

REASON, CULTURE AND HISTORY

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By A. J. Reffes

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For Kathy, friend, mentor and wife. *Stupor Mundi.*

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REMOVED, RENAMED, REBRANDED: REVOLUTION AND OTHER ESSAYS

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REMOVED, RENAMED, REBRANDED: REVOLUTION

A crescendo is a way for composers to indicate that a musical passage should gradually increase in loudness and intensity. Since the eighteenth century, the instruction for a crescendo has been a long, narrow angle with its apex on the left, which musicians call a hairpin. For the past one hundred years, civilized people throughout the world have read and watched in fear and horror a social, cultural and political crescendo taking place, staged by an ever expanding red majority, and they have seen in the present day, in the present hour, the culmination of this development in a global Marxist based revolution which is sweeping away the forms, symbols, ideals and institutions of nonMarxist states and societies. The aim of this revolution is to take down anything which symbolizes or promotes in any manner whatever opposition to Marxism, including statues of ancient figures and books by ancient authors. Civilized people are listening to the ear splitting explosions of this Marxist revolution happening all around them and are watching and waiting for the day when it will come for them. They have exchanged observations with members of their rapidly diminishing community and have painted a portrait of cultural decline and public madness almost too evil and sinister to be believed. Here are the reports on what they have seen of the mass induced, majority supported suicide of the West. The people of California have voted to hold a referendum on whether to reestablish a system of racial and gender preferences which was banned by a constitutional amendment twenty five years ago. There is a movement to increase representation of black and hispanic students in Ivy League universities by establishing lower admissions requirements for them, while reducing the number of Asian and Jewish students who have higher test scores but are held to be "overrepresented". There is a movement to mandate reparations for slavery and hold every white person in America responsible for the sins committed by white people centuries ago. Statues of Christopher Columbus have been pulled down across America. Columbus was the first European to reach the Americas. In 1492, he set sail from Europe and discovered the New World, landing in the Caribbean. In later voyages, he landed in Central and South America. Columbus' expeditions inaugurated a period of exploration, conquest and colonization for the cause of freedom which lasted for centuries and helped to shape the modern liberal world. The history of Latin America is divided into the preColumbian and Columbian eras, which signify the passage of indigenous peoples from savagery to civilization. In Brussels, the statue of King Leopold II has been taken down. King Leopold was a philanthropist who sought to bring the benefits of Western civilization, including free trade and free commerce, to African natives. Belgium could not afford to establish colonies in Africa, so King Leopold established one himself with his own money. In 1880, he established the Congo Free State and became the proprietor of a land which was given a modern economy based on road building, chopping wood for steamboat boilers, and the production of rubber for the burgeoning global market. In this land, he abolished slavery, the slave raids, whisky traffic and gun traffic, and gave twenty five million Africans a life they had never known before. This was a life of personal freedom, property rights, color blind justice, equal opportunity for all, and free work and free enterprise under the rule of law. A scrupulous defender of human rights, Leopold prohibited all forms of cruelty in his domain: "These horrors must end or I will retire from the Congo. I will not be splattered with blood and mud. It is essential that all abuses cease." The charge that Leopold ordered the mutilation of African workers is revealed as slander by his statement to his officials: "Cut off hands--that's idiotic. I'd cut off all the rest of them, but not hands. That's the one thing I need in the Congo." Listen to the words of Charles Michel who describes Leopold as a planner, prophet, conqueror, colonizer, imperialist and man of courage for the cause of liberal

freedom, progress and modern civilization: "King Leopold was a visionary hero. To use the word *genocide* in relation to the Congo is absolutely unacceptable and inappropriate. Maybe colonization was domineering and acquiring more power, but at a certain moment, it brought civilization." (*Ex Commissioner Calls Congo's Colonial Master A 'Visionary Hero'* by Leigh Phillips, *EU Observer*, quoting Michel). In the coastal city of Ostend, a sculpture of Leopold with a Congolese group is inscribed with words of gratitude to Leopold for having dispersed the darkness of Arabian slavery with the light of Western freedom: "The gratitude of the Congolese to Leopold II for having liberated them from slavery under the Arabs" In Bristol, a statue of Edward Colston has been taken down. Colston was one Britain's greatest philanthropists. He endowed schools, almshouses, hospitals and churches in Bristol, in London and throughout the country. His charitable foundations are still in operation today. Colston had no direct involvement in the slave trade and his involvement, effected through the Royal African Company, fades into insignificance when judged against the totality of his achievements: "Edward Colston never, as far as we know, traded in enslaved Africans on his own account. We do not know how much profit he took from the Royal African Company's trade in enslaved Africans--he was paid dividends such as 50 guineas in July 1780, and 160 guineas in November 1685. He sold William, Prince of Orange, some of his RAC shares worth £1,000 in 1689, then bought more for himself. We do not know how much of his fortune was built up from his trade in wine and oil, or from investments or loans, or from money and property inherited from his father. What we do know is that he was an active member of the governing body of the RAC, which traded in enslaved Africans, for 11 years." (Bristol.gov.uk). At Oxford, the university's Oriel College has voted to remove the statue of Cecil Rhodes. Rhodes was a British statesman who advanced the cause of Western liberal imperialism by planting the flag of freedom in Cape Colony, Rhodesia, and in deserts of savagery reaching from the Cape to Cairo. He founded the Rhodes Scholarships which enabled students from around the world to study at Oxford University and learn about the cultivation of spirit and character in the service of freedom, the necessity to outlaw class war and the politics of hatred and envy, and the imperative to promote peace and goodwill among the great liberal powers of the West. Under the pretext of fighting racism, the red masses of the West have accomplished the following acts of removal, renaming, rebranding and rejection. They have removed statues of the signers of the Declaration of Independence and the Constitution. They have removed statues of George Washington, Thomas Jefferson, Andrew Jackson and James Polk. They have removed statues of Winston Churchill. They have removed the name of Woodrow Wilson from university buildings. They have removed statues of Theodore Roosevelt. They have removed statues of Abraham Lincoln. They have vandalized the Tomb of the Unknown Soldier. They have removed statues of Ulysses Grant. They have removed statues of Francis Scott Key. They have removed statues of Junipero Serra. They have removed statues of Emperor Constantine. They have removed statues of Mahatma Ghandi. They have removed works by Plato and Aristotle. They have rebranded *Aunt Jemima*, *Cream Of Wheat*, *Uncle Ben's* and *Land O'Lakes*. They have taken over the world of social media and censored the pages of Twitter, Reddit and Facebook. They have banned classic Hollywood films. They have abolished free speech on the Internet. They have altered search engines. They have rejected reason, logic and science. They have occupied cities and campuses and spread waves of arson, looting, vandalism and murder. Proclaiming that each and every figure, brand, logo, product and image which is nonMarxist is a symbol of racism and must be expunged, the new majority in control of the West is carrying out its agenda to overthrow the liberal democratic order and establish a totalitarian dictatorship predicated upon class struggle and class revolution. As the community of the civilized exchanges its observations and reports on the revolution sweeping around it, the reds are

relentlessly advancing for each and every member. These members are points of infinitesimal light amidst a rising ocean of cultural ignorance and darkness. Zealously protecting public statues and street names in honor of Karl Marx and other communist figures which can be seen throughout Europe and America, the red majority is extinguishing these points of light and the world of the Enlightenment for which they stand.

POSTMODERN: POSTENLIGHTENMENT

In 1755, an earthquake struck Lisbon and destroyed the city and adjoining areas. Known as the Great Lisbon Earthquake, it had a magnitude of 8.4 on the Moment Magnitude Scale, it killed 30,000 people in Lisbon alone, and was one of the deadliest earthquakes in history. Civilized people saw in this event a fearsome and terrifying symbol of the intellectual developments taking place all around them, for they saw their own age about to quake and explode, and they knew that its days were numbered. They saw the shape of things to come and in fifty short years, their fears and forebodings were corroborated and the Age of Enlightenment, the Age of Reason, the age in which they had flourished as a community devoted to the pursuit of truth and knowledge and to the maintenance of mental health and well being, would be swept away by the surging, onrushing tides of romanticism. The proponents of the new romanticism often referred to their movement as postmodern, meaning by this term that it was opposed to the values and ideals of the Enlightenment, and they proclaimed that it was a postEnlightenment movement of human emancipation. The term *postmodern* was soon abandoned because it was understood that romanticism was just as modern as the Enlightenment and that the essential characteristic of modernity was nothing more than the rejection of Christianity. The term *postmodern* came back into currency in the middle of the twentieth century as the battle cry for an intensifying and accelerating assault against reason, and a movement of violent, brazen primitives began marching under its flag and holding homes, schools, offices and neighborhoods in the grip of fear. The following are the signposts of the age which descended upon the West in the nineteenth century and dominates the present day. The rejection of the belief that there is a world of physical objects which exists independently of consciousness and is perceived by consciousness. The rejection of the belief that truth exists independently of consciousness and can be discovered by means of empirical reasoning. The rejection of the belief that things are as they are and that to be is to be something. The rejection of the belief that the self is stable, coherent, and independent of culture, society or the will. The rejection that reason and science provide an accurate, objective, reliable foundation of human knowledge. The belief that reason and science are myths and ideologies created by man as vehicles for his will to power, such as the class will to power, championed by Marx, and the superman's will to power, championed by Nietzsche. The rejection of the belief that reason transcends existential, historical, cultural, racial, national, gender and class contexts and reveals universal, objective truth. The belief in cultural relativism that reason is a Western bourgeois ideology which possesses no greater validity than faith, feeling, instinct, intuition or other socially sanctioned means of knowing. The rejection of the statement: "We hold these truths to be self evident: that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness". The belief that individuals possess no intrinsic, absolute, inalienable rights. The belief that the liberal democratic order is an instrument of oppression of nonWestern cultures and is a behemoth trampling over the rights of women, nonwhites and the poor. The belief that there are no eternal truths, no universal human experience, no universal human essence, no universal human rights, and no universal human progress and enlightenment. The rejection

