Wells and Julian Huxley both collaborated in



producing a very popular 1500 page book in 1939, THE SCIENCE OF LIFE. This book was what began the popular revival of Darwin in the population, . The last paragraph of the SCIENCE OF ECOLOGY SECTION on page 1011 stated: “Unrestrained breeding, for man and animals alike, whether they are mice, lemmings, locusts, Italians, Hindoos, or Chinamen, is biologically a thoroughly evil thing.” (7)

The Darwinian revolution also infected other areas and disciplines. Two developments of importance which occurred in the 1860’s in the “procession through the institutions” of Huxley’s group of associates. One was the founding of the “X Club” with nine members. The second was the formation of The Metaphysical Society (1869 -1880.).

The “X Club” sponsored and launched two press organs to support their revolution. One was the weekly READER, and the other was Natural History Review of which Huxley was part owner. Both these publications were used in the early 1860’s to promote the pro-Darwinian view. Thomas Huxley was the leading editor and polemicist in these publications. These two publications failed, and were replaced by a fully “X Club” backed publication that was launched in 1869 called NATURE, a magazine still in existence.

The formation of The Metaphysical Society brought together the most prominent men of science, religion, culture, and philosophy to a monthly dinner and discussion.. The purpose of the Society was to meet and discuss fundamental issues such as “Is God knowable?” or “What is a Lie?,” or “the ethics of belief” or “what is death?” Present were leading clerics, writers, philosophers, politicians, and scientists. Among the rotating chairman were Thomas Huxley, Sir John Lubbock, and Mr. Gladstone, the Prime Minister of Great Britain.

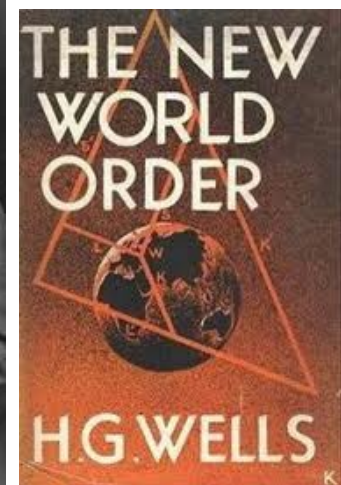
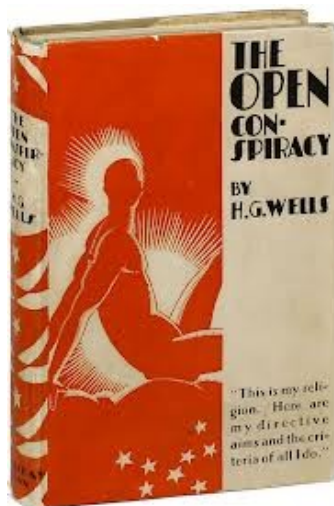
From eye witness descriptions, everyone was cordial and the discussions would generally come down to Huxley demonstrating that “the working hypothesis of science” laboring gradually

over the years through empirical work was far superior to all the metaphysical speculation about anything and that God was empirically unknowable. (8)

At an early age Thomas Huxley’s interest in Philosophy had led him to study Emmanuel Kant in German. Huxley had also become a convert to the Scottish philosopher Sir William Hamilton (1788-1856.) Both Kant and Hamilton maintained that God was unknowable. Based on the proposition of the unknowability of God, Huxley launched a movement in philosophy, religion, and science which he termed “agnosticism.” The aim of this movement was to eliminate any scientific conceptions that involved universal principles. Huxley’s “agnosticism” became the governing ideology, or the new “religion” of the empire..

This new “religion” of “agnosticism” was not to be for the masses. This was the new “religion” of the functionaries of the empire; the “scientists,” the “academics,” and the enlightened “liberal clerics.” As for the masses, they would be given all the “irrational feelings” and “beliefs” they would want, but not the knowledge of universal principles.

In an “agnostically” administrated empire, the masses can kill each other in perpetual conflict over “their” religious feelings. Under Huxley’s “agnostic” Darwinian Episcopate, a person of science cannot assert the truthfulness of the existence of God. Nor can a person of science assert conversely that God does not exist. Both assertions



H.G. Wells` Open Conspiracy (1928) laid the framework for the British Empire`s New World Order (1940). In the New World Order, Wells wrote: ``It is the system of nationalist individualism that has to go....We are living in the end of the sovereign states....In the great struggle to evoke a Westernized World Socialism, contemporary governments may vanish....Countless people...will hate the new world order....and will die protesting against it.``

maintain that human beings have a capacity to know, whereas an “agnostic” cannot know and by not knowing has no responsibility for mankind or the future.

So what can be proven as far as fundamental principles involving the lawfulness of the universe according to “agnosticism” which now rules the sciences? NOTHING! So what is left? What is left is STATISTICS! That is the statistics of things “bumping” into each other. Take the erroneously impossible, popularly accepted orthodox “law” of today’s scientific community concerning the government of our universe: the “second law of thermodynamics.” All the “second law of thermodynamics” represents is statistical projections of “heat loss” of “things” “bumping” into each other projected onto an unknowable (agnostic) universe. “We don’t know anything but statistical probabilities.” In the agnosticism of “modern science” there is no causality other than the “bumping” into each other of “things” in ways we can never fully understand, other than they are “bumping” into each other.

What about Darwinism? It’s the same thing! Random mutations in ways we can never know create “statistical probabilities” for increased survival for “random” changes caused by “random” events. In other words, human beings are unable to know the existence of any real causation, just statistics. Or to put it in another way, the lawfulness or unlawfulness of the Universe is unknowable to the human species. All we can know is our “bumping” into “things.”

This is the Empire! These are the chains that bind our people to a bestial view of themselves. We don’t strive to develop ourselves to our full human and intellectual capacity because deep down we don’t believe we can. We are just animals, not really human. Darwin and Huxley and their Malthusian revolution give us the excuse to reject our potential to develop, and spare us the responsibility of doing so.

The universe is not governed by statistically random processes! To believe so is to believe in the irrational. Not knowing the cause of things does not make it random. To substitute randomness for causality is not just unscientific it is insane. How is it possible to discover the reason for evolution, if anything but randomness as an explanation is outlawed?

The real issue and the truths behind the revolution of Darwin and Huxley were political. Neither Thomas Huxley, nor his grandson Julian Huxley cared much for whether there was any truth in Darwin’s theories. The issue for them was never truth, or Science. The issue for them was

who was going to control the ideas that govern the thinking of those who influence and run society! The issue was how and who would control “science,” and for whom. Without the Darwinian-Huxley revolution in the sciences, the empire of Malthusian genocide would have been defeated long ago. We would now be colonizing the solar system instead of entering a dark age collapse of civilization.

In conclusion, in this age, the essence of being human is to wage war against this hideous revolution and recover the lost promise of the potential of our species.

Endnotes

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What is the Fabian Society and to What End was it Created?

By Matthew Ehret-Kump

Polarization is the name of empire. If a society can be kept under the control of their belief in what their senses tell them, then the invisible structures governing their behaviour will remain mystical and unknowable. More importantly than that, those intentions shaping such structures towards a pre-determined goal will also remain unknowable. If unknowable, then beyond the reach of judgement, and if beyond the reach of judgement, then unchangeable. This has been the great secret of empire since the days of the Babylonian priesthood and Babylon's whore Rome, since whose collapse, three more incarnations have manifested themselves in the forms of the Byzantine, Venice and Anglo-Dutch empires.

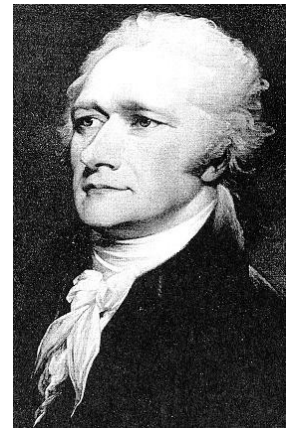
With the 15th century rediscovery of the efficient power of self-conscious reason as a knowable and self-developing potential in the soul of every human, the renaissance-humanist conception of mankind had blossomed. With that conception of *imago viva dei* led in large measure by the unique discoveries and life's devotion of Cardinal Nicholas of Cusa (1401-1460), a revolution in science, art and state-



The Peace of Westphalia signified the end of the Venetian sponsored 30 years of religious war, and set the basis for the modern sovereign nation state and rule of law.. Painting depicting the treaty by Gerard ter Borch

craft occurred. Natural law both in the sciences, in the arts and especially as a standard when shaping physical economic policy became accessible to self consciousness.

With such discoveries came new principles of self-organization, such as the 1648 Peace of Westphalia that not only put an end to the oligarchy's 30 year religious warfare, but established the principle of 'The Benefit of the Other' as the basis of national sovereignty active to this day. From the 1648 Peace, a new platform was created upon which the next great revolution could begin with the 1776 American Declaration of Independence. With the 1776 Declaration and 1789 Constitution, a nation founded upon life, liberty and the pursuit of happiness was instituted for the first time amongst men. By 1791, Alexander Hamilton, First Treasury Secretary and Benjamin Franklin protégé established his American System of Political Economy with his 1791 reports on the National Bank, Public Credit, and most importantly the Subject of Manufactures where Hamilton defined the purpose and value of economic planning, not according to "pleasure/pain, utility or money", but rather



Alexander Hamilton

"to cherish and stimulate the activity of the human mind, by multiplying the objects of enterprise, is not among the least considerable of the expedients, by which the wealth of a nation may be promoted. Even things in themselves not positively advantageous, sometimes become so, by their tendency to provoke exertion. Every new scene, which is opened to the busy nature of man to rouse and exert itself, is the addition of a new energy to the general stock of effort."

This American System was the effect of rigorous studies of Platonic texts such as the Republic, and the



The Cameralist School of Physical Economy was led by such figures as Cardinal Mazarin (left), Jean-Baptiste Colbert (middle) and Gottfried Leibniz (right)

French Cameralist (aka: Dirigist) economic school as applied by such leading organizers of the Westphalian Treaty as Cardinal Mazarin, and Jean-Baptiste Colbert, not to mention their spiritual heir, the great scientist and statesman Gottfried Leibniz. In his 1984 *So You Wish to Learn All About Economics?*, the modern leading champion of this school, Lyndon H. LaRouche, credits Leibniz as also having been the founder of the science of Physical Economy and intellectual inspiration for the American System.