of the belief that language is a reflection of reality and that words are signifiers which signify things or properties in the world. The belief that language is fluid, arbitrary, nonreferential, and rooted in relations of power and domination. The belief that words have no fixed meanings and things have no fixed essences. The belief that gender is changeable and not rooted in biological reality and is culturally constructed, ideologically constructed or changeable by medical intervention. Look at the world of the postmodernist and see the dark, churning currents of psychosis, the raging waters of an unsound mind which commenced their journey six centuries ago on the pages of Descartes. Look at an Enlightenment thinker named Descartes who planted the seeds of destruction of his own age by proclaiming that man can perceive nothing beyond the world of own ideas and can be certain about nothing beyond the existence of his own consciousness and laid the basis for the postEnlightenment era which has lasted up to the present day. Look at an insane philosopher of pure consciousness who sought to nullify all forms of empiricism, to discredit all claims to have knowledge about reality, and to fill people's minds with skepticism and doubt concerning the possibility of directly knowing anything outside themselves. Rejecting the precepts of sound mental health which informed the philosophies of Plato, Aristotle and the Apollonian noonday world of Classical culture, Descartes was the father of postEnlightenment philosophy. Denying that our perceptions are the perceptions of material objects, and targeting for total destruction man's ability to think in a normal, rational manner, Descartes ushered in the next five centuries of the decline and fall of the West: "In his *Meditations*, Descartes gives birth to modern philosophy by asking what he can know with certainty. In doing so, he reordered the questions that the outstanding philosophers that preceded him had asked. Plato, Aristotle, Augustine, Thomas Aquinas, and others of the philosophical tradition asked first, 'What is real?' then 'How do I know reality?' and finally, 'How can I be certain of what I know?' By asking 'What is real?' before asking 'How do I know reality?' one suggests that there may be a reality about which we can have beliefs, opinions and knowledge, but about which we may be, at least in part, ignorant. By asking 'How do I know reality?' before 'How can I be certain of what I know?' one suggests that we can know things even if we are not absolutely certain of them. Ordering the questions in that manner permits us to suppose that there is a knowable though not fully understood reality that we can discuss even without the benefit of certainty. But Descartes put the third question first and considered it identical to the second. Although he thought that he had answered both sufficiently, later philosophers, especially empiricists, thought that he had failed. But, if the questions are ordered as Descartes ordered them, the failure to attain certainty, and thus the failure to answer the first of his questions, nullifies all claims to knowledge. In turn, the inability to assert knowledge claims precludes discussion of the once primary but now tertiary issue of what constitutes the real. Descartes' quest for certainty has thus given us a fixation with doubt and skepticism. It is in this important sense that I consider Rorty modern rather than postmodern and a Cartesian rather than an antiCartesian. He is led to his so-called postmodernism by adopting the context of Descartes, the father of modern philosophy. David Hall, among others appears to agree with the characterization of Rorty as modern rather than postmodern, citing Rorty's own more recent attempts to distinguish himself from the postmodern movement, though perhaps for reasons different from mine." (*Richard Rorty And The Postmodern Rejection of Absolute Truth* by Dean Geuras). When postmodernists condemn modernism for its alleged adherence to the principles of reason, empiricism and objective reality, they pay it a compliment it does not deserve. For in the six centuries of modernism in the West, only the one hundred and fifty years known as the Age of Enlightenment, which commenced in the mid seventeenth century, saw adherence to these principles. Postmodernism is not postmodern but is

postEnlightenment. Postmodern philosophy is postEnlightenment philosophy and commenced when the Cartesians active during the Enlightenment were finally allowed to destroy their own age. When postmodern architects condemn modern architecture for its alleged rationalism, they likewise pay it a compliment it does not deserve. For postmodern architecture is not a rejection of the alleged rationalism of modern architecture but is a continuation of the irrationality of modern architecture. Modern architecture, in true Western Faustian fashion, is an architecture of pure space, an architecture which denies the existence of mass and weight as it rejects the first principle undergirding all true architecture: that buildings be usable, comfortable and functional. Socalled postmodern architecture is a continuation of the volumetric, antiphysical, antifunctional architecture of modernism, the only difference being that the nonusable, uncomfortable, nonfunctional spaces created by modernism are divided up in a random, nonlinear manner rather than in an orderly, linear manner. The difference between a modern building and a postmodern building is the difference between the Seagram's Building in New York, designed by Mies van der Rohe, with its single, soaring linear space, and the Cabinet of Dr Caligari, with its twisting, slanting, curving, nonlinear spaces. The postmodernists offer no condemnation of modern art or modern literature because their exaltation of formalism, disorder, nonrepresentation, and streams of consciousness are completely congruent with the postmodern universe. Rejecting the values cherished by the Greeks and Romans, the values created by the light defined world of Apollo, the postmodernists have championed the dark, indeterminate, Faustian world of the postEnlightenment and have brought the Faustian West to its tragic conclusion in the destruction of rational man.

PROPHETS OF THE PRIMITIVES

In August 1970 in San Francisco, Professor Red of the University of California at Los Angeles entered a pawnshop and bought a shotgun. He sawed off the barrel to make it concealable. He entered the Marin County Courthouse with the shotgun concealed beneath his raincoat. He produced the weapon and opened fire on the judge, the jury, attorneys and court officials. He fled California and was pursued by John Law across the country. He was granted asylum by the communist bloc and went on a speaking tour across Cuba, East Germany and the Soviet Union. During his lectures, he extolled two thinkers who more than any others he said had guided and shaped his war against civilization, and held them up as the prophets of a new progressive, people's religion of bestial license and mass destruction. These thinkers were Karl Marx and Sigmund Freud and his lectures were read enthusiastically by the reds back home and served as the basis of their violent attacks against the nation. His most famous lecture was entitled *Eros And Civilization* and here following are its words. *We are proud to wear the black rose of the Devil and gleefully proclaim that we are subverters of young and old alike. We believe that man is governed by instinctual drives and a complete satisfaction of these drives requires the overthrow of civilized society. We believe that all social systems must be subordinated to man's highest goal of achieving instinctual gratification. We believe that civilization is evil and oppressive because it represent an enforced deflection of instinctual needs into rational ends. We believe that human tension and frustration are caused by refraining from satisfying our instinctual desires and supporting law, order and civilization instead, and this unnatural and unhealthy tension can only be eliminated by a joyful return to pure animality. We believe that capitalism is a system of domination, exploitation and constraint and must be smashed by a revolution of proletarian tribes representing brute muscular labor. We believe that man's primary psychological category is instinct; his primary political category is revolution; and*

a progressive society is one which combines and promotes these two categories and leads a revolution of instinct to sunder the fetters of rational civilization. We believe that a progressive society is one which interprets all aspects of human thought and activity, from literature and the arts to the social sciences to physics and mathematics, in terms of animal instincts and class war and unites these two in its war against reason. We believe that man is an irrational animal and only bourgeois fantasists and fabulists imagine otherwise, and we believe that this irrational animal is controlled in all its thoughts and actions by disturbed impulses and instincts, by the impulse to kill its father, kill its mother, kill everybody in sight, copulate with plants and animals, vandalize other people's wealth and property, steal from others and distribute the loot to itself, its friends and its allies, and rip up the streets and squares of industrial civilization, and that any attempt to suppress these impulses and make man decent and well doing will lead to neurosis and unhappiness and must be avoided at all costs. We believe that the good person is not one who adjusts to the demands of reason but actively opposes the demands of reason and is a revolutionary who marches under banners headlined with primal screams and proletarian terror. We believe that the Enlightenment psychology of reason and consciousness denies the fundamental reality that man is an unconscious, irrational being controlled by the material forces of labor violence and the immaterial forces of the instinct to gratification, and this demon of muscular energy and cosmic will must be allowed to explode across society and bring down the walls of bourgeois institutions. We believe that normal, rational, responsible, prudent behavior is a symptom of a deep sickness of the soul and requires the radical therapy of political violence and animal indulgence. We believe that the good person is a revolutionary innovator who seeks to overthrow present day rational society and replace it with the rule of perpetual war in the name of animal biology and the people's socialist republic. We believe that a progressive society is one which has unleashed the twin founts of primordial savagery: the gratification of libidinal drives and domination by the dirt, squalor and waste conduits of humanity. Listen to the words of Marx which justify mass murder and the destruction of private property in the name of a new religion of matter. In the name of the commodification of the working class. In the name of smashing the exploitation of labor by capital. In the name of eliminating the injustices of competition and the caprice of the market. In the name of making the true sources of all wealth, the muscular laboring class of the proletariat, the masters of the offices and factories. In the name of empowering the vast majority of mankind, the lowest, basest and noblest stratum of human refuse and scum, and ensuring that its oppressors and victimizers, those who work with their minds and start their own businesses, have been blasted into the air forever "The weapons with which the bourgeoisie felled feudalism to the ground are now turned against the bourgeois itself. But not only has the bourgeoisie forged the weapons that bring death to itself; it has also called into existence the men who are to wield those weapons--the modern working class--the proletarians. In proportion as the bourgeois, ie capital, is developed, in the same proportion is the proletariat, the modern working class, developed--a class of laborers, who live only so long as they find work, and who find work only so long as their labor increases capital. These laborers, who must sell themselves piecemeal, are a commodity, like every other article of commerce, and are consequently exposed to all the vicissitudes of competition, to all the fluctuations of the market. All the preceding classes that got the upper hand sought to fortify their already acquired status by subjecting society at large to their conditions of appropriation. The proletarians cannot become masters of the productive forces of society, except by abolishing their own previous mode of appropriation, and thereby also every other previous mode of appropriation. They have nothing of their own to secure and to fortify; their mission is to destroy all previous securities for, and insurances of, individual property.

All previous historical movements were movements of minorities, or in the interest of minorities. The proletarian movement is the self-conscious, independent movement of the immense majority, in the interest of the immense majority. The proletariat, the lowest stratum of our present society, cannot stir, cannot raise itself up, without the whole superincumbent strata of official society being sprung into the air." (The Communist Manifesto by Karl Marx and Friedrich Engels). Listen to the words of Freud which justify mass murder and the destruction of private property in the name of a new religion of the unconscious. In the name of the secret impulses held to control all human thought and behavior. In the name of satisfying instinctual demands and liberating man from the tyranny imposed by reason and reality. In the name of the strivings of the id, the struggle for self-expression, and victory over the enslavement of man to the spurious claims of conscience and morality: "The only trustworthy antithesis is between conscious and unconscious. But it would be a serious mistake to think that this antithesis coincides with the distinction between ego and id. All that is true is that everything that happens in the id is and remains unconscious, and that processes in the ego, and they alone, can become conscious. But not all of them are, nor always, nor necessarily; and large portions of the ego can remain permanently unconscious. If the id's instinctual demands meet with no satisfaction, intolerable conditions arise. Experience soon shows that these situations of satisfaction can only be established with the help of the external world. At that point the portion of the id which is directed towards the external world--the ego--begins to function. If all the driving force that sets the vehicle in motion is derived from the id, the ego, as it were, undertakes the steering, without which no goal can be reached. The instincts in the id press for immediate satisfaction at all costs, and in that way they achieve nothing or even bring about appreciable damage. It is the task of the ego to guard against such mishaps, to mediate between the claims of the id and the objections of the external world." (The Essentials of Psychoanalysis by Sigmund Freud). We are crusaders of human authenticity and will never waver in our struggle to free man from the crushing weight imposed by science, civilization and the world of the Enlightenment. Thus concluded the lecture delivered by Professor Red to his students and followers throughout the world. Appearing on the wanted fugitive lists and in the galleries of evil doers compiled by decent people are the reds of the world. Ferried into the souls of the dead by Marx and Freud, the reds have lowered the curtain on a free and orderly society.