Marx and Smith: Two Imperial Reactions to American Progress

Our most recent 225 years of universal history have been principally driven by the British oligarchy's burning fear of the applied truth of these discovered principles of self-organization of mankind as a whole. Every innovation by the British Empire since that time, has been effected specifically with the intention of undoing the truth that such singular leaps in potential imply for humanity's true destiny.

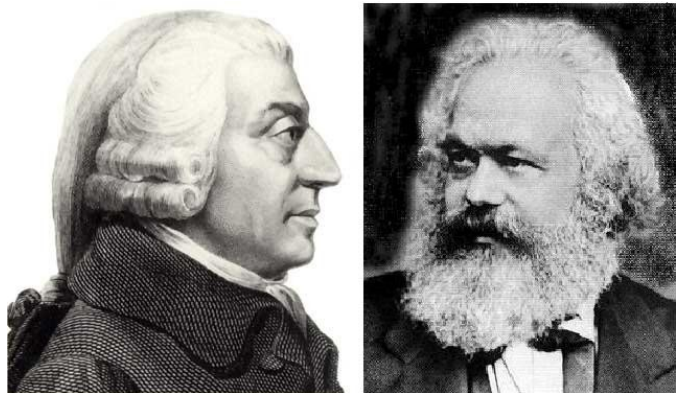
In order to obscure the truth of the American System's success and even existence as an idea, two programs were formulated by liars and fools directly under the pay and control of the leading priests of the British Empire. The first was known as Adam Smith's doctrine of Free Trade as elaborated in his 1776 *Wealth of Nations*. The second was Marx's doctrine of Communism as elaborated in his 1867 *Das Capital*. *Wealth of Nations* was a response to the American Revolution, and served as a framework to convince the new republic to abandon plans at developing manufacturing and remain agrarian, emphasizing individual liberty/pleasure but not the wellbeing of the whole. Inversely Marx's *Capital* was produced as a response to the '2nd American Revolution' of 1865 and served as a sophis-

tical argument to attempt to control the industrialization built up by the Hamiltonian American System since 1791. *Das Capital* focused on the utilitarian "Good" of the whole at the expense of the individual.

Both systems of Smith and Marx are not only grounded in a radical empiricism (belief in the validity of sense-impressions), but also empiricism's necessary corollary: that mankind is in essence no more than 1) his material flesh and 2) his ability to adapt to his material environment, both political and physical. Thus, contrary to the Renaissance humanist view that premises mankind's essence on his soul and capacity to express his creative personality by discovering and changing the laws of the universe for the better, the empiricist of the left or the right, concludes that mankind is actually a beast. Creative leaps of progress in the arts and science which apparently separate man from the biosphere, and permit for the increase of the productive powers of labour without intrinsic limit must be assumed by the empiricist to be merely chimerical anomalies which must be kept as obscure as possible from the mass of the human cattle.

Both systems also share the common lie that since universal principles are unknowable, that the only metrics a society is permitted to use in judging value are some mixture of "pleasure" and "utility". Of the two, Smith was much more explicit in his writings on this point. In his *Theory of Moral Sentiments* (1759), he writes:

"Hunger, thirst, and the passion which unites the two sexes, the love of pleasure, and the dread of pain, prompt us to apply those means for their own sake, and without any consideration of their tendency to those beneficent ends which the great Director of nature intended to produce by them."



Adam Smith and Karl Marx: Two sides of the Same British Coin

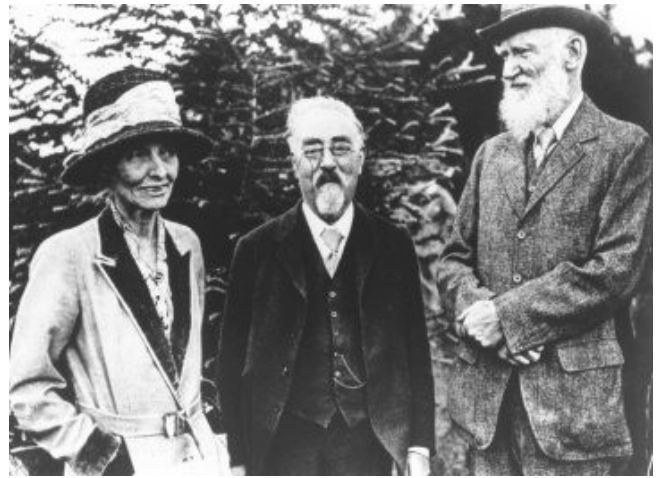
Fabianism: Fascism from the Left

It is a fact that cannot be missed by the honest intellect that recent history has been shaped by agencies operating outside of the general field of perception of the majority of the population. As previous reports have documented, such agencies have expressed themselves in the form of two polarities operating from one Oxford mind during the first years of the 20th century. Those two operations were the Round Table Movement catering to the so called “new right” anglophiles of the world on the one side, and a “new left” sect known as Fabian Socialists on the other. Through their various manifestations over the century, both organizations have worked together to create structures of thought, belief and law which lock their victims into a world where creative improvement of man and nature mediated by self-conscious reason is abandoned.

In this world of no change, the ugly fact of diminishing returns cannot be avoided since no new resources except those that are already in practice can come into being. In this system of scarcity, the ugly necessity of sterilization, and murder of the unfit based on material considerations (both genetic and environmental) becomes real, and the laws of Malthus become hegemonic. This process of decay has become more popularly known as “Entropy” or “The Second Law of Thermodynamics”, and has become treated by a language developed as an outgrowth of the belief called “systems analysis”. The hegemony of systems analysis today is due directly to the Fabian Society networks and Rhodes Trust allies working through both Soviet and Western systems throughout the Cold War.

The Fabian Society was founded by an elitist clique of Darwinian propagandists in 1884 who saw Karl Marx’s newly published system as the perfect vehicle to carry Darwin’s logic into the belief structure of the masses. In fact, all members were devout racists obsessed with the problem of convincing mankind to submit to racial cleansing along the lines prescribed by Herbert Spencer’s Social Darwinism and Francis Galton’s field of Eugenics. Both Spencer and Galton were closely directed by Thomas Huxley’s X Club,

(3) The 2nd Law of Thermodynamics presumes that all fixed systems contain a fixed amount of energy, and thus for every addition of activity within the fixed system, the system as a whole has ever less energy to sustain itself, and is thus vectored inexorably towards an “equilibrium” point of heat death (ie: potential for change is always diminishing as entropy increases proportionally)



Early leading Fabians Beatrice and Sidney Webb, and G.B. Shaw (right)

at this point entirely in charge of imperial science policy. The eerie Fabian Symbol features a wolf wearing sheep’s clothing.

The most prominent founding members were Sidney and Beatrice Webb and George Bernard Shaw. This group was soon joined by various influential aspiring priests of the British Empire, namely leading Theosophist Annie Besant, Huxley protégé H.G. Wells, Bertrand Russell, Arthur Balfour, and the founder of Geopolitics Halford Mackinder. The name “Fabian” was chosen for the Roman General Fabius Maximus (aka: The Delayer), who’s fame is founded on having beaten Hannibal by never engaging in direct combat, but rather by sheer endurance and attrition. In the founding Fabian document it was written:

"For the right moment you must wait, as Fabius did most patiently, when warring against Hannibal, though many censured his delays; but when the time comes you must strike hard, as Fabius did, or your waiting will be in vain, and fruitless."(4)



*A wolf in sheep's clothing.
The Fabian Society Logo*

(4) Quoted in A.M. McBriar, *Fabian Socialism and English Politics, 1884–1918*. [1962] Cambridge: Cambridge University Press, 1966; pg. 9.

The Fabian society program focused on broad social welfare programs such as universal health care, mass education, and better working conditions which were designed to attract the disenfranchised masses. Under the Fabian program, such programs held no substance in reality, as the true means to justify their creation was banned a priori (aka: scientific and technological progress). That is, the activation of self-conscious reason in all members of society.

This ruse was thus designed to merely bring the will of the lower classes under the deeper influence of a ruling oligarchy via the promise of “democratic socialism”. All the masses have to do in order to receive their treats, is to accept being governed by a scientific priesthood which will eventually kill them if they are deemed too numerous or troublesome to maintain. This priesthood will manage pre-existing wealth in such a way as is expedient to placate the mob, but will not allow the creation of new wealth via the activation of the powers of mind as that would force the changing of the parameters of the fixed channels of the system which they seek to manage as gods. The controllers of Fabian Socialism are not, nor have they ever been “democratic socialists”, but brutish social Darwinists. As theosophist Annie Besant, the mentor of India’s first Prime Minister, and Fabian member Jawaharlal Nehru, said to the Indian Congress party:

“But the general idea is that each man should have power according to his knowledge and capacity. [...] And the keynote is that of my fairy State: From every man according to his capacity; to every man according to his needs. A democratic Socialism, controlled by majority votes, guided by numbers, can never succeed; a truly aristocratic Socialism, controlled by duty, guided by wisdom, is the next step upwards in civilization.”(5)

Without a genuine commitment to scientific discovery and the unbounded increase of the productive powers of labour, as laid out clearly in the American System of Political Economy, then no promise of social welfare measures are durable. Any such hand outs will necessarily result in a Ponzi-pyramid crisis which will, by its very nature, force the logic of triage and thus fascism onto the dupes that “democratically” permitted its hegemony. All current arguments to cut social security, pension plans, health care, and education, austerity, and especially environmental sustainability are derived from this function.

Working closely with leading figures of Oxford, and especially the Rhodes Trust, the Fabians set up their own school with Rothschild funding called the London School of Economics (LSE) in 1895. The ideological framework employed by both the LSE and Oxford agents were always formulated by Cambridge, which to this day remains the core intellectual hive of the empire’s satanic ideas. Oxford and LSE continue to exist primarily for the purposes of setting up programs which “apply” those “pure” ideas formulated in Cambridge into general practice in the interests of the ruling oligarchy. Prominent Fabian controllers who recruited young talent at the LSE were Frederick von Hayek, Bertrand Russell, John Maynard Keynes, and Harold Laski.