FDR'S NEW DEAL FOR THE REDS

A volcano is a rupture in the crust of a planet which results in violent outflows of lava, ash and gases from a magma chamber below the surface. Volcanoes are preceded by underground tectonic plate movements, and when the plates diverge or converge, an explosion occurs. In 1932, after a development which had commenced at the dawn of the twentieth century, a development which had seen statism promoted over the decades as progressivism, the political tectonics of America effected a significant movement and the nation erupted into open class war, and the general who led the charge was Franklin Roosevelt. Upon accepting the Democratic Party nomination for president, Roosevelt issued a call to arms to the seething riff raff throughout the nation who were growing restive by the hour and by the minute and demanded that they receive a new deal from the government in the form of socialist redistribution, statist regulation, and the abolition of freedom and liberty: "Throughout the nation men and women, forgotten in the political philosophy of the government, look to us here for guidance and for more equitable opportunity to share in the distribution of national wealth. I pledge myself to a new deal for the American people. This

is more than a political campaign. It is a call to arms." In 1933, two months after Roosevelt's inauguration, the reds were on the march, demanding a new dispensation of pervasive state orders, state regulation of labor and industry, and a state corporation of totalitarian tyranny: "The atmosphere in Washington is strangely reminiscent of Rome in the first weeks after the march of the Blackshirts, of Moscow at the beginning of the Five-Year Plan. America today literally asks for orders. The Roosevelt administration envisages a federation of industry, labor and government after the fashion of the corporative State as it exists in Italy." (Anne O'Hare McCormick, *The New York Times*). At this time, the masses throughout the world were demanding statism and an end to freedom and caesar figures such as Stalin, Hitler, Mussolini and Roosevelt were giving it to them, and in America, Roosevelt issued a program and manifesto of statist control which nullified the American Revolution and repudiated one thousand years of Anglo-Saxon liberty. Roosevelt proclaimed that a progressive society is one which has established a powerful and intrusive government and promoted totalitarianism under the banners of fascism, communism and national socialism. He proclaimed that a progressive society is one which manifests red power and red authority and has crushed the enemy of the people, the liberal democratic order established during the Age of Enlightenment, beneath the hulking, bombastic architecture of social responsibility. He proclaimed that a progressive society is one whose parks and squares are adorned with the people's preeminent national monument, entitled *The State Controlling Man*. He proclaimed that a progressive society is one which is governed by a single red party, is managed by a national red regulatory apparatus, is patrolled by a red police force, runs red public works camps, and with its red jackboots has stampeded across the Enlightenment institutions of individual rights, free markets and decentralized power, and ground them into dust. He proclaimed that government is a positive force in people's lives and must not be constrained by constitutional checks and balances of any kind, and must be used to achieve social justice by confiscating the wealth of the producers and regulating their enterprises as a form of nationalization. He proclaimed that a progressive society is one which has rejected the Enlightenment precepts of liberalism and their esteem for reason, progress and the dignity of man, and has flooded streets, homes, neighborhoods, schools and offices with the people's flowing sewage of class theories and class slogans. He proclaimed that a progressive society is a planned society, a militarized society, a society without the encumbrance of a liberal constitution, and a society which has passed beyond the liberty of the individual, the liberty to own property and to live, work and flourish for oneself, and impressed the individual into the service of the people' state and community. He proclaimed that a progressive society is one governed by a superstrong state which has rejected the antisocial, anarchic principles of liberalism, declared war against the class of achievers, dynamos, innovators and entrepreneurs, and enforced order, discipline and planning to bring wealth to the inept, security to the incompetent, and absolute power into the hands of the people's commissars. He proclaimed that the market has failed the working class, freedom has brought impoverishment to the masses, capitalism has created inequality between the producers and the nonproducers, and the time for statism and the repeal of human rights has arrived which will transport the exploited and the marginalized into total liberation upon the social justice wings of the red totalitarians. He proclaimed that a progressive America is one which is sympathetic to the international communist movement and conspiracy, exalts the Soviet Union as the model and guide for establishing justice for the working class, extends full diplomatic recognition to the Soviets, allows and encourages communists and their friends and allies to work at the highest and most sensitive levels of the government, and forms a military alliance with the Soviets in a campaign to defeat the anticommunist, antiSoviet regimes of Germany, Italy and Japan. Listen to the encomiums launched by the

masses and intelligentsia of America in praise of the New Deal. Look at their exaltation of fascism, communism, dictatorship, state cartelization, state monopolization, and the fearsome ministries of Stalin, Lenin, Hitler and Mussolini, and watch a nation founded in the creed of liberty commit philosophic treason and descend into the arms of the red haters of mankind: "In the *North American Review* in 1934, the progressive writer Roger Shaw described the New Deal as 'Fascist means to gain liberal ends.' He wasn't hallucinating. FDR's adviser Rexford Tugwell wrote in his diary that Mussolini had done 'many of the things which seem to me necessary.' Lorena Hickok, a close confidante of Eleanor Roosevelt who lived in the White House for a spell, wrote approvingly of a local official who had said, 'If [President] Roosevelt were actually a dictator, we might get somewhere.' She added that if she were younger, she'd like to lead 'the Fascist Movement in the United States.' At the National Recovery Administration (NRA), the cartel creating agency at the heart of the early New Deal, one report declared forthrightly, 'The Fascist Principles are very similar to those we have been evolving here in America.' " (*Hitler, Mussolini, Roosevelt* by David Boaz). Look at an American caesar and the fascist state he established. Look at an American fuhrer and his fireside tub thumping on behalf of collective sacrifice, collective service, collective equalization and the collective good. Look at the nation's red commander in chief and the mob stampede he led against the economic and social policies which marked a free nation. Look at an American Stalin, Hitler, Mussolini and Mao Zedong and observe his mission to transport his nation backward through the eons of time and into the primitive jungles of prehistory when bestial tribes ruled the kingdom of life and the individual was the property of the headman. Look at an American president's unbounded admiration for the alien voices of an authoritarian state, for the national socialist knock on the door, and for the red totalitarian planners of Soviet Russia who had declared holy war against the American way of life and against everything it meant to be an American. Look at the socialist press of the 1930s and the headlines screaming across their front pages: *Roosevelt: Hero Of The Working Class. Brave Assassin of Bourgeois Liberty. The People's Philosopher Who Exposed The Full Horror Of The Liberal State With Its Exaltation Of The Self, Soul, Dignity And Right to Life Of The Individual*: "Roosevelt himself called Mussolini 'admirable' and professed that he was 'deeply impressed by what he has accomplished.' The admiration was mutual. In a laudatory review of Roosevelt's 1933 book *Looking Forward*, Mussolini wrote, 'Reminiscent of Fascism is the principle that the state no longer leaves the economy to its own devices. Without question, the mood accompanying this sea change resembles that of Fascism.' The chief Nazi newspaper, *Volkischer Beobachter*, repeatedly praised 'Roosevelt's adoption of National Socialist strains of thought in his economic and social policies' and 'the development toward an authoritarian state' based on the 'demand that collective good be put before individual self interest.' " (*Hitler, Mussolini, Roosevelt* by David Boaz). The volcanic eruption known as the New Deal ejected a lava flow of class politics across America and reduced the people's constitutional liberties to smoke and ashes. There were several ejections through the vent which the mobs had created and on which Roosevelt rode to power. These were rock fragments marked *race and gender politics* and they were sent high up into the atmosphere. In the 1960s, they landed and further reconfigured the American political landscape. Today a triple headed monsters marked *gender, race and class politics*, a monster breathing the fires of mob rule and the combustion of Roosevelt's New Deal, stalks the nation and has smashed and incinerated its liberal democratic order.

MODERN MATHEMATICS: THE ART OF MADNESS

One evening at the start of the twentieth century, a prominent professor of mathematics in

Norway named Herr Munch was walking down a city street. Suddenly he saw the sky turn blood red. He saw jets of fire leap out of a nearby river. He placed his hands on his face and began to scream. He heard a scream pass through all of nature. He was taken to an insane asylum where in a room with padding on the walls he commenced a diary describing his universe of delirium and delusions, a maelstrom which projected the fearsome and terrifying state of his beloved profession. On the pages of this diary was a history of the past and a history of the future. It was a history of five centuries of subjectivist development in the field of mathematics, leading up to a history of the developments which would soon take place in books, articles and lectures delivered throughout the world, but which had already taken place in his mind, in his thoughts, in his imagination, in his dreams, in his fancies and in his perceptions, as he lay stricken and dying in high voltage currents of psychosis. The diary made for gripping reading and the doctors who first turned its pages could scarcely believe what they read, but knew in their hearts that it was all true, and had to read on to find out the ending. What follows is the diary of the feverish outpourings of a twentieth century mathematician as he reports on the feverish reality of modern mathematics and watches it descend into its doom. *Given a mighty hammer by our master Faust, we Western mathematicians have smashed the false idols of the world ruled by Apollo and recorded in the treatises of Apollo's favorite philosopher, Aristotle. We reject the Classical view that mathematics is an empirical science which studies the physical world. We reject the Classical view that numbers number physical magnitudes and geometry describes physical shapes. We reject the Classical view that nonphysical numbers such as zero and negative numbers are numbers in a metaphorical sense only and are not real, actual numbers and that nonEuclidean geometries only describe two dimensional surfaces and have no relation to the three dimensional world of sense perception. We reject the Classical view that there are only three physical dimensions and no fourth nonEuclidean dimension into which three dimensional bodies could curve. We believe that mathematics can be grasped apriori and analytically by means of pure intuition. We believe that mathematics consists in the manipulation of sequences of empty symbols in accordance with arbitrary manipulation rules. We believe that the fact that mathematics can be applied to reality furnishes no proof whatever that it refers to reality or is objectively true. We believe that mathematics is not about physical numbers, physical sets or physical shapes, and is not about anything at all, but is a body of syntactic forms without meaning or possibility of objective interpretation of any kind. We believe that mathematical expressions refer to symbols and not numbers and that the symbols symbolize nothing. We believe that mathematics is a game whose signs are empty, whose definitions are arbitrary, whose content is contentless, and whose rules of combination are pure conventions. We believe that mathematics is a system of arbitrary axioms together with the theorems derived from them. We believe that complete mathematical systems are those which contain contradictions and that if a mathematical system did not contain contradictions, it would be an incomplete subsystem. We believe that there are as many mathematical systems as there are sets of arbitrary axioms, no one of which may be studied as more true or more meaningful or more applicable to reality than any others. Listen to the words of a philosopher of modern mathematics as he proclaims that mathematics is purely invented and consists in arbitrary structures. As he proclaims that the rules of mathematics were devised out of whole cloth by human beings and theories of numbers or sets are on par with chess or golf. As he proclaims that the world of nature is chaotic, contingent, indeterminate and ruled by pure chance and the rules of mathematics are certain only by virtue of the fact that we ourselves created them: "This historical view of fallibilism also partly answers the challenge that John Barrow issues to inventionism. He asks if mathematics is invented how can it account for the amazing utility and effectiveness*