Five years after LSE was established, the Labour Party was created as the official Fabian political party. Its function was essentially take over the role of the left from the Liberals in opposition to the Conservative government which had previously been the two hegemonic parties in Britain. One of the most perverse members of the movement, playwright George Bernard Shaw laid out the method of permeation which had governed the Fabian success in permeating influential socio political institutions:

“Our propaganda is one of permeating - we urged our members to join the Liberal and Radical Associations in their district, or, if they preferred it, the Conservative Associations - we permeated the party organizations and pulled all the strings we could lay our hands on with the utmost adroitness and energy, and we succeeded so well that in 1888 we gained the solid advantage of a Progressive majority full of ideas that would never have come into their heads had not the Fabians put them there.”

This is exactly what was done. Over this century, the LSE has conditioned dozens of heads of state, tens of thousands of civil servants and several generations of academics. More cabinet officials under Barack Obama have studied at Oxford and LSE than its American counterparts Yale, Harvard or Princeton (6).

(5) Annie Besant. ["The Future Socialism"](#). Bibby's Annual (reprinted by Adyar Pamphlet).[OCLC 0386886071](#). Bessant herself was made President of the India Congress Party in 1917

(6) White House Chief of Staff, Deputy Chief of Staff, Budget Director, and Secretary for Homeland Security have all studied at LSE while Secretary of State Susan Rice is an Oxford Rhodes Scholar. This does not of course, imply that Yale, Harvard or Princeton are in any way reputable schools, but it is indicative of who really runs American policy.

This method of “permeation” is analogous to a virus taking over the white blood cells of a victim. At first, the virus’ presence in the system is hardly noticeable, but when organs begin to unexpectedly malfunction, the thoughtless person may foolishly choose not to seek help, but wait for the immanent point at which he is past the point of no return. This infection has taken place thousands of years ago, and while humanity produced bursts of potential led by creative genius over the generations, mankind still has not learned his lesson.

Throwing off Zeus’ Shackles

It is of absolute necessity that now, even at this late date, the lessons of past mistakes are learnt before the lawful outcome of this virus runs its course and kills its host. The essence of mankind’s troubles are not derived by any defect in our nature, or our “greedy yearning for progress”. It is not due to our fixed “selfish nature”, nor will our problems be resolved by adopting a “sustainable” system of zero technological growth. Such a system only exists in the delusional mind of an oligarch or their victims, but not in nature. If such a system were to be imposed on our 21st century society, a genocide magnitudes greater than anything Hitler could have dreamed will be the result.

So let us put away such Fabian theories as “man made global warming”, and “zero growth green technologies” which will produce only famine, war, and plague. Let us instead rediscover the identity which was inspired by Benjamin Franklin’s discovery of electric fire. The quickest path to reawakening this identity within the greatest portion of the species is by engaging in such great projects as the North American Water and Power Alliance (NAWAPA), embarking upon a total nuclear power renaissance, and returning to John F. Kennedy’s vision for unbounded space exploration. If the nature of humanity is to truly live as made in the image of the creator, then adapting like an animal to the unchangeable and unknowable cycles of nature is not compatible with our purpose.

The Fabian Society: Eugenics from the Left (Selected Quotes)

In case any doubts yet linger that the Fabians or their Rhodes Trust counterparts on the so-called “right” have advanced their agenda in order to apply genocidal eugenics programs on a scale unimagined by even Hitler, then simply read their own words, and judge for yourself.

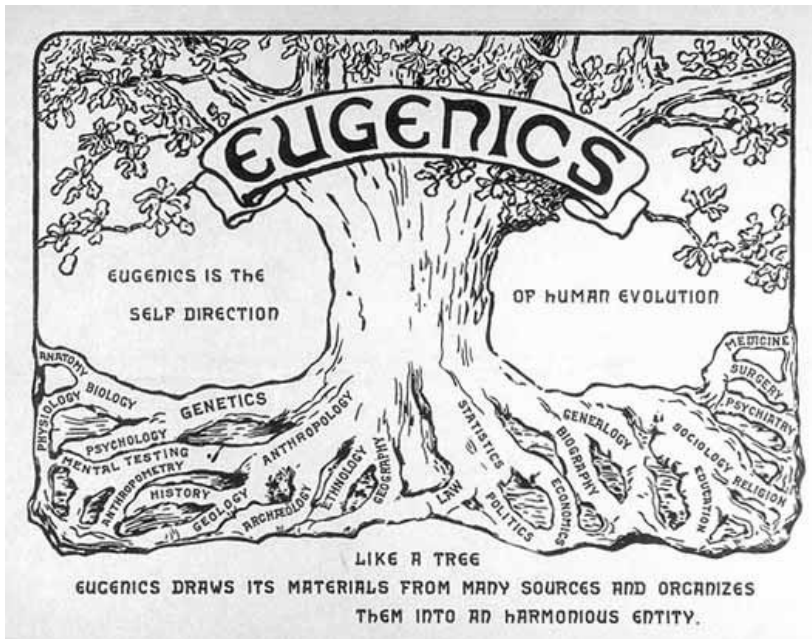
"The moment we face it frankly we are driven to the conclusion that the community has a right to put a price on the right to live in it ... If people are fit to live, let them live under decent human conditions. **If they are not fit to live, kill them in a decent human way.** Is it any wonder that some of us are driven to prescribe the lethal chamber as the solution for the hard cases which are at present made the excuse for dragging all the other cases down to their level, and the only solution that will create a sense of full social responsibility in modern populations?"

-George Bernard Shaw, *Prefaces* (London: Constable and Co., 1934), p. 296

"I believe that now and always the conscious selection of the best for reproduction will be impossible; that to propose it is to display a fundamental misunderstanding of what individuality implies. The way of nature has always been to slay the hindmost, and there is still no other way, unless we can prevent those who would become the hindmost being born. **It is in the sterilization of failure, and not in the selection of successes for breeding, that the possibility of an improvement of the human stock lies.**"

-H.G. Wells in *American Journal of Sociology*, Vol. 10 (1904), p. 11

"We may perhaps assume that, if people grow less superstitious, government will acquire the right to sterilize those who are not considered desirable as parents. This power will be used, at first, to diminish imbecility, a most desirable object. But probably, in time, opposition to the government will be taken to prove imbecility, so that rebels of all kinds will be sterilized. Epileptics, consumptives, dipsomaniacs and so on will gradually be included; in the end, there will be a tendency to include all who fail to pass the usual school examinations. The result will be to increase the average intelligence; in the long run, it may be greatly increased. But probably the effect upon really exceptional intelligence will be bad.



The real nature of the British game is now, and always has been, eugenics. Above, a promotional illustration for the new "science" in the 1920s.

Eugenics has, of course, more ambitious possibilities in a more distant future. It may aim not only at eliminating undesired types, but at increasing desired types. Moral standards may alter so as to make it possible for one man to be the sire of a vast progeny by many different mothers. ... If eugenics reached the point where it could increase desired types, it would not be the types desired by present-day Eugenists that would be increased, but rather the type desired by the average official. Prime Ministers, Bishops, and others whom the State considers desirable might become the fathers of half the next generation...

If we knew enough about heredity to determine, within limits, what sort of population we would have, the matter would of course be in the hands of State officials, presumably elderly medical men. Whether they would really be preferable to Nature I do not feel sure. I suspect that they would breed a subservient population, convenient to rulers but incapable of initiative."

-Bertrand Russell, "ICARUS or the Future of Science" (1924)

"Galton's eccentric, sceptical, observing, flashing, cavalry-leader type of mind led him eventually to become the founder of the most important, significant and, I would add, genuine branch of sociology which exists, namely eugenics."

-John Maynard Keynes on Galton's Eugenics, Eugenics Review 1946

"Political unification in some sort of world government will be required... Even though... any radical eugenic policy will be for many years politically and psychologically impossible, it will be important for UNESCO to see that the eugenic problem is examined with the greatest care, and that the public mind is informed of the issues at stake so that much that now is unthinkable may at least become thinkable."

-Sir Julian Huxley, UNESCO: Its Purpose and Its Philosophy. 1946

The Round Table: Eugenics from the Right

"I contend that we are the finest race in the world and that the more of the world we inhabit the better it is for the human race. Just fancy those parts that are at present inhabited by the most despicable specimens of human beings what an alteration there would be if they were brought under Anglo-Saxon influence, look again at the extra employment a new country added to our dominions gives. I contend that every acre added to our territory means in the future birth to some more of the English race who otherwise would not be brought into existence. Added to this the absorption of the greater portion of the world under our rule simply means the end of all wars, at this moment had we not lost America I believe we could have stopped the Russian-Turkish war by merely refusing money and supplies. Having these ideas what scheme could we think of to forward this object."

-Cecil Rhodes, Confession of Faith, 1888

"I do not agree that the dog in a manger has the final right to the manger even though he may have lain there for a very long time. I do not admit that right. I do not admit for instance, that a great wrong has been done to the Red Indians of America or the black people of Australia. I do not admit that a wrong has been done to these people by the fact that a **stronger race, a higher-grade race, a more worldly wise race to put it that way, has come in and taken their place.**"

-Winston Churchill to the Peel Commission, 1937

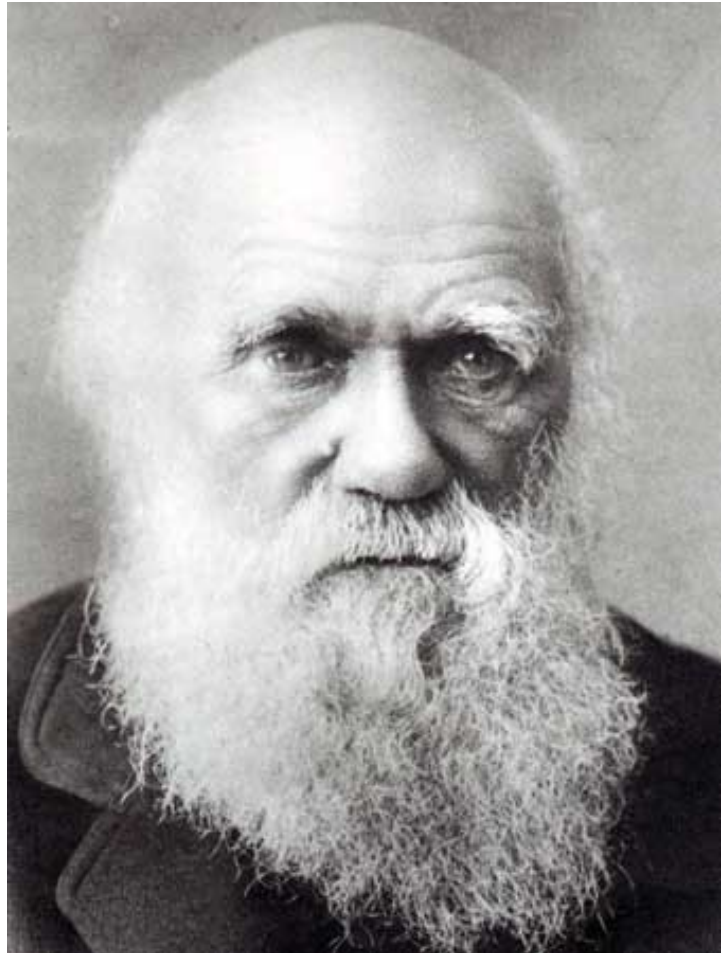
Was Darwin Really a Eugenicist, or just Misunderstood?

By Jonathon Ludwig

Upon confronting even the slightest opposition to the Darwinian model of Natural Selection, or the lawful relationship between this model and its practical application by Darwinophile Adolph Hitler, nests of adherents of the Darwin cult are apt to attack with the fervent viciousness of any religious fanatic. The popular tactic developed by Darwin's bulldog T.H. Huxley, and used by Darwinian priests ever since in their defense of Darwin is to clump any opposing hypothesis used to describe the causal principle of evolution as being "creationist" and thus not worthy of further consideration. Design, intelligence or directionality in evolutionary processes must be ridiculed before being treated as warranting of a serious investigation. Priests and other defenders of the faith who use this dirty tactic such as modern geneticist Richard Dawkins portray their messianic devotion to the cult of Darwin by such disturbing quotes as the following introduction to his *The Selfish Gene* in 1989:

"Living organisms had existed on earth, without ever knowing why, for over three thousand million years before the truth finally dawned on one of them. His name was Charles Darwin. To be fair, others had had inklings of the truth, but it was Darwin who first put together a coherent and tenable account of why we exist... we no longer have to resort to superstition when faced with the deep problems: Is there a meaning to life? What are we for? What is man? After posing the last of these questions, the eminent zoologist G.G. Simpson put it thus: "The point I want to make now is that all attempts to answer that question before 1859 are worthless and that we will be better off if we ignore them completely". (1)

What Dawkins is saying is that Darwin's Revelation demands that mankind dismiss all concepts of humanity from Socrates and Jesus Christ to the Platonic Christian Humanists of the Renaissance that gave birth to the 1776 Declara-



Charles Darwin (1809-1882)

tion of Independence. Mankind is not made in the image of the creator, nor created equal, being endowed with a power of creative reason entitling all of humanity to "life, liberty and the pursuit of happiness". The true Darwinist must believe that nothing can be further from the truth, as the imperial program of survival of the fittest expressed by both Thomas Hobbes and later Thomas Malthus affirms.

It is primarily Hobbes and Malthus's evil program which Darwin uses as his foundation to construct the design of his own biological machine. And lest there still be doubting

(1) Dawkins, *The Selfish Gene*, Oxford University Press, 1976, p.1

true believers out there, let us simply look to Darwin's own words to see what social consequences he himself developed from his Malthusian premises:

"We civilised men, on the other hand, do our utmost to check the process of elimination; we build asylums for the imbecile, the maimed, and the sick; we institute poor-laws; and our medical men exert their utmost skill to save the life of every one to the last moment. There is reason to believe that vaccination has preserved thousands, who from a weak constitution would formerly have succumbed to small-pox. Thus the weak members of civilised societies propagate their kind. No one who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man. It is surprising how soon a want of care, or care wrongly directed, leads to the degeneration of a domestic race; but excepting in the case of man itself, hardly any one is so ignorant as to allow his worst animals to breed." (2)

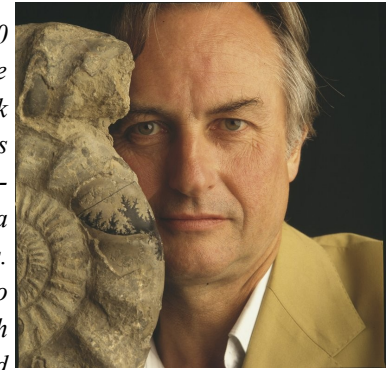
Upon reading such indicting thoughts from Darwin's own pen, we must wonder why such disciples as Richard Dawkins have not renounced the Darwinian/eugenics model in favor of a system far less fascist? The following excerpt from the 2006 article *"Eugenics May Not Be Bad"* by Dawkins reveals much of the thinking which modern geneticists have concluded as being the necessary basis of breeding better humans:

"IN THE 1920s and 1930s, scientists from both the political left and right would not have found the idea of designer babies particularly dangerous – though of course they would not have used that phrase. Today, I suspect that the idea is too dangerous for comfortable discussion, and my conjecture is that Adolf Hitler is responsible for the change.

Nobody wants to be caught agreeing with that monster, even in a single particular. The spectre of Hitler has led some scientists to stray from "ought" to "is" and deny that breeding for human qualities is even possible. But if you can breed cattle for milk yield, horses for running speed, and dogs for herding skill, why on Earth should it be impossible to breed humans for mathematical, musical or athletic ability? Objections such as "these are not one-dimensional abilities" apply equally to cows, horses and dogs and never stopped anybody in practice.

(2) Charles Darwin, *The Descent of Man and Selection in Relation to Sex*, New York, Clarke Given and Hooper Publishers, reprint from 2nd Edition, 1871, p.152

I wonder whether, some 60 years after Hitler's death, we might at least venture to ask what the moral difference is between breeding for musical ability and forcing a child to take music lessons. Or why it is acceptable to train fast runners and high jumpers but not to breed them. I can think of some answers, and they are good ones, which would probably end up persuading me. But hasn't the time come when we should stop being frightened even to put the question?" (3)



High Priest Richard Dawkins. Just another Nazi

So we come full circle. Darwin was a Malthusian, and Darwin's followers are eugenicists, and eugenicists created the environmentalist movement to revive the ghost of Malthus. All this to attempt to justify the elimination of the unfit by an oligarchical master class who wish to maintain a "scientific dictatorship". This is the new Satanic religion which is in the midst of fulfilling the nightmarish social model of T.H. Huxley's grand children who wrote *Brave New World* and dedicated their lives to putting it into practice. This is the model for a new dark age guiding humanity into an artificially induced extinction by nuclear war. It is only by passing Glass-Steagall and reviving the LaRouche Plan for a world economic recovery that the scientific fact of man's creative nature shall have any hope of being preserved, such that a new Renaissance may once again blossom.

(3) Richard Dawkins, "Eugenics May Not Be Bad", Scotland's *Sunday Herald*, Nov. 19, 2006

Disclaimer: Darwin's astute observation that the selective breeding of humans along Malthusian lines is the logical outgrowth of his system was in conflict with his own moral inclinations evidenced by the following quote also from *The Descent of Man*:

"The aid which we feel impelled to give to the helpless is mainly an incidental result of the instinct of sympathy, which was originally acquired as part of the social instincts, but subsequently rendered, in the manner previously indicated, more tender and more widely diffused. Nor could we check our sympathy, even at the urging of hard reason, without deterioration in the noblest part of our nature. The surgeon may harden himself whilst performing an operation, for he knows that he is acting for the good of his patient; but if we were intentionally to neglect the weak and helpless, it could only be for a contingent benefit, with an overwhelming present evil."

This serves as evidence that unlike T.H. Huxley and the British oligarchy using Darwin for their own satanic ends, Darwin himself was tragically mournful of the undeniable social consequences of his own system. Darwin was nothing but a tool.

FDR's First Hundred Days: The American System in Action

By Nancy Spannaus

In order to give Canadians a clear sense of the American System in action under the leadership of Franklin Roosevelt, we have here reprinted a study conducted by Nancy Spannaus, editor-in-Chief of the Executive Intelligence Review Magazine, published in that Review of May 24, 2013. Keep in mind, that it was during this time, that the Rhodes Trust and Fabian networks were establishing the League of Social Reconstruction in Canada, and solidifying Hitler's powerhold in Germany. —editor of the Patriot

The recent breakthroughs toward restoring the Glass-Steagall principle which was signed into law by President Franklin D. Roosevelt on June 16, 1933, rightly raise the subject of the entire Hundred Days program to pull the United States back from the abyss. Glass-Steagall banking separation was only one crucial part of this program, by which FDR moved to reverse more than 30 years of subversion of the American System of economics, and restore the principles enshrined in the Preamble of the U.S. Constitution.

FDR's Hundred Days were the signature element of what he called the "New Deal," a program conceived during his election campaign, and put into motion immediately upon his inauguration. Many have charged that it was a haphazard collection of measures, "pragmatically" intended to address crises he faced. FDR himself argued to the contrary.

In the introduction to Vol. II of his Public Papers, published in 1938, FDR encapsulated the New Deal as follows:

"The word 'Deal' implies that the Government itself was going to use affirmative action to bring about its avowed objectives rather than stand by and hope that general economic laws alone would attain them. The word 'New' implied that a new order of things designed to benefit the great mass of our farmers, workers and business men



President Roosevelt signs the Glass-Steagall Act on June 16, 1933. He is flanked here by Sen. Carter Glass (left) and Rep. Henry Steagall, the chief Congressional sponsors of the bill.

would replace the old order of special privilege in a Nation which was completely and thoroughly disgusted with the existing dispensation.