of pure mathematics as the language of science? But if mathematics is seen as invented in response to external forces and problems, as well as to internal ones, its utility is to be expected. Since mathematics studies pure structures at ever increasing levels of abstraction, but which originate in practical problems, it is not surprising that its concepts help to organize our understanding of the world and the patterns within it. The controversy between those who think mathematics is discovered and those who think it is invented may run and run, like many perennial problems of philosophy. Controversies such as those between idealists and realists, and between dogmatists and skeptics, have already lasted more than two and a half thousand years. I do not expect to be able to convert those committed to the discovery view of mathematics to the inventionist view. However what I have shown is that a better case can be put for mathematics being invented than our critics sometimes allow. Just as realists often caricature the relativist views of social constructivists in science, so too the strengths of the fallibilist views are not given enough credit. For although fallibilists believe that mathematics has a contingent, fallible and historically shifting character, they also argue that mathematical knowledge is to a large extent necessary, stable and autonomous. Once humans have invented something by laying down the rules for its existence, like chess, the theory of numbers, or the Mandelbrot set, the implications and patterns that emerge from the underlying constellation of rules may continue to surprise us. But this does not change the fact that we invented the game in the first place. It just shows what a rich invention it was. As the great eighteenth century philosopher Giambattista Vico said, the only truths we can know for certain are those we have invented ourselves. Mathematics is surely the greatest of such inventions." (Is Mathematics Discovered Or Invented? by Paul Ernest). Listen to the words of a modern mathematician as he proclaims that mathematics is nothing more than a form of play or a sport whose rules are as arbitrary as its relation to reality is zero: "A central idea of formalism is that mathematics is not a body of propositions representing an abstract sector of reality, but is much more akin to a game, bringing with it no more commitment to an ontology of objects or properties than ludo or chess." (Formalism In The Philosophy Of Mathematics by Alan Weir). Thus are our beliefs and thus is our rejection of the realm of external reality. In faithful obedience to our master Faust, we modern mathematicians of the West have banished the Classical Apollonian mathematics of the natural world, the mathematics of experience and induction, from our field of study, and have plunged headlong into the violent, uncontrollable waters of human art. We signal our happy, permanent departure from the system of mathematics as known and understood by ordinary, limited people for thousand of years. Thus ends the diary of a delusional artist who rose to the front ranks of his profession of mathematics. When he finished his diary, he looked out of his asylum room. He saw a starry night madly swirling with stars and a yellow moon sinking into oblivion and taking the world of reason, the world he sought to subvert, down with it. In the corridors of modern mathematics, the red flags of mental illness have formed a torchlight procession of cultural degeneration. Antirealism. Logicism. Formalism. Fictionalism. Conventionalism. Psychologism. Intuitionism. Constructivism. Complete mathematical systems held to contain contradictions. Noncontradiction viewed as the sign of an incomplete system. These are the symptoms of a terminal stage cancer which commenced its frightening course of development five centuries ago. It is the cancer of subjectivism and the cancer of the West. It has spread into every branch of mathematics and rendered the field unrecognizable to sane, sound, stable people. The present day mathematics of consciousness, conventions, constructions and contradictions has shown the distance and direction into the collapse of civilization and made it happen in an instant and right around the corner.

THE RAWLSIAN SWAMP

The time is 1790. The place is France, a nation blazing with red revolutionary fervor and fanaticism. In a speech delivered before the National Assembly entitled *On The Organization Of The National Guard*, Maximilien Robespierre, leader of the Jacobins and initiator of the Reign of Terror, proclaimed that all soldiers must wear uniforms engraved with the motto, *Liberty, Equality, Fraternity*, and that the nation's flag must as well be inscribed with this motto. *Equality* and *Fraternity*: these words soon leaped out of France's uniforms and flags, took on a fearsome and terrifying life of their own, exploded down the corridors of history, lit up the skies of Marxist campaigning and agitation, loaded the rifles of the Red Army, and defined the form which mass politics would assume in the twentieth century when majorities throughout the world definitively and conclusively rejected the world of liberty and embraced the cause of socialism, statism and red totalitarian tyranny. These words, *equality* and *fraternity*, incendiary sounds designed to cause fires in the cities of achievement and production and to stir up conflict between the producers and achievers and the riff raff who sought to dispossess and expropriate them, fashioned an academic quill by which they could be written down and defended in a scholarly treatise, placed this quill into the hands of one John Rawls, and made him the most influential political philosopher of the past one hundred years, the most famous, the most illustrious and the most prestigious expositor of the masses' chosen system of equal distribution of wealth, the system of egalitarianism. Shot out of the cannons of modern red revolutions commencing with the French Revolution is a program and manifesto of mass leveling composed by distinguished Harvard philosopher John Rawls. The professor's latter day version of Robespierre's philosophy of terror has proclaimed that a just society is one which enforces a duty incumbent upon every individual to share his wealth with those who are worst off. It has proclaimed that a just society is one which enforces a duty incumbent upon every individual to raise the material standards of those who are incompetent and provide for their medical care. It has proclaimed that a just society is one in which nobody is rewarded for his merit or achievement or for actualizing by dint of his work, effort and initiative his natural capacities. It has proclaimed that those who are talented have not earned anything because potential talents and abilities magically and mystically actualize themselves without the agency of the subject. It has proclaimed that those who are favored by nature do not deserve to keep their wealth because they have done nothing and fortune, circumstances and society have done everything. It has proclaimed that the producers in society have not in fact produced anything and have an obligation to support the class of parasites. It has proclaimed that the fact that some people were born with higher intellectual capacities than others and proceed to actualize their higher capacities possesses no meaning or significance whatever in a just society, which recognizes that all people are absolutely equal and all achievements are absolutely unearned. It has proclaimed that human potentials are self developing and self actualizing and those who are intelligent, dynamic, ambitious, innovative and creative did not build their own businesses or make their own way and do not deserve to reap the rewards of their own talents and abilities. It has proclaimed that a just society is one which grants to the incompetent, the inept, the unskilled and the unqualified the right to the limitless enjoyment of things which they have never produced. It has proclaimed that successful people are merely the winners of a natural lottery and do not deserve their success and must be enslaved and expropriated for the benefit of all. It has proclaimed that those who are naturally more intelligent than others must be made to atone for their sins by renouncing and giving away all their wealth. It has proclaimed that a just society is one in which human beings are treated as a collective resource and are put to work to advance the

common good. It has proclaimed that nobody deserves to have his greater natural capacities and therefore the wealth which proceeds from them must be taken away. It has proclaimed that a just society is one which has established a state of equality, sameness, undifferentiation, identity, uniformity and universal sacrifice. It has proclaimed that the fact that some people are born with superior talents and abilities is an injustice which must be corrected by preventing these people from enjoying the fruits of their labor. It has proclaimed that the system of universal enslavement, sacrifice and equal distribution of goods, services, benefits and advantages, the system in which justice, merit, worth and desert have been sacrificed upon the altar of social equity and social responsibility, is the most reasonable, rational, dispassionate and strategically defensible choice of a social system for individuals to make. It has proclaimed that a progressive society is one which has sacrificed the rights of the individual to the interests of the majority and promotes the greatest happiness of the lowest, basest, most contemptible and least deserving members of society. It has proclaimed that the world of separateness and multiplicity is an illusion; all individuals are in substance and reality one and same individual; and in consequence, the only just social system is one which enforces the enslavement and sacrifice of all to all. Listen to the Rawlsian philosophy of the moral swamps as it declares war on individual rights and liberties in the name of helping the least advantaged and the most despicable members of society. As it opens up the positions, offices and centers of power to the scum and refuse of the earth in the name of fairness and equity. As it drags the voices of freedom out onto the streets, the voices in defense of freedom of speech, freedom of assembly, freedom of conscience, freedom from arbitrary arrest and seizure, freedom from cruel and unusual punishment, freedom to own property, and freedom to vote and hold public office, and marches them off to a slaughterhouse marked *Justice As Social Fairness*. As it seeks to effect a redistribution of the world's wealth in order to satisfy the basic needs of the most unworthy classes of society and guarantee a social minimum to the specimens of depravity who grow and reproduce in the waste matter conduits of cultural degeneration. As it swings open the gates of civilization to a raging monster, a creature on a relentless crusade of cruelty and injustice, a satanic beast run amok who restricts rights, regulates distribution, breathes the scorching heat of market socialism upon liberal democratic institutions, and stalks the earth for victims with its forearms and cavernous jaw dripping with the violence of the people's one party state, the people's Soviet state, and the people's red totalitarian tyranny: "Rawls explained his theory (which he called 'justice as fairness') by contrasting it with utilitarianism (the view that society should secure 'the greatest good for the greatest number of people'). Utilitarianism, he reasoned, is insufficient for a theory of rights and an account of the public good. Under utilitarianism, the greater good can always be invoked to supersede fundamental rights and liberties, and maximizing average utility said nothing about what is owed to the least advantaged, who may end up worse even if utility rises in the aggregate. These concerns motivated the two principles of Rawls's theory of justice: 1) Each person is to have an equal right to the most extensive total system of equal basic liberties compatible with a similar system of liberty for all. 2) Social and economic inequalities are to be arranged so that they are both (a) to the greatest benefit of the least advantaged and (b) attached to positions and offices open to all under conditions of fair equality of opportunity. The basic liberties protected by the first principle included the right to vote and hold public office; freedom of speech, assembly, and conscience; protection from arbitrary arrest and seizure; and 'the right to hold (personal) property.' The second regulated distribution once these rights were guaranteed, and since no citizen can be said to benefit from an arrangement that leaves their basic needs unsatisfied, many argue that it implies a guaranteed social minimum. Because Rawls wanted to guide rather than settle contentious

debates, his theory left the door open for socialism. He speculated that a kind of market socialism with liberal-democratic institutions could realize 'justice as fairness' (unlike, he said, a single party, Soviet style system)." (*John Rawls, Socialist?* By Ed Quish). The tricolor flag of *Liberty, Fraternity and Equality* was worn by the soldiers of the French Revolution, painted on the house fronts of Paris, emblazoned on the walls of the Paris Commune, and held aloft by every leader of the reds who galvanized the hordes to kill and destroy, from Marx to Lenin to Trotsky to Stalin to Mao to Pol Pot. It adorned the office of Harvard Professor John Rawls who wrote a scholarly book formally and systematically defending it. In his book, Rawls fabricates every possible pseudoargument in defense of the system of universal enslavement and equalitarian looting. He states that such a system is the system of choice for all those who are reasonable, rational, responsible, prudent, judicious, disinterested, unbiased, neutral, guided by the precepts of strategic intelligence, masters of mathematical game theory, adherents of the maximin principle, and skilled at running the most ingenious thought experiments. Proclaiming the primacy of socialism over liberty, equality over merit, welfare over justice, and mob government over the rights of man, Rawls composed the closing arguments, papers, books and lectures in the reds' two century war to wipe out the liberal order.