"The New Deal was fundamentally intended as a modern expression of ideals set forth one hundred and fifty years ago in the Preamble of the Constitution of the United States - 'a more perfect union, justice, domestic tranquility, the common defense, the general welfare and the blessings of liberty to ourselves and our posterity.'

"But we were not to be content with merely hoping for these ideals. We were to use the instrumentalities and powers of Government actively to fight for them."

And fight he did--against the powerful financial interests, in London and Wall Street, who had brought the nation and the world to their knees, and sought to impose a global fascism to maintain their power. They did not succeed, because FDR, aware of the American System tradition that

went back to his ancestor Isaac Roosevelt, a collaborator of Alexander Hamilton, was determined to reassert that system, for the benefit of the nation and the world.

Understanding the principles he used in his fight is crucial to winning our own battle for restoring the American economic system, beginning with Glass-Steagall, in the days and weeks ahead.

Re-Establishing National Sovereignty

When FDR took office in March 1933, he inherited a financial and political system which had been dominated, since the time of his (distant) cousin President Theodore Roosevelt (1901-08), by British economics. The axioms were those of British free enterprise, and the enforcer of the free-market system, which had sacrificed the lives of millions of Americans by putting banking interests first, was the banking system, dominated by the Morgan-Mellon-du Pont interests.

The {primus inter pares} among the bankers was J.P. Morgan, a leading financial ally of the British banking system. The Morgan interests' control of credit gave them life-or-death control over the physical economy, and they were determined to use it to prevent implementation of policies they didn't like, and to otherwise loot the economy and the population. Farms had been shut down en masse, while speculative schemes had flourished. Political favorites had gotten credit, whereas many productive enterprises received none.

More importantly, these banking consortia worked in such a way as to deprive the United States of its sovereignty, through the enforcement of the British gold system. The creation of credit was limited by the amount of gold held by the banks. Therefore, if the major banking interests decided to sell off their gold to buyers overseas, this resulted in a contraction of credit in the U.S. If the gold supply were controlled from overseas, as it effectively was, through the close-knit British-American banking establishment, then, the U.S. actually lacked sovereign control over its own currency and credit.

President Roosevelt moved immediately to remedy this situation when he took office in 1933. At the same time that he declared the famous Bank Holiday, he suspended all transactions in gold, and gave authority over any such matters to the Secretary of the Treasury. This is the basis on which the Federal government got the authority to regulate the price of gold, rather than let that money-linked commodity be controlled by private interests.

On April 5, FDR went further, issuing an Executive Order



As part of his banking reorganization, FDR temporarily suspended all transactions in gold, granting to the Treasury the power to regulate its price.

against hoarding of gold. Historian Arthur Schlesinger described the significance of this move as follows:

"It meant that American monetary policy was no longer to be the quasi-automatic function of an international gold standard; that it was to become instead the instrument of conscious national purpose."

After removing gold as a weapon that could be used by institutions hostile to the purposes of the Federal government, either foreign or domestic, FDR still had to create the basis for a national credit system that would serve the interests of the nation. This was accomplished through his various pieces of banking legislation, and the banking regulation measures which aimed at preventing the banks from being used to loot the population and productive enterprises.

The first point that had to be recognized was clear: the banking system was bankrupt. By calling the Bank Holiday on March 5, Roosevelt dramatized this reality by ordering them all to be closed.

But then, he had to put the system back together again, which he did through the Emergency Banking Act. This Act, which was rushed through Congress in time to reopen the banks (or, most of them) on March 13, had various provisions for sorting the banks into three classifications: those that were sound; those that needed a capital infusion; and those which a conservator would liquidate. It also permitted utilizing Federal government instruments, like the Reconstruction Finance Corporation and the Federal Reserve System, to ensure that liquidity would be provided for those banks that were basically sound, but needed it.

Upon passage of the Emergency Banking Act, auditors

from the Federal government were sent out around the country to examine the banks' books. When March 13 arrived, the day after an estimated 60 million Americans had heard President Roosevelt address them on how they had "nothing to fear but fear itself," a large majority of the nearly 19,000 nationally chartered banks opened their doors, providing the basis for issuing payrolls, and maintaining government and other necessary social functions.

Sufficient confidence had been restored, that the same citizens who had been carrying out runs on the banks, now put more money into the banking system in this period, than they took out.

A Constitutional Principle

There were, of course, vociferous objections to FDR's banking measures in this period, by those arguing that there was a "principle" that "private enterprise"—not government—should run the economy. Just as today, these critics were merely spokesmen for the predator banks, and against the Constitution.

There is no question that the U.S. Constitution gives control over the currency of the United States to the Federal government, specifically Congress. Article I, Section 8 makes that clear. And when this principle was challenged in the early days of the Republic, the founding genius of the American System of economics, Alexander Hamilton, came forward to argue the case explicitly.

That argument appears succinctly in Hamilton's "Opinion on the Constitutionality of the Bank," a paper he wrote for President George Washington, in defense of his proposal for a National Bank of the United States. Secretary of State Thomas Jefferson and Attorney General Edmund Randolph had vigorously opposed the National Bank, claiming that it gave the Federal government too much power. (In fact, without the bank, power over the nation's finances would have been ceded to private, foreign interests.)

Hamilton's argument concentrated on the question of sovereignty: that the power of the government, "as to the objects intrusted to its management, is in its nature sovereign," and that the right of erecting corporations (in this case, the Bank of the United States, but the argument is more generally applicable) "is one, inherent in and inseparable from the idea of sovereign power."



FDR had studied Alexander Hamilton's economic writings; his ancestor Isaac Roosevelt (second from right) collaborated with Hamilton (far left) in getting the Constitution ratified in New York, and helped to establish the Bank of New York.

FDR had not only studied Hamilton, but located his own identity in the tradition which began with his great-great grandfather Isaac Roosevelt, who had fought alongside Hamilton to get the U.S. Constitution ratified in New York, and later collaborated with Hamilton in forming the Bank of New York.

Although FDR's banking measures never went so far as to restore the National Bank, the

President found a way to exercise this sovereign power by other means. He blasted his opponents as "economic royalists," who claimed to believe in political freedom, but "have maintained that economic slavery was nobody's business." "What they really complain of is that we seek to take away their power," he said.

Promoting the General Welfare

National sovereignty, however, as FDR understood, is not just a question of power, but the use of that power for the common good--what the Preamble to the Constitution calls the "general welfare." It was on this basis, that the President justified his far-flung initiatives for creating jobs, saving the farm sector, and establishing a safety net for those who had suffered from the "dog-eat-dog" economy which had predominated under the Tory ideas of Andrew Mellon, Calvin Coolidge, J.P. Morgan, and the like.

The most famous of FDR's measures for relieving the suffering of the poor came in what is called the second phase of the New Deal, in 1935, when he moved with Democratic supporters in Congress to push through both the Social Security Act and unemployment insurance. These measures, which immediately came under attack by the Morgan-led banking interests, eventually survived a challenge that reached the level of the Supreme Court, which ruled that they were consistent with the general welfare clause of the U.S. Constitution.

But Roosevelt, from the very beginning, understood that his government had to "drive from the temple of our ancient faith those who had profaned it"--the "moneychangers in the temple"--and provide the basis for a government which would guarantee the security and peace necessary to the "pursuit of happiness." In reviewing the work of his first term, during his Second Inaugural Address, the President put it this way:

"We of the Republic sensed the truth that democratic government has innate capacity to protect its people against disasters once considered inevitable, to solve problems once considered unsolvable. We would not admit that we could not find a way to master economic epidemics just as, after centuries of fatalistic suffering, we had found a way to master epidemics of disease. We refused to leave the problems of our common welfare to be solved by the winds of chance and the hurricanes of disaster.

"In this we Americans were discovering no wholly new truth; we were writing a new chapter in our book of self-government. This year marks the one hundred and fiftieth anniversary of the Constitutional Convention which made us a nation. At that Convention our forefathers found the way out of the chaos which followed the Revolutionary War; they created a strong government with powers of united action sufficient then and now to solve problems utterly beyond individual or local solution. A century and a half ago they established the Federal Government in order to promote the general welfare and secure the blessings of liberty to the American people. Today we invoke those same powers of government to achieve the same objectives."

While many Americans don't realize it today, the measures which FDR took in these first hundred days and later, were literally matters of saving lives. Starvation faced millions of Americans who had been thrown off their land, out of their homes, or out of their jobs. People could not afford doctors, or food, or, in many cases, roofs over their heads. The private sector, and bankrupt local governments, were either throwing up their hands, or turning their backs. It

was left to the Federal government to come to the rescue.

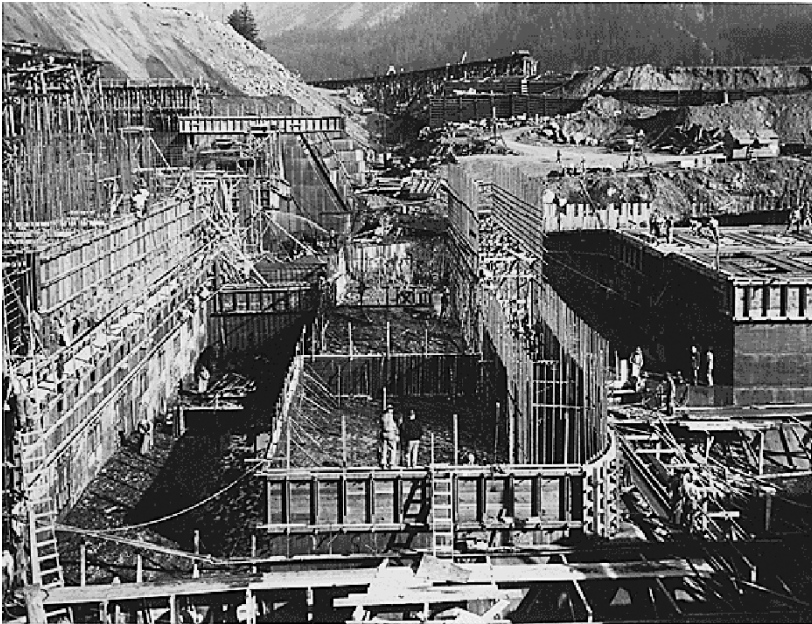
FDR's Administration did not wait long in implementing this philosophy. The first measure he took was the creation of the Civilian Conservation Corps, a government-administered program to create jobs, especially for unemployed youth. Over the course of its history, the CCC created millions of jobs, which permitted young men to support their families, and regain their health and morale, while doing something useful for the natural resources of the country.

This jobs program was followed later with the creation of public-works programs, which provided millions more with useful work, particularly in the repair and construction of infrastructure, such as waterworks, roads, and schools. Roosevelt's appointee Harry Hopkins personally embodied the spirit of these jobs programs, as non-bureaucratic responses to the need for public improvements, as well as incomes.

In addition to providing jobs, Roosevelt set up a national relief program, better known today as "welfare," by which the Federal government shared the cost of supporting those families who could not have a breadwinner. In establishing this program, FDR explicitly rejected the idea that unemployment was the "fault" of the individual, and acknowledged that it was toleration of rapacious system of cartels and economic royalists, which created the hardships. Society had a responsibility, therefore, to care for the "least of these."

Other immediate measures for saving lives involved ending evictions from homes and farms. Millions found themselves without the ability to pay their mortgages, or to get credit to refinance. FDR recognized this as a national emergency, and intervened to provide the means for refinancing for those who were in desperate need.

While his opponents screamed about "socialism," FDR could confidently scoff at them. He knew that his programs were providing the basis for putting the nation back to work, and restoring the tax base. Every Federal works program created many corresponding jobs in the private sector which had to provide the materials. Every infrastructure improvement increased the potential for a productive, skilled workforce. While helping the poor, these programs demonstrably lifted the conditions of life for the entire nation--i.e., served the general welfare.



FDR's Public Works Administration provided useful work to millions of unemployed Americans, especially in building infrastructure. This photo shows the Bonneville Power and Navigation Dam on the Columbia River, Oregon, under construction in October 1936.

Provide for Our Posterity

The third major principle of our Constitutional commitment is the requirement that our governance provide for the welfare of future generations. FDR immediately began to put our government behind this principle, by launching major infrastructure projects in water management, power generation and production, and transportation, all of which would improve the conditions of life for decades to come. The epitome of this aspect of his program was the Tennessee Valley Authority, a project long on the drawing boards, which FDR pushed through in May of 1933. Major infrastructure projects, such as the Bonneville hydroelectric dam and the TVA, were conceived by Roosevelt not just as jobs programs, but as means of permanently upgrading the productivity of the economy and the productive powers of labor. Such projects introduced the era of cheap electricity, and in many cases, provided the basis for conquering disease and the devastation of periodic floods. FDR knew that they would not pay for themselves in the short term, but only over the long-term, and not just in terms of dollars and cents, but, most importantly, in terms of the standard of living of the entire nation.

Over the course of his 12 years in office, FDR launched more than 45,000 projects in the five basic

categories of infrastructure: water, power, transportation, health, and education. Many of the structures his programs built—from parks, to sewage systems, to dams and hospitals—are {still} being used throughout the nation, some 80 years later.

In this era, there is perhaps no more crucial lesson for our citizens to learn than this principle of the Constitution, as laid out in the Preamble: of providing for our posterity. The commitment to improve nature and society, for the benefit of future generations, has become increasingly foreign to our national philosophy, since the 1960s counterculture and the "me" generation. There used to be a joke in the 1970s, that whereas the Japanese businessman planned for six years ahead, the U.S. businessman planned for six minutes, this being the amount of time that it could take for stocks to be traded on the relevant gambling exchanges. In today's computer age, the attention span has contracted further, to perhaps six seconds.

There are many who would say that we can't return to FDR's way, and who are even committed to ripping up the physical improvements built under his Presidency. They are wrong in principle, as well as in practice. They should study the history of how FDR brought America out of the Great Depression, before our sinking into a worse one (which has already begun) becomes irreversible.

In the crisis of 1929-33 Americans had a leader, Franklin Roosevelt, who reasserted the principles of the U.S. Constitution over the economic predators who had brought the nation to its knees. Today, American citizens must turn to those same principles again, if they are to survive.



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Towards a Culture of the Noösphere

Gigantic Shadows of Futurity

Part I

By Aaron Halevy

In March of last year, Italy celebrated its unification's 150th anniversary, and during the major ceremonies, Verdi's Nabucco was performed in Rome's opera theater. Once the famous chorus piece, *Va pensiero* was sung, the audience applauded loudly and demanded an encore. As the applause died down, the shout was heard from the audience of: "Long live Italy!" At which point, something unprecedented in the history of opera performances took place, the conductor turned around to the audience and made a short speech. He spoke to them about the shame he felt that the economic crisis has led to the killing of education programs, art, music and therefore the Italian culture. "I thought that if we kill the culture on which the history of Italy is based," he said to the silent audience, rapt in attention, "then we, our fatherland, will really be [as this song says] beautiful but lost." To this the audience rose to their feet, shouting and clapping even louder and longer than before – even the performers on stage stood up in this overwhelming ovation of support of his words. After the cheering again was calmed, the conductor agreed to perform an encore of this chorus, but included that he wished that the audience would join in and sing along. Once the second performance was concluded, the applause continued and tears were passionately flowing. Despite all the problems in the world at this moment, and admittedly the problems in the culture of the world today, this was an electric moment of human beauty and truth.¹

Now, step back for a moment: what is happening? Thousands of human beings gathered together, all strangely reacting, almost unconsciously, in a completely new way to something which only a few of them were doing, and something that was created 150 years ago before any of them were born. To what are they reacting? Could you explain this as a phenomenon of physics or biology? Some animals have the ability to migrate long distances by instinct and the sensing of magnetic fields, others communicate important momentary information by a specific sound pattern propagating in their immediate location. Where are

the means of this communication amongst humans? Is it in the sounds? Is it readable in the smallest vibrations of the air? Is it in the total magnetic field created by the audience? Could any of this have happened if only one person was in the audience? Another degree of complexity is the context of this event. Would this performance have the same effect if it were done in another country?

A decent working hypothesis for the beginning here is simply that: *An effective connection exists between human beings, which moves them to act in a new way, which is created beyond all explainable phenomena of life and non-life, which has connections beyond the conventional boundaries of time and space, and that this communication, by the aid of these instruments and voices, is something much more than information.*

A brief view of the history of this chorus piece and the Italian people of the audience shall help us figure out what had actually taken place that night.

Awakening a People

After the defeat of the little man, Napoleon Bonaparte, in 1815, the *Congress of Vienna* was convened to divide Napoleon's spoils into several provinces [see figure 1]. The Italian people were split into several duchies, each controlled by a duke or king. The south was controlled by the Spanish lineages, Catholic Rome held the papal states, and the north was controlled by the Austrian Empire.

In the northern duchy of Parma, from years of age, Giuseppe Verdi was trained on the pipe organ at the church across the street from his home, where he quickly developed a love for music and composition. The local store manager in Busseto paid for young Giuseppe to go to school in Milan to deepen his passion with study and by

Figure 1: Italy post Congress of Vienna



wanted to discuss these matters underground.

Opera, enjoyed by all levels of Italian society for a long time, emerged at this period as the means for mass education. Every major city, no matter the province it was located in, had an Opera house with a music school, which functioned both as a gathering place and cultural center. For this reason all operas were subjected to the Austrian censorship and encores were outlawed in all Austrian dominated opera houses, to prevent the politically charged demonstrations which usually followed such performances. This kept opera and all public activities gripped by an immense tension which often worked to further disadvantage the Austrian police enforcing the laws.

By 1841, Bartolomeo Merelli, the impresario at Milan's La Scala opera house, knowing well of Verdi's fresh talent, had been pressing him to write a new opera. Merelli had a libretto titled, Nabucodonosor, which all the composers he knew could not set to music. Verdi repeated that he didn't want anything to do with it, or any opera for that matter, but the impresario forced the text upon him and kicked him out of the office. As Verdi later wrote the whole story out in a biographical sketch:

1839, when he was 26 years old, Verdi composed his first opera *Oberto*. In the following years a terrible tragedy hit Verdi's personal life: his wife and two children died of an unheard of bacterial disease, in what seemed to Verdi as an instant.

His mourning seemed to have no end, and by 1840 Verdi was contracted to write a comic opera, *Un Giorno di Regno*. It was a total failure as Verdi later wrote, *I was alone! ... alone! ... In the short space of two months three persons dear to me had gone, for ever: my family was destroyed! ... In the midst of this terrible anguish, to keep my bond, I had to write and finish a comic opera!*²

After the said opera's failure, Verdi had vowed never to write another opera again, and refused all contact with the opera world.

Meanwhile, the ferment of Italian unification was being encouraged by the increasing censorship of the Italian people and their work by the occupying forces of Austria's Hapsburg Empire. The duke of Tuscany for example, under a request from the Emperor, suppressed a Florentine magazine *Antologia*, a favorite amongst the Italian speakers for its political and cultural content. This censorship, which was typical of the occupying regime, forced the people who

...At home I threw the manuscript with a violent gesture, on the table and stood rigid before it. The libretto, falling on the table, opened itself and without my quite realizing it my eyes fixed on the page before me at one particular line:

Va Pensiero, sull'ali dorate
(Fly thoughts, on golden wings.)

I glanced through the verses which followed and was deeply moved, particularly in that they almost paraphrased the bible which I have always loved to read. I read a line, then another.

*Va, ti posa sui clivi, sui colli,
Ove olezzano tepide e molli
L'aure dolci del suolo nata!*
(Fly, alight the cliffs, on the hills,
Where there are wafting the warm and gentle
Sweet breezes of our native land.)

*Then firm in my resolution never to compose again, I forced myself to stop, closed the book, and went to bed. But oh! **Nabucco** kept running in my head, and sleep would not come. I got up, I read the libretto, not once but two, three times, so that by morning, it's fair to say, I knew the libretto by heart!*³



Giuseppe Verdi (1813-1901)

Verdi wrote the opera and it premiered at La Scala on March 9th 1842.