THE MARXIST FINAL FRONTIER

Skin cancer is one of the most common forms of cancer and is caused by excessive exposure to radiation from the sun. For the past one hundred years, the West has been exposed to the radiations of red ideologies and has been stricken by a moral cancer which has proved impossible contain or eradicate and has presently brought down the culture. Driven by the demons of envy, jealousy, victimhood, frustration, shiftlessness and indolence, the masses turned their backs on a free society at the dawn on the twentieth century, they turned their backs on the life of human liberty, human production, human purpose and human achievement, as the masses have always done throughout history, and embraced ideologies which promised the leveling down of the producers and achievers within a swampland of equality, solidarity, service and sacrifice. The twentieth century marked the descent of the masses through the rungs of socialism, below which there was no further place to descend in human degradation and human immolation, and this socialist evil has in the present day assumed control over every aspect of life and society and composed the final, fiery chapter of the West. The symptoms of the socialist malignancy of the masses lie all around us and form a blinding light of moral and political war from which civilized people have run for their lives. Sweeping across the world and slaughtering hearts and minds in every town, city, state and region, the red cancer on the West has galvanized the masses with its program and manifesto and brought forth a rampage which has crushed all forms of human flourishing and human dignity. This is a program and manifesto originating from the universe of Marxism and it blazes white hot with the flames of race and gender politics, both fronts for Marxism, both covers and representations of a movement which during the Cold War was controlled by the Soviets, and both dedicated to the destruction of the liberal, capitalist democratic order. No longer members of an international movement and conspiracy controlled by Moscow, the gender, race and class crusaders on behalf of Marxism have continued the Soviets' quest, relentlessly pursued by the latter for seven decades after the Russian Revolution, and have set forth their aims and plans for a new Bolshevization of the planet. Achieved without the aid and support of a Soviet empire now fallen, their resounding successes have been made possible simply by the disturbed psychology of the masses themselves, a disturbance diagnosed two thousand years ago by ancient Greek philosophers,

and the masses have shown that they can accomplish the destruction of civilization all by themselves, without help from their former Soviet friends and allies, and can drive the voices of reason, liberty, virtue and good government to the point of absolute extinction. The masses have proclaimed that liberal capitalism is systemically racist and must be replaced by a people's black communist dictatorship. They have proclaimed that a progressive society is one whose workforce is dominated by women and nonwhites and white males have been reduced to the level of subalterns, clerks and cleaning staff taking orders from blacks, hispanics, Asians and Native Americans. They have proclaimed that a progressive society is one which has mandated race and gender quotas for all employers and has brazenly violated the civil rights of white males. They have proclaimed that in all hiring and promotion decisions, race and gender are of paramount importance and a progressive workforce is one whose ranks reflect the racial, ethnic and gender composition of society. They have proclaimed that a progressive employer is one which actively and affirmatively discriminates against candidates because they are the wrong race and gender and has excluded white males from the application process. They have proclaimed that a progressive management is one which has abandoned the liberal, bourgeois system of meritocracy and reward on the basis of excellence and adopted a regime of preferential treatment on the basis of race, gender and political persuasion and will only hire job applicants who are women, nonwhite and Marxist. They have proclaimed that a progressive society is an egalitarian, collectivist society which is in revolt against individual talent, individual merit, individual ability and individual rights. They have proclaimed that a progressive society is one which has defunded and shut down all schools which fail to admit black and latino students simply because they are black and latino, whether or not they happen to be academically qualified. They have proclaimed that in any choice between equally qualified whites and nonwhites and between equally qualified men and women for a job, a promotion, an academic placement or a political office, the selection should be for the woman or the nonwhite because women and nonwhites form a new master class and a new Aryan nation which has the right to rule the world. They have proclaimed that meritocracy is a system of white, male privilege and must be smashed by a campaign of massive resistance launched by women and nonwhites. Look at the religion of the reds and see how it promotes race and gender politics as a cover for Marxist revolution. See how it has declared war against capitalism in the name of tribalism, identity politics and opposition to white supremacy. See how it condemns the capitalist system as a tool of oppression and exploitation and vilifies the liberal doctrines of human rights as racist propaganda. See how it has built a mighty, towering church of Satan, one whose hymns, liturgies, shrines, saints, murals and stained glass windows promote hatred in place of benevolence, woke values in place of liberty, agitation in place of argumentation, activism in place of reasoned reform, and blind fanaticism in place of empiricism and common sense. See how it has placed journalists, professors, lawyers and statesmen in the service defending and carrying out its program of communist subversion, communist chaos, communist revolution, communist militarization and communist destruction. See how it has unleashed winged specters from the depths of hell, ideological fiends crowned with halos of darkness, and remorseless psychopaths ready to crucify the innocent and has set them upon the noblest culture which has ever existed on the face of the earth, the liberal, European order of individual rational flourishing, with the command that this order must be brought down, and brought down immediately, and brought down by any means necessary: "These days, the current belief of Wokeness—the zealous thinking animating many of the protesters and statue destroyers—seems a lot like a new religion. That is, Wokeness has its own version of sacred words, shrines, and saints; for instance, at the funeral of George Floyd, the deceased was depicted as an angel, complete

with wings and halo, and murals of him in a saintly or heavenly pose have sprung up all around the world. Yet these appearances notwithstanding, most Wokesters say that they reject Christianity. In fact, one of the Woken, Shaun King, a journalist-activist currently employed at Harvard Law School—when he isn't raising money for his many causes—tweeted recently, 'I think the statues of the white European they claim is Jesus should also come down. They are a form of white supremacy.' Lest King be misunderstood, he added, 'All murals and stained glass windows of white Jesus, and his European mother, and their white friends should also come down. They are a gross form [of] white supremacy. Created as tools of oppression. Racist propaganda. They should all come down.' " (*Welcome To Year One—All Prior History Is Canceled* by Virgil). During the Cold War, a communist front was defined as a political organization under the control of the communist party and the Soviet Union. The Marxist organizations active today, such as Black Lives Matter and Antifa, would have been communist fronts during the Cold War. Statues and street names in honor of Karl Marx abound throughout the West, from London to Berlin to Chemnitz. Statues of Lenin are present in New York City, Seattle, Connecticut, Berlin, Potsdam, Finland, Denmark, Netherlands, Norway, France, Italy and Greece. In the present revolution sweeping across the world, statues, street signs and building names honoring figures ranging from Columbus to Washington to Jefferson to Lincoln to Davis to Grant to Roosevelt to Gandhi to Churchill to Leopold to Wilson have been removed. The statues and street signs in honor of Marx have been left untouched. The statues and names removed were those of nonMarxists; their crime was residing outside the communist pantheon of saints and heroes. In the revolution sweeping across the world, products have been rebranded and *Aunt Jemima*, *Uncle Ben's*, *Cream of Wheat* and *Land O'Lakes* have disappeared in their usual form. The *Washington Redskin's* name and logo have been retired. The crimes of these brands, names and logos were that they were noncommunist and symbolized, in one form or another, modern, Western capitalist culture. In the German federal elections held in March 1933, 40 million Germans turned out to vote and 21 million of them gave their support to the two parties of the totalitarian left: the neoMarxist party of race hatred, the national socialists, and the original Marxist party of class hatred, the communists. The accession to power of the national socialists was the first time a major Western nation had voted in free and fair elections, by peaceful, democratic means, to abolish its freedom. The cancer spreading across the world today is Germany 1933 redivivus. It is a popular mass movement. Removing, rebranding, renaming, expunging, censoring, canceling and enforcing totalitarian lockstep and regimentation, the red masses in control of the West today have closed the story of civilization.

EXISTENTIALIST HOODLUMS

Juvenile X is fourteen years old and has just burglarized a store and stolen a gun he found there. He has a fascination with guns. He is an excellent shot with a pistol. After a stint in the army learning marksmanship, he returns home and commences a life of crime. He holds up stores and gasoline stations. He shoots police officers, security guards, grocers and office workers. He makes the national newspapers as a robber and a murderer and becomes the target of a nationwide manhunt. Fleeing into the mountains, he is pursued by police dogs. After a fierce gun battle, he is shot dead by police, and his body rolls into a river. This is a portrait of a hoodlum and it can be found in every police file and in every psychiatric annal of crime in the world. But it is more than this. It is the tragic portrait of an age. It is a portrait of public disorder, social mayhem, cultural decline, and the philosophies which have guided and shaped the West since its inception in the Germanic evening lands of Faust, philosophies