The opera is based on the Old Testament story of king Nebuchadnezzar, and paints the plight of the native Jews who were imprisoned by this tyrant. At the moment in the opera when the Jews are in their deepest despair, ruminating on their father

land, they sing this song, whose poetry gave Verdi that sleepless night.

*O, mia patria sì bella e perduta!
O membranza sì cara e fatal!*

(Oh, my fatherland—so beautiful and so lost!
Oh, remembrance so dear, and fatal.)⁴

After this chorus was sung on opening night, the audience jumped to their feet and demanded that they hear this piece again, the shouts “*Ancore! Ancore!*” rang from all over the theater. It was clear that they would not stop applauding until they were satisfied and the Austrian guards became very nervous. There was not one person in the audience of the premier that night who did not recognize the political tension which was underneath their own situation, just as there was not one Austrian guard who did not recognize the danger of not allowing an encore. The encore did occur and a major change had taken place: *Va pensiero* was the new anthem of freedom for the Italian people.

Verdi was instantly assimilated into the revolutionary networks, later known as the Risorgimento, which would lead to the unification of Italy 19 years later, in 1861. Eventually his person and his music would be exalted to represent the passionate essence of the revolutionary Italians who would shout his name in the streets and write it on the walls, “Viva VERDI! Viva VERDI!”⁵

Now return to the original question. With this chorus, imbedded with its effect of patriotic ideal and its touching music, Verdi had reached something deep in the core of the population at that moment in history, but how is that possible? What had really happened? Could this moment



Percy Shelley (1792-1822)

have been created by accident? Did Verdi know absolutely that he would inspire this lasting effect in the audience? Verdi admits that he was led by some uncontrolled passion to compose the work, despite his vow against ever writing opera again, and despite his own depressed and selfish state of mind at the time. Did his decision to compose this work then, as it comes to us in his own words, happen by chance?

These questions and the effects which this chorus maintains on an audience, even to this very day, bear the significance of the words of Percy B. Shelley who wrote while in exile in Italy only 20 years before, in his *In Defence of Poetry*,

The most unfailing herald, companion, and follower of the awakening of a great people to work a beneficial change in opinion or institution, is poetry. At such periods there is an accumulation of the power of communicating and receiving intense and impassioned conceptions respecting man and nature. The person in whom this power resides, may often, as far as regards many portions of their nature, have little apparent correspondence with that spirit of good of which they are the ministers. But even whilst they deny and abjure, they are yet compelled to serve, that power which is seated on the throne of their own soul. It is impossible to read the compositions of the most celebrated writers of the present day without being startled with the electric life which burns within their words. They measure the circumference and sound the depths of human nature with a comprehensive and all-penetrating spirit, and they are themselves perhaps the most sincerely astonished at its manifestations: for it is less their spirit than the spirit of the age. Poets are the hierophants of an unapprehended inspiration; the mirrors of the gigantic shadows which futurity casts upon the present; the words which express what they understand not; the trumpets which sing to battle, and feel not what they inspire; the influence which is moved not, but moves. Poets are the unacknowledged legislators of the world.

The Spirit of the Age

What is the reality to such a revolutionary phenomenon which people can participate in? Can we usefully study these social processes and come to know how they function? Can we come to know the spirit of the age as Shelley outlines in his prose?

Bernhard Riemann, who was a contemporary of Verdi and was experiencing similar political revolutions in Germany, had developed his own solid scientific and revolutionary approach to the human mind and its interaction with other minds in his *Philosophical Fragments*, written some time between 1846-1851.

With each simple act of thought, something enduring, substantial, enters into our soul. This substantial thing appears to us, indeed, as a unity, it appears, however (insofar as it is the expression of a spatial and temporal extension) to contain an inner manifoldness; hence, I call this a "thought-object" ["Geistesmasse"]...

— All thought is, according to this, the formation of new thought-objects.

...The formation of new thought-objects rests on the common activity partly of the older thought-objects, partly of material causes, and indeed is hindered or promoted by each commonly acting thought-object according to the inner dissimilarity or similarity of those thought-objects which it strives to produce.

Riemann's ideas here are, at first glance, of a very subjective and personal nature for Riemann himself. Gathering anecdotes and accounts about Riemann's personal life, it was said that he was "absorbed in self contemplation," and always looking "to find the universe reflected in his soul as in a Leibniz monad. He seeks refuge in speculative contemplation even when the need to complete mathematical papers, or to engage in robust activity in connection with a physical experiment, requires his total involvement."⁶

One who investigates human thought not as a behaviorist, or psychologist might, but as a phenomenon to be studied in the universe, would easily recognize the prominence of mind as an absolutely unique power in the known universe. That recognition, therefore would lead one to prefer not discount mind as embedded in any investigations of the universe. Thinking of how thoughts amalgamate and associate, is not some arm chair speculation for Riemann, because these investigation unfold into the utmost importance for his future discoveries in electromagnetism, to-

pology, potential, geometry, fluid dynamics and the question of what is physics all together.

"Yet," one might object, "these thoughts have no material substance, and therefore one can not lead an investigation into their substance." Riemann might likely respond, just because one can not locate the material of thought in sense cer-

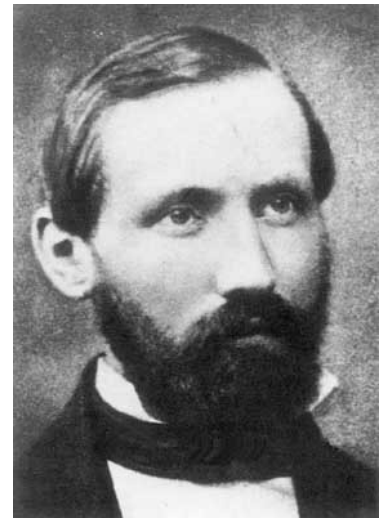
tainty, in the habits of thinking in Euclidean space, it does not mean that they can not, nor do not actually exist. As we find in the cases of music, science and political revolution, thought-objects have definite effects on the world and on other people.

Fundamentally, Riemann is opening the window for us to dump what we call "simple 3D space" and "clock time." We should be willing to think of unthought, new, higher realms of mind, as a power which is not material as such, but which is a pervasive force in the universe; *creativity must be considered as intrinsic to space.*

If that is so, then the rest of the universe should express this quality, and thus Riemann applies these "laws of mental processes" into fresh, bold conclusions on the nature and interconnectedness of all living matter over all time elaborating his teacher Gustav Fechner's concept of the *Erdseele* (Earth-Soul).

We now apply these laws of mental processes, which we have been led to by the explanation of our own inner perception, to the explanation of the purposefulness perceived on the Earth, i.e. to the explanation of existence and of historical development.

The Earth's system, thought of as a whole, has a direction, is always evolving to higher conceptions, as does the mind. Is Riemann here *foremirroring* Vernadsky's concept of the Biosphere? It is only today, in the beginning of the 21st century, in which some researches are finding out the profound validity and foresight which Riemann concluded in these fragmented works.



Bernhard Riemann (1826-1866)

The Throne of Power

It is not to be overlooked that at the very same time in the mid 19th century, the forces of the British Empire, like Lord Palmerston, were running global operations for total control. Take a simple list of such efforts, whose inter-connection is to be more thoroughly established at some later date: the terrors known as the 1848 *Young Europe* riots which were deployed from London; the encouragement from London to develop the economic counter-gang ideas of the unwitting Karl Marx; the attack on this developing science of the biosphere, mentioned above, by Thomas H. Huxley's tool Charles Darwin, who published his artlessly racist precursor to Nazi science, *On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*, in 1859; and of course the British backing of the Southern confederates in the American Civil war (1861-1865). Think of this 20 year period, a generation

In the war of ideas of this period, in the still United States of America, a virtually unknown development of biology



James Dwight Dana (1813-1895)

and natural science occurred which has yet to be fully realized by our modern world, i.e. the discovery of 'cephalization' by the American biologist and geologist James Dwight Dana (1813 – 1895).⁷ Dana's work proved that beyond the empiricist conception of physiological morphology, the development of all biological life in the history on earth, regardless of species and genera, has been *striving* for a centralization of the nervous system, and in support for such a system, the necessary parts such as arms and bipedalism which a being would need to be willfully capable of serving that centralization.

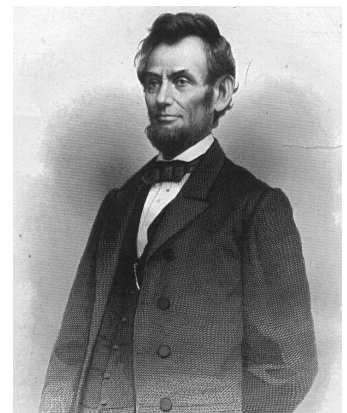
As the head is the seat of power in an animal, the part that gives honor to the whole, it is natural that among species rank should be marked by means of variations in the structure of the head; and not only by variations in structure, but also in the extent to which the rest of the body directly contributes, by its members, to the uses or purposes of the head. Cephalization is, then, simply the

*degree of head domination in the structure, as implied in the derivation of the term.*⁸

Mankind, therefore, represents the highest achievement of biological evolution, but yet even further if it is considered from a higher point of view, the distinction between man and other animals is immeasurably great.