which have extolled rank subjectivism and an exaltation of the will. The finishing touches of this portrait have been contributed in the present day by the philosophers of existentialism, and the lines, strokes, colors and shadows they have added have painted, drawn, photographed and engraved a brazen, explicit promotion of violence and destruction which civilized people can scarcely believe or comprehend. But believe it and comprehend it they must because it marks the end of the line of five centuries of Western Faustian subjectivism after which philosophy, finally killed off by the gunshot wounds inflicted by the enemies of reason and common sense, has rolled into the river and died, just as Juvenile X in the portrait above ended his days, after his journey through the rungs of hell. Inspired by the leading philosophers of the West, from Descartes through to Berkeley, Hume, Kant, Hegel and Husserl, the existentialists have set forth a program and manifesto for the commission of crime which has formed the fitting coda and conclusion of a culture which from its earliest days has consciously and explicitly distanced itself from the world view of the Greeks and Romans: the Apollonian world view which extols reason, experience, reality and sanity. The existentialist portrait artists of Western cultural disintegration have proclaimed that what is called reality is a product of the human subject, the acting, feeling, willing, arbitrary, indeterminate human subject. They have proclaimed that the universe is irrational, meaningless, disorderly and absurd. They have proclaimed that reason is soulless, abstract and remote from concrete human experience and must be abandoned. They have proclaimed that the individual provides meaning to his life by his will and feelings and acting in accordance with these, unencumbered by the strictures of reason, alone constitutes an authentic life. They have proclaimed that existence precedes essence and has no essence and is total indetermination. They have proclaimed that the notion that man is a rational animal is a bourgeois Enlightenment fiction designed to shackle human life and action and must be replaced by the definition of man as pure freedom and the will. They have proclaimed that individuals do not discover truth or goodness in reality but bring them into being by an act of consciousness and will and can change them as their needs and interests change. They have proclaimed that man is a subjective thinker whose philosophy, science, religion and artistic endeavors are nothing more than the outpourings and effusions of his passions and will. They have proclaimed that the notions of truth and accuracy have no meaning because what is called reality exists only within the land of the imagination and has no physical actuality whatever. They have proclaimed that individuals are defined only insofar as they act and will and the more ruthless the willing and the more violent the acting, the higher, the more noble, the more exalted and the more authentic the life of the individual. They have proclaimed that the good man lives a life of white hot fever and intensity in which he treats others with a maximum degree of cruelty and savagery, as the maximum expression of his own freedom from rational moral restraints, and then proudly takes full responsibility for and rejoices in all his actions. They have proclaimed that the hallmark of philosophic wisdom and enlightenment consists in the recognition that man exists as an irrational being, encounters himself as an irrational being, surges up like a tidal wave and a volcanic eruption as an irrational being, and is prepared to commit mass murder as an irrational being. They have proclaimed that to be a good person is to be a heartless person, without feeling or consideration for anyone else, and to categorically reject all forms of life shackling, bourgeois humanism. They have proclaimed that the good man is one who recognizes the primacy of feeling over reason, passion over the intellect, emotion over thought, will over logic, action over reflection, becoming over being, and lives, thinks and plans for the range of the moment. Listen to the words of Martin Heidegger which project existence, not as existent, but as absence, emptiness, zero and nothingness: "Why are there beings at all instead of nothing? That is the question. Presumably it is not an arbitrary question, *Why are*

there beings at all instead of nothing?"--this is obviously the first of all questions. Of course it is not the first question in the chronological sense. And yet, we are each touched once, maybe even every now and then, by the concealed power of this question, without properly grasping what is happening to us. In great despair, for example, when all weight tends to dwindle away from things and the sense of things grows dark, the question looms." (*Being And Time* by Martin Heidegger). Listen to the words of Heidegger which project existence as characterless, indefinable, nonentity, nonbeing, and pure freedom and consciousness: "Being cannot be derived from higher concepts by definition, nor can it be presented through lower ones. But does this imply being no longer offers a problem? Not at all. We can infer only that Being cannot have the character of an entity. Thus we cannot apply to Being the concept of definition as presented in traditional logic, which, within certain limits, provides a justifiable way of characterizing entities." (*Being And Time* by Martin Heidegger). Listen to the words of Heidegger which proclaim that the senses are wellsprings of illusion and the perceived world of natural phenomena does not exist. Which proclaim that the notions of rational spirit and rational soul are bourgeois constructs without any relation to reality. Which proclaim that man's physical body has nothing whatever to do with his true existence which is infinite, supernatural freedom, will and consciousness. Which proclaim that the only possible ontology is that of absolute idealism and subjectivity: "*Body, soul, and spirit* may designate phenomenal domains which can be detached as themes for definite investigations; within certain limits their ontological indefiniteness may not be important. When, however, we come to the question of man's Being, this is not something we can simply compute by adding together those kinds of Being which body, soul, and spirit respectively possess--kinds of being whose nature has not as yet been determined. And even if we should attempt such an ontological procedure, some idea of the Being of the whole must be presupposed. The senses do not enable us to cognize any entity in its Being; they merely serve to announce the ways in which external things within the world are useful or harmful for human creatures encumbered with bodies. They tell us nothing about entities in their Being." (*Being And Time* by Martin Heidegger). Into a dark river of doom and destruction philosophy has rolled, pushed into it by the prophets of existentialism. As it breaks up and disintegrates in the wild, swirling rapids, it pulls the culture down with it. No field of endeavor has been left unmauled by existentialist turbulence and the norms of civilized behavior have been smashed in the torrent. *Easy Rider, One Flew Over The Cuckoo's Nest, A Clockwork Orange, Badlands, Journey To The End of Night*, Albert Camus, Franz Kafka, Rainer Maria Rilke, T. S. Eliot, Herman Hesse, Jack Kerouac, Luigi Pirandello, *Nausea, No Exit*, Theater Of The Absurd, Samuel Beckett, *Waiting For Godot, The Outsider*, Eugene Ionesco, Jean Genet, Arthur Adamov, Otto Rank, Ludwig Binswanger and Viktor Frankl. Such is the wreckage of a culture floating down a river rendered unnavigatable and untraversable after five centuries of contempt for empirical science, rational intelligence, and mental balance and sanity. Dangerous, unsound, keyed up, maniacally Faustian and hyperromanticist through and through, existentialism has sent the West down a tempestuous course of self destruction and filled decent, civilized, law abiding people with fear and trembling.

KANT: PHILOSOPHER OF CRIME

At the Stateville Correctional Center in Crest Hill, Illinois in 1988, Richard Speck was interviewed. Speck had been serving twenty two years in jail for the murder of eight student nurses. He was asked how he felt about committing the murders and he replied: "Like I always felt. I had no feeling. If you're asking me if I felt sorry, no." In the auditorium where

the interviewed was being screened, many members of the audience walked out aghast, filled with feelings of horror and shock, and for the remainder of their days they sought to determine why so many monsters like Speck were afflicting and blighting society. After extensive research and investigation, they finally discovered the answer and tried to tell the world, but nobody would listen. They surveyed one thousand years of Western culture and beheld a lugubrious pattern of subjectivist philosophy and denial of the existence or perceivability of the external world. They beheld a culture which was permeated with the spirit of subjectivism and was romanticist through and through. They beheld a Germanic culture, a Faustian culture, the first and only one of its kind in the history of mankind, a culture which they saw differed as night differs from day from another culture which had arisen in Europe three thousand years before, the Apollonian culture of the Greeks and Romans, the very paragon of rational intelligence and human sanity. During their investigations into the nature of the Faustian West, they hit upon one figure who could be said to have been the chief philosophic promoter and justifier of the type of evil which Speck so brazenly represented. They understood that the story of his philosophy is the story of philosophy in the West and is the story of subjectivism reaching the endpoint of its development and being granted a license to kill. They told the world about the philosophy of Immanuel Kant and described Kant's spine chilling, imagination defying program and manifesto of mass murder. Here is the story they relayed, a story which fell upon deaf ears when it was released, and a story which has been ignored up to the present day. Kant proclaims that every person is confined to his own perceptions and is condemned to eternal subjectivity and a state of ignorance about the external world. He proclaims that what might exist outside our own ideas we can never hope to know. He proclaims that nothing can be an object of perception except an act of perception itself and nothing can be an object of knowledge except an idea in the mind. He proclaims that the world of nature does not exist; it is a void; and the only things which do exist are the forms and categories of supernatural consciousness and the categorical imperatives of the supernatural will, imperatives which must be obeyed no matter what. He proclaims that the categorical imperative is the unchallengeable voice of conscience; it is the thunder of an internal Sinai and the commandment of an inner god; and we must obey its orders though all manner of evil and injustice be unleashed upon the world. He proclaims that the will is morally absolute and unbound by the strictures of reason, prudence, benevolence and respect for the rights of others. He proclaims that ultimate reality, the thing in itself, is the thing as it is not perceived by man, and is unknowable, because when we perceive so-called physical objects, we perceive nothing at all, and we are blind because we can see. He proclaims that if the will commands an empire of enslavement, or the death of a warrior, or the pistol shots of serial murder, or the rifle volleys of mass slaughter, or the trumpet blasts of universal annihilation, then so be it, these must be brought into being. He proclaims that morality is enacted by the legislation of our feelings and will and is completely independent of common sense or ordinary experience. He proclaims that morality is that which is willed in our hearts and in our private soul and sits upon the almighty throne of decision. He proclaims that the categorical imperative is omnipotent, ruthless, reckless, irresponsible, contemptuous of all consequences, either to oneself or to others, and is a fiery platform for a universe of moral transgressions and for a career of savagery and violence. Listen to a description of a Kantian fiend without a conscience. A rampaging psychopath without a humanitarian impulse in his soul or any concern for wisdom or justice. A ruthless criminal whose only duty is to obey his inner commands, his categorical imperatives, to inflict mass destruction and sacrifice as many people as possible to his whims and caprice. A fanatic who ignores the counsels of experience and common sense, who has no concept of rational self interest or of living as a

human being ought to live, and whose sole mission in life is to create as many victims as possible for his relentless, bloodthirsty, categorical will. A heartless persecutor whose course of action cannot be corrected, who cannot be dissuaded from his belief that his will is the arbiter of all morality, who condemns civilized people who protest his depredations as deluded minds, and who has announced himself as the sworn, implacable, unappeasable enemy of all mankind: "The categorical imperative, as Kant personally conceived it, was that of the conscience of the eighteenth century, which had become humanitarian without ceasing to be Christian, the conscience of the Puritans passing into that of Rousseau. But the categorical principle in morals, like the ego in logic, can easily migrate. If today you are right in obeying your private conscience against all considerations of prudence or kindness (though you are prudent and kind by nature, so that this loyalty to a ruthless Duty is a sacrifice for you), tomorrow you may be right in obeying the categorical imperative of your soul in another phase, and to carry out no matter what irresponsible enterprise, though your heart may bleed at the victims you are making. The principle of fanaticism is present in either case; and Kant provides, in his transcendental agnosticism, a means of cutting off all protests from experience or common sense, or a more enlightened self interest. These protests, he thinks, are not only ignoble, but they come from a deluded mind, since the world they regard is a creature of the imagination, whereas the categorical imperative, revealed to the inner man, is a principle prior to all worlds and, therefore, not to be corrected by any suasion which this particular world, now imagined by us, might try to exercise on our free minds." (*Egoism In German Philosophy* by George Santayana). Listen to a description of a killer without possibility of salvation or redemption of any kind, a wanton destroyer who graduated from the academy of Kant. Who rejected honest work and rational well doing in favor of a career of mass murder. Whose rampages against strangers, perpetrated without guilt, regret or contrition of any kind, and solely in obedience to his feelings and intuitions, filled civilized people with boundless incomprehension and unmitigated terror. Whose slaughter of the innocent, whose expanding lists of victims, and whose endangerment of the security of streets and neighborhoods, were the Kantian crimes of the century which defined the collapse of civilization: "The crime horrified Chicago and the rest of the country because it was so unfathomable—a massacre for no apparent reason by a remorseless stranger against a group of young women he didn't know. And it introduced a term to the American public that has since then become all too familiar: random mass murder. 'It really was the first random mass murder of the 20th century,' William Martin, the assistant Cook County district attorney who prosecuted Speck, told NBC News last week, approaching the 50th anniversary of Speck's 4½-hour rampage on July 13-14, 1966. 'It really was the end of an age of innocence. It changed everything. We all became much more conscious of our security. Eight nurses could be slaughtered in their beds for no reason by a stranger. During his trial, Speck shed no tears for the victims. 'He was totally without contrition, he was totally without remorse,' said Martin, 79, whose 1993 book with Dennis Breo about the massacre, *The Crime Of The Century*, has been updated and republished to mark the grim anniversary. 'He had no redeeming characteristic whatsoever.'" (*How Richard Speck's Rampage 50 Years Ago Changed a Nation* by By Corky Siemaszko). Kant's morality of deontologism, his morality of duty for duty's sake, his morality of categorical imperatives which have no legitimation in consequences, represents the bankrupt end of all morality and has submerged the world in rivers of blood. His argument from universalizability in support of his morality is the merest shadow boxing. He states that one should never under any circumstances do such things as tell lies or disobey orders given by one's superiors, because if everyone told lies or if everyone disobeyed orders given by their superiors, the institutions of truth telling and the integrity of organizations would be fatally compromised. But

common sense does not grant people a license to tell lies or disobey orders given by their superiors. Common sense offers the precept that one should always tell the truth unless one is rationally warranted in not doing so, in order to prevent an evil or injustice from occurring. Common sense offers the precept that one should always obey orders given by one's superiors unless one is rationally warranted in not doing so, in order to prevent an evil or injustice from occurring. Common sense affirms that there are no categorical imperatives in morality, for every command of duty has to be justified in terms of reality and experience, and affirms that there are only hypothetical imperatives, only commands to act for the sake of achieving certain, specified consequences. Proclaiming that morality has nothing whatever to do with the consequences of one's actions and has everything to do with obedience to laws for the sake of obedience, Kant set a Faustian *autobahn* on fire, abolished all speed limits, and made the world crash into catastrophe.

HEADMEN TAKE OVER PHILOSOPHY

Primitive, tribal peoples were ruled by headmen who were said to possess special powers. Various called shamans, witch doctors, spirit seers and dream readers, these headmen were able to gain knowledge of reality and influence the course of events simply by looking into their own minds. Civilized people who have studied the history of Western philosophy have stood aghast at their findings. Exalting common sense philosophy and the empirical methods of science, and marveling at the technological achievements which have proceeded from them, they have observed a five century assault on man's senses and reason which culminated in the twentieth century in the return of ancient Africa and the Americas to the modern world in the guise of analytic philosophy. They have observed the course of a mighty torrential river with rapids and cataracts marked Descartes, Hume, Berkeley, Kant, Hegel and Frege crashing into every field of thought and endeavor over the past one hundred years, submerging scientific empiricism and fundamental sanity beneath a rising tide of linguistic mysticism and mental navel gazing, and bringing back to life the tribal headman, dressed up now as a professor of philosophy. They have read with feelings of shock and dismay and with fear and trembling for the future of the West what these latter day headmen have to say, and have released their findings to concerned citizens throughout the world in the hope they may see and know the monster advancing toward them, the monster rampaging across the arts, sciences, politics and journalism, and be able to protect themselves against it as best they can. Their report is entitled *Analytic Philosophy: Climax Of Faustian Insanity* and if it had not been amply corroborated and documented, it would scarcely be believed by the dwindling community of mentally sound, stable, balanced, wholesome individuals. Here are the voices of the analytic philosophers described in the report, whose views are as far removed from the world of Classical Greco-Roman philosophy, the world shaped not by Faust but by Apollo, as heaven is removed from hell. The analysts have proclaimed that all philosophical problems are problems in language and can only be solved by an analysis of language. They have proclaimed that philosophy must throw off the superstitions of empiricism that thought is a representation of physical reality, for no such reality can be held to exist, and must effect a turn into pure linguistic analysis and deduction from the contents of consciousness. They have proclaimed that the world of physical bodies is not really real but only apparently real and true existence resides in the forms and categories of language. They have proclaimed that the doctrine of naturalism is a prejudice of the Age of Enlightenment and must be replaced by the recognition made by sophisticated philosophers that the only things which are real are just our own words and propositions. They have proclaimed that philosophy is nothing more than language and

cannot be conceived as the study of anything existing outside of language. They have proclaimed that legitimate philosophy is the study of thought independently of reality and is the study of language independently of reality, because there is no meaningful way in which we can talk about such a thing as a physical world. They have proclaimed that philosophy must reject the unwarranted belief in the existence of physical objects, the philosophy of realism and common sense, and adopt the position of Kant and Wittgenstein that the sole objects of knowledge are just the forms and structures of human thought. They have proclaimed that philosophy must abjure all theorizing about the nature of a putative physical world because we cannot speak intelligibly about the relations between language and nonlanguage. They have proclaimed that the belief that language is a medium of knowledge which refers to an extralinguistic realm has no place in sound, proper, reason based philosophical investigations. They have proclaimed that there are no such things as external perspectives on language and there are only internal, subjective perspectives. They have proclaimed that the notion that philosophers can propound theses about the nature of physical reality, theses based upon experience, and then back up these theses by proof and evidence, is rank nonsense and must be immediately expunged from textbooks and courses on philosophy. They have proclaimed that the forms of reality are nothing more than the forms of our language and proceed from the depths of our soul. Listen to the words of Ludwig Wittgenstein which proclaim that there is no relation between a word and its object because the notion of an external, physical object is without sense or meaning. Which proclaim that the notion that language provides a picture or mirror of reality has no rational, philosophic warrant. Which proclaim that words cannot properly be called names because they name nothing real. Which proclaim that the notion that words define objects and tell us about the natures of things is mystical and supernatural and has no role to play in modern scientific philosophy. Which proclaim that there is no point in looking at objects in order to verify the definitions of words because there are no such objects to look at, for our perception of physical objects is purely subjective and structured by the forms of our own language and consciousness. Which proclaim that the acts of naming, defining, pointing to and referring to things in the world are strange, occult acts of the mind which are reminiscent of the practices undertaken during the Dark Ages: "37. What is the relation between name and thing named?—Well, what is it? Look at language game 2 or at another one: there you can see the sort of thing this relation consists in. This relation may also consist, among many other things, in the fact that hearing the name calls before our mind the picture of what is named; and it also consists, among other things, in the name's being written on the thing named or being pronounced when that thing is pointed at. 38. But what, for example, is the word *this* the name of in language game 8 or the word *that* in the ostensive definition 'that is called...'?—If you do not want to produce confusion you will do best not to call these words names at all. Yet, strange to say, the word *this* has been called the only genuine name; so that anything else we call a name was one only in an inexact, approximate sense. This queer conception springs from a tendency to sublime the logic of our language—as one might put it. The proper answer to it is: we call very different things names; the word *name* is used to characterize many different kinds of use of a word, related to one another in many different ways;—but the kind of use that *this* has is not among them. It is quite true that, in giving an ostensive definition for instance, we often point to the object named and say the name. And similarly, in giving an ostensive definition for instance, we say the word *this* while pointing to a thing. And also the word *this* and a name often occupy the same position in a sentence. But it is precisely characteristic of a name that it is defined by means of the demonstrative expression 'That is N' (or 'That is called N'). But do we also give the definitions: 'That is called this', or 'This is called this? This is connected with the

conception of naming as, so to speak, an occult process. Naming appears as a queer connection of a word with an object.—And you really get such a queer connection when the philosopher tries to bring out the relation between name and thing by staring at an object in front of him and repeating a name or even the word *this* innumerable times. For philosophical problems arise when language goes on holiday. And here we may indeed fancy naming to be some remarkable act of mind, as it were a baptism of an object. And we can also say the word *this* to the object, as it were address the object as 'this'—a queer use of this word, which doubtless only occurs in doing philosophy." (*Philosophical Investigations* by Ludwig Wittgenstein). From pools of Faustian blackness gathering in the ancient Germanic soul, there arose a dark river. This was the river of subjectivism and it commenced its insane course one thousand years ago when the West was born. The assertion that consciousness is conscious of nothing but itself is a contradiction in terms and represents the negation of consciousness. Consciousness is primarily conscious of physical reality; man is not blind when he sees but sees what he sees. Yet this subjectivism has been the philosophic leitmotif of the West since its inception and has brought forth a dark flowing river of mental illness. This river has run its course in the present day. The mind has presently ceased operating and has collapsed. Listen to its death rattle. Philosophy is an analysis of propositions and not a study of reality. No factual propositions are true and no true propositions are factual. There are no objective standards of meaning or definition. Words are arbitrary, causeless, meaningless sounds. The so-called physical world is the product of a language game and has no reality. The definitions of words may be either stipulative, or the product of individual decision, or reportive, or the product of collective decision as ascertained by polls, and on no account are they real or referential. Ultimate reality consists of words which can mean anything people want them to mean. Thus concludes the book *Analytic Philosophy: Climax Of Faustian Insanity*. It has been laid at the grave of Western civilization.

THE CIVIL RIGHTS ACT WHICH ENDED CIVIL RIGHTS

The mob was rampaging down the street, smashing windows and torching buildings. Consisting of every race and color, it was a mob which represented a cross section of the American people and it transformed peaceful homes, law abiding neighborhoods, places of work and business, legislative bodies, constitutional courts and liberal educational institutions into raging social justice war zones which promoted the rule of totalitarian tyranny and demanded the end of freedom in America. The time was the early 1960s and the place was any town and any city across the nation. Ordinary Americans, black, white and from all walks of life, had gathered together and begun marching under the flags of state intervention and state imposition and began agitating for an expansion of governmental power without precedent in the history of the nation. They marched under the flags of the reds, flags which had replaced the traditional stars and stripes, and under these flags they demanded the enactment of civil rights legislation which would repeal the system of civil rights as known and understood for centuries by liberal minded people, and establish in its place a regime of state regulation and control of private business. So they raised their hands, and raised the hands of their legislators, and the hands of their judges, and the hands of their governors and president, and the hands of their professors, pundits, editorialists and intellectuals, and the entire nation voted en masse for the passage of the Civil Rights Act of 1964. Listen to the act and listen to its nationalization of privately owned accommodations. Listen to its invasion of private commerce. Listen to its intrusion into private associations. Listen to its reduction of private business proprietors to the level of business agents and administrators under the control of the government. Listen to its invention of a right to be