*There is something in man which impels to indefinite progress; and with increasing energy, after adult size is reached—the period when all other species cease progress. There is something, which renders him capable of contemplating the phenomena of nature, and of looking through facts to principles; something, which can find joy in truth and goodness; something, by means of which moral distinctions are perceived, and moral obligations felt; something, whence come thoughts of a life after death, and longings for happiness which earth cannot supply. This element, wholly distinct from anything regarded as of a psychical or intellectual nature in the mere animal, is a spiritual one—that, through which, man bears God's image. It is the **spirit** in man which suggests a sense of dependence on a Power above; which makes man a moral being, and renders the Infinite Spirit a possible source to him of moral strength and development; and which prompts him to approach the Spirit on high with words and rites of devotion. For only spirit can commune with spirit, or comprehend the revelations of a spiritual being. Only a nature partaking thus of the infinite can have thoughts or desires that reach into the infinite or indefinite future.*⁹

All species have some function they fulfill in their lives, which is a part of their so-called instinct, this function is always unique, but what is important to distinguish man from the beasts, is that none of the actions of any animal changes its total behavior. It would seem that Abraham Lincoln agreed when he said, in 1858 that, "Beavers build houses; but they build them in nowise differently, or better now, than they did, five thousand years ago. ... Man is not the only animal who labors; but he is the only one who *improves* his workmanship. This improvement, he effects by *Discoveries*, and *Inventions*."¹⁰



Abraham Lincoln (1809-1865)

What becomes clear is that the creativity which is expressed as the so-called “evolution of species,” into higher and higher forms over the geological record, as Dana proves, is a crafty shadow of the inherent intention of life on earth to develop a being which embodies and participates in this creativity. The relative explosion of progress which occurred in the United States after the civil war, and the spread of that optimism globally, especially after the 1876 World’s Fair held in Philadelphia, proves quite decisively that the properly led United States form of government and the philosophy of man in science to support it, was superior to all the British Empire policy which was dominating Europe at that time.

Great Minds Do Think Alike

It is here that the great scientist and creator of biogeochemistry, Vladimir I. Vernadsky now steps on our stage. Born in St. Petersburg Russia in 1863, Vernadsky’s life and views in science would be shaped, just as Riemann and Shelley, by the political revolutionary period which he lived through.

It is by investigating and widening the subtler nature of the biosphere’s space-time, that Vernadsky began to develop a concept of what has been the provocation of this report: that there is a very real domain of human history and human social relations; it is not a 1848-er’s or a 1968-er’s type of social groove, but is a demonstrable, and knowable space; a space which apparently has no energy, is born from no matter, but which undeniably has effects on the physical universe.

Vernadsky spent a good deal of his life investigating every aspect of the “living domain,” later known as the Bio-



Vladimir Vernadsky (1863-1945)

sphere, and he studied it, always as a whole, which includes all the interactions of organisms. Vernadsky insisted on studying the chemical and elemental relations of organisms to understand the deeper, less empirical connections and actions of living processes. From this mastery of what he calls, “the empirical generalizations of sci-

ence,” Vernadsky gains an all-encompassing view of the whole as a composition of all living matter, and therefore has the ability to investigate the subtle “ironies” of that whole, to determine the true causal principles in the biosphere, unlike any other biologist or so-called naturalist before him. Even today, Vernadsky’s view of the unique space of life, developed from Pasteur’s work on chemical symmetry, is at the forefront of all scientific research today, teasing those who are thinking in all fields: virologists, chemists, immunologists – you name it. From investigating the increasing levels of biogenic migration of atoms, Vernadsky redefined evolution away from the empiricist of Darwin’s stock and brought to bear the processes of *intention* in the whole history of life of Earth. He revealed that those species which propagate into the future, those which do not die off in extinction, are those which serve the intention to increase the rate and quality of the global biogenic migration of atoms. The obvious question becomes: what about human beings?

In the 40th year of his life in 1903, during the surges of the Russian Revolutions, Vernadsky made frequent trips from Moscow to Western Europe to work with Pierre Curie. From France he wrote to his wife,

*My theme about the progress of science and the broad masses is continually expanding, and it’s just a matter of thinking it through and letting it take shape. Now I’m getting a completely different impression of the political currents flourishing at the beginning of the 19th century, and of such poets as Shelley. I would like to study these even more, but am not able to. In the world-cultural circumstances of its formation, it appears to me to they are a forerunner of the later freedom strivings of the 19th century.*¹¹

It is significant to note here the resonance of this idea, almost simultaneously, within the revolutionary German political leader at the time, Rosa Luxemburg. In defining her concept of the ‘mass strike’ process of social revolutionary change, in the essay, *The Mass Strike, the Political Party and the Trade Unions*, in 1906, Luxemburg points out that the cause of directionality in a mass movement is not given by momentary influences, but is governed by long arcs. The political uprising of a people for a great change, she says,

*... is not artificially “made,” not “decided” at random, not “propagated,” but ... is a historical phenomenon which, at a given moment, results from social conditions with historical inevitability.*¹²

Vernadsky, by looking at the changing rates of the biogenic migration of atoms, was able to conclude that humans, with technology acting as an intentional wielding of higher and higher chemical processes, are ushering in a rising flux of biogenic migration of atoms at every step. It is in this context that it becomes clear why Vernadsky was explicitly inspired by Dana's work on *cephalization*. Vernadsky found that man's rate of change is an increasing rate never before seen in the history of life on Earth, and that this factor of change is due to his mind.

For example, look at what we have in the history of our leaps over nature: fire, agriculture, animal domestication, metallurgy, transportation, democracy, steam power, electric power and atomic energy – all these things are magnitudes of difference in our ability to act on the universe.

*In this way, he in essence overwhelmed the planet, not only in its matter but also in its energy, and became a creative, conscious, geological force, able to form the future of his generations himself.*¹³

Just as Vernadsky asserts that life can not be a secondary phenomenon or accident, of non-life, neither can this power of the unfolding cognition, be something which comes from life, but something which was, paradoxically, *always there*.

*The universe –reality– is a geologically long manifestation of centuries of the sum total of consciousnesses. This is the meaning of the age old attempt to contribute to and always reach beyond the boundaries accessible to different individuals.*¹⁴

Then what is this special power of mind? Where can we find it? Is it in his brain? Vernadsky, by discussing the small difference in the skulls of humanoids going back at least 100,000 years, shows that the brain of man, has not changed at all.

... there is no doubt that the mind of that man from the Paleolithic for this species of Homo cannot bear comparison to the mind of contemporary man. Thence it follows that the mind is a complex social structure, built, for the man of our times, just as for the Paleolithic man, upon the same nervous substrate, but in a different social setting, which is being composed through time (space-time in essence). Its change is the basic element, leading, in the end, to the transformation of the biosphere into a noösphere in the obvious manner, above all--through the creation and

*growth of the scientific understanding of our surroundings.*¹⁵

From this concept of the emerging epoch of the noösphere, Vernadsky was able, even amidst the horrors of the Second World War in 1943, to write with optimism of the necessary future role of mankind as the steward, the captain of biosphere, beyond the boundaries of our planet, with no limit to his growth beyond his imagination.

In the 20th Century, as a result of the growth of human civilization, the seas and the parts of the oceans closest to shore become changed more and more markedly. Man now must take more and more measures to preserve for future generations the wealth of the seas, which so far have belonged to nobody. Besides this, new species and races of animals and plants are being created by man. Fairy tale dreams appear possible in the future; man is striving to emerge beyond the boundaries of his planet into cosmic space. And he probably will do so.

...
*Now we live in the period of a new geological evolutionary change in the biosphere. We are entering the noösphere. This new elemental geological process is taking place at a stormy time, in the epoch of a destructive world war. But the important fact is that our democratic ideals are in tune with the elemental geological processes, with the law of nature, and with the noösphere. Therefore we may face the future with confidence. It is in our hands. We will not let it go.*¹⁶

Vernadsky's work is not finished, and he left the task to those after him, those of us alive today, to make the new breakthroughs in self-conscious understanding of this field and acting on it for the betterment of all mankind into the solar system and the galaxy.

If such a space is an efficient principle in development of mankind and the biosphere, how might one investigate such a space of thought? What would be its reflections and properties? Vernadsky, among many things, does leave a few very interesting clues.

Perhaps an individual person may receive the greatest understanding not from the science of his time, but from the world of sounds and music.

It is this hint which should remind us of the beginning of this paper, and which shall bring us into [Part II of this report](#).

Footnotes

¹See the video on Youtube @ http://www.youtube.com/watch?v=G_gmtO6JnRs

²*Verdi: His music, life and times*, by George Martin, (1963 New York.) , pg. 97

³VERDI pg.98

⁴The full text to the chorus can be found at schillerinstitute.org/music/va_pensiero.html

⁵V.E.R.D.I also stood for *Vittorio Emmanuel Re di Italia* (Vittorio Emmanuel, as King of Italy) For more, see the German Firm *Kulture's* series titled, *The Life of Verdi*.

⁶From the Introduction to the Riemann Biography by Detlauf Laugawitz, ...

⁷See Liona's "Demanding Mind" on LPACTv – September 2011

⁸*On Cephalization*, by James D. Dana (1863) pg.495

⁹*On Man's Zoological Position*, by James D. Dana, (The New Englander, Vol. 22 – 1863)

¹⁰Abraham Lincoln's *Lecture on Discoveries and Inventions*, (April 6, 1858)

¹¹Letter to his wife, N.E. Vernadskaia, August 14, 1903

¹²See *The Mass Strike, the Political Party and the Trade Unions*, by Rosa Luxemburg (1906)

¹³unpublished translation by Basement Team

¹⁴Diary notes, comments on Wyle, II

¹⁵Section 103. from *Scientific Thought as a Planetary Phenomenon*, by Vladimir I. Vernadsky (1936-1938)

¹⁶*Some Words About The Noösphere*, by Vladimir I. Vernadsky. December 1943.

Two systems are before the world; the one looks to increasing the proportion of persons and of capital engaged in trade and transportation, and therefore to diminishing the proportion engaged in producing commodities with which to trade, with necessarily diminished return to the labour of all; while the other looks to increasing the proportion engaged in the work of production, and diminishing that engaged in trade and transportation, with increased return to all, giving to the labourer good wages, and to the owner of capital good profits... One looks to under working the Hindoo, and sinking the rest of the world to his level; the other to raising the standard of man throughout the world to our level. One looks to pauperism, ignorance, depopulation, and barbarism; the other in increasing wealth, comfort, intelligence, combination of action, and civilization. One looks towards universal war; the other towards universal peace. One is the English system; the other we may be proud to call the American system, for it is the only one ever devised the tendency of which was that of elevating while equalizing the condition of man throughout the world."

-Henry C. Carey, Harmony of Interests, 1856