served on private property. Listen to its identification of private action with state action and its regulation of private action out of existence. Listen to its rejection of freedom of association in the name of tribal rights. Listen to its rejection of the right to privacy in the name of the common good. Listen to its seizure of every private economic entity in the nation and its transformation of inns, hotels, motels, restaurants, cafeterias, lunchrooms, lunch counters, gasoline stations, cinemas, theaters, concert halls and sports arenas into places of public service, public dealing, public trading, public buying, public selling, public provision, public transaction, and into public facilities and rightless cogs in the machinery of a red totalitarian leviathan without precedent in the history of the nation. "All persons shall be entitled to the full and equal enjoyment of the goods, services, facilities, privileges, advantages, and accommodations of any place of public accommodation, as defined in this section, without discrimination on the ground of race, color, religion, or national origin. Each of the following establishments is a place of public accommodation within this title if its operations affect commerce, or if discrimination or segregation by it is supported by state action: (1) any inn, hotel, motel, or other establishment which provides lodging to transient guests, other than an establishment located within a building which contains not more than five rooms for rent or hire and which is actually occupied by the proprietor of such establishment as his residence. (2) any restaurant, cafeteria, lunchroom, lunch counter, soda fountain, or other facility principally engaged in selling food for consumption on the premises, including, but not limited to, any such facility located on the premises of any retail establishment, or any gasoline station; (3) any motion picture house, theater, concert hall, sports arena, stadium or other place of exhibition or entertainment; and (4) any establishment which is physically located within the premises of any establishment otherwise covered by this subsection, or (within the premises of which is physically located any such covered establishment and which holds itself out as serving patrons of any such covered establishment." (*Civil Rights Act*, Title II). Listen to the Civil Rights Act and listen to its invasion of private workplaces. Listen to its usurpation of private rights and its dictating of the terms and conditions of private employment. Listen to its transformation of private employers into public employers and its abolition of private zones of economic freedom and privacy. Listen to its sacrifice of freedom of enterprise, work, employment, contract and association upon the altars of a spreading, amorphous, arbitrary presence as unconstitutional and uncontrollable as it is morally harmful and pernicious: a presence called *Antidiscrimination*: "A. Employer practices. It shall be an unlawful employment practice for an employer—(1) to fail or refuse to hire or to discharge any individual, or otherwise to discriminate against any individual with respect to his compensation, terms, conditions, or privileges of employment, because of such individual's race, color, religion, sex, or national origin; or (2) to limit, segregate, or classify his employees or applicants for employment in any way which would deprive or tend to deprive any individual of employment opportunities or otherwise adversely affect his status as an employee, because of such individual's race, color, religion, sex, or national origin. B. Employment agency practices. It shall be an unlawful employment practice for an employment agency to fail or refuse to refer for employment, or otherwise to discriminate against, any individual because of his race, color, religion, sex, or national origin, or to classify or refer for employment any individual on the basis of his race, color, religion, sex, or national origin. (*Civil Rights Act of 1964*, Title VII). Civil rights are the rights of individuals to political freedom and equal protection under the law. The most fundamental political freedom is the right to private property because an individual is not a pure mind but a unity of mind and body and cannot be truly free unless he can own and dispose of material things. An individual's body, home, personal belongings and business enterprises are his private property and if the state has the

power to regulate and control these, then the human individual, the natural, indivisible harmony of matter and spirit, is not a free born agent and was born into a state of slavery. The Civil Rights Act of 1964 is unconstitutional. The federal government has no power to forbid acts of discrimination in the private sector. The Interstate Commerce Clause of the Constitution allows Congress to regulate businesses which conduct commerce between the states and not businesses whose activities simply affect commerce between the states. There is a fundamental difference, a difference which is as plain as daylight, between acts of interstate commerce and acts which simply affect interstate commerce; acts which affect interstate commerce are not acts of interstate commerce and businesses which only engage in them cannot be regulated by Congress. Since every business engages in activities which have an effect on interstate commerce, either directly or indirectly, the Interstate Commerce Clause could not possibly have granted to Congress the power to regulate each and every business. Businesses which actually conduct business across state lines, businesses such as interstate bus companies, interstate railways and interstate airlines, can be regulated under the Interstate Commerce Clause and no other businesses. As well, the Constitution does not grant to the states the power to forbid acts of discrimination in the private sector. The Fifth Amendment to the Constitution is not merely a procedural right to due process of law before an individual can be deprived of his life, liberty or property, but by its very mention of these rights, the amendment establishes these as fundamental. Their mere mention in the amendment establishes their existence and places a brake on state police power to regulate individual liberty in the name of public health or safety. Under this doctrine of substantive due process, which was born in the precepts of logic and common sense and on the pages of English jurisprudence beginning with the *Magna Carta*, the right of a state to regulate private businesses does not extend to restricting economic privacy or freedom of economic association and to forbidding acts of private discrimination. Listen to the travesty of justice committed by the Supreme Court in its decision *Heart Of Atlanta Motel Versus The United States*. Listen to what nine agents of mob politics unanimously held that Congress has the power which in point of fact Congress has no power to do. Listen to how nine robed police officers protecting the prerogatives of a statist great white whale sought to deny and dissolve the words of the Constitution by claiming that the Interstate Commerce Clause does not say what it says. Listen to nine political activists masquerading as constitutional judges claim that the Interstate Commerce Clause allows Congress to regulate businesses which merely have an impact on interstate commerce and not only businesses which actually engage in interstate commerce. Listen to a political, ideological, extralegal, extraconstitutional ruling handed down by red judges to the red masses, and fed to the masses as raw meat feeds a wild, vicious, lawless animal, during the final hours of American liberal democracy. Listen to a ruling voted upon in a populist tent of mob government which purports to prove that businesses which do not engage in interstate commerce in fact engage in interstate commerce and that A is non A: "The Commerce Clause extends the antidiscrimination provisions in the Civil Rights Act of 1964 to hotels that host travelers from outside the state. In a unanimous decision authored by Justice Clark, the Court held the government could enjoin the motel from discriminating on the basis of race under the Commerce Clause. Since the motel was positioned near Interstates 75 and 85 and received most of its business from outside Georgia, this showed that it had an impact on interstate commerce, which is all that is needed to justify Congress in exercising the Commerce Clause power." The most egregious breach of property rights in American history, without constitutional basis of any kind, the Civil Rights Act of 1964 was a bellwether development. It would spawn an ever expanding, hydra headed monster called *Antidiscrimination* which would be impossible to resist or overcome because created and nourished by the majority.

Invading private businesses and private economic spaces and prohibiting discrimination on the basis of race, gender, sexual orientation, transgender identity, religion, creed, disability, height and weight, America's antidiscrimination jackboots, set into motion by the Civil Rights Act of 1964, have quickened the tempo a hundred fold of America's tragic, dismal march into totalitarian tyranny.

SUPERMAN AT LARGE

On August 25, 1900 at twelve o'clock noon in the German city of Weimar, a man died but was at once reborn. His name was Friedrich Nietzsche and he died just at the dawn of a new century, a century whose attitudes and ethos released his philosophy from the jail cell in which it had languished for decades. When it was set free, it commenced a rampage the likes of which mankind had never witnessed before, and the noonday light which obtained when the philosopher had died, presently descended into dusk and evening, and darkness spread across the face of the world. Hunted with futility by a rapidly diminishing community of civilized people, this monster from the jungles and fever swamps of the Faustian West, from the hothouses of the romanticism which has defined the culture from its very beginning, broadcast its program and manifesto to the cheers and adulation of the masses and intelligentsia. It proclaimed that the good man is one who stampedes over the innocent and savors his superior force. He proclaimed that the good man is one who is cruel, treacherous and deceitful and rejoices in his inhumanity. He proclaimed that the good man is a blond beast who embodies the highest spirit of Germanic warriors and exults in his ability to cause maximum bloodshed and to violently seize the land and property of others. He proclaimed that aggressive war is the highest good; the process of fighting in which innocent people are maimed and killed is the supreme expression of a master personality; and all those who defend the cause of peace, benevolence and the rule of law are effete, bourgeois weaklings who have lost the bloom of life and the flower of energy. It proclaimed that the good man is a relentless, round the clock preacher of violence and an emissary of the Devil who is animated by an unquenchable desire for conquest. It proclaimed that the good man is one whose lodestars are two ideas ever present in his mind, the idea of war and the idea of power, and guided by them, he seeks to rain down destruction upon all mankind. It proclaimed that the good man is a superman who worships superior physical strength and racks up victory upon victory in his war against peace loving neighborhoods and societies. It proclaimed that the good life involves a campaign against liberal intellectuals, an exercise of the will to power, and an exhortation from the pulpit of the Grim Reaper of the virtues of violence and aggression. It proclaimed that the good man is one who has smashed the statues of the saints, spilled blood through the streets, and thrown his arms in weeping affection around the galloping horses of political madness. It proclaimed that the good man is one who commits unspeakable crimes such as waging total war against peaceful nations and slaughtering whole populations and celebrates his criminality as the divine wrath of the Teutonic beast. It proclaimed that the good man is a prophet of blood and iron, a reawakener of bestial values, and a hero in the field of bloody battle who destroys free institutions with the hammer of Thor and greets Satan with the words: *Hail Victory!* It proclaimed that the good man is one who is dressed in the Germanic war gear of mass murder and coast to coast rapine and has galvanized the youth of the world around the blazing torchlights of race war and the thundering trumpet blasts of national socialism. It proclaimed that the good man is a fervent race theorist, an ardent antiliberal, a people's sociologist of war and revolution, and a radical philosopher of a movement of global destruction. It proclaimed that the good man is an implacable hater of the bourgeois and all that it represents: humanitarian impulses,

parliamentary government, the commitment to reason and science, and a social order which protects the rights, freedoms and dignity of the individual. It proclaimed that the good society is militant, authoritarian, contemptuous of the Enlightenment notions of natural rights and individual perfection, and is patrolled by earsplitting processions of supermen marching in praise of war and subjugation. It proclaimed that the good man is a perpetual motion machine of intimidation and despoliation, an unrelenting barbarian from the age of the Vikings and the Goths, and an exhibition of unmitigated horror who will keep civilized people in a vice grip of fear until the end of their days. It proclaimed that honest, respectable professions, such as business, banking, law, science and medicine, cause people to lose force, energy and enthusiasm for living and must be repudiated in favor of a career of untrammelled violence, involving killing for thrills and plundering for entertainment. Listen to the words of an insane philosopher who proclaims that the liberal system of letting people alone and respecting their freedom and dignity is oppressive and burdensome to the superman. Who proclaims that the highest type of life is one fueled by revolutionary violence which smashes the presses and stock exchanges of modern civilization. Who proclaims that the highest type of culture is German culture and Prussian culture whose officers, soldiers, statesmen and scholars have the impulses of brute beasts coursing their souls and promote through their words and actions an instinct to wage war, to disrupt peace, to sweep away the counsels of charity and benevolence, and to make as many victims of their depredations as possible across the face of the earth. Who proclaims that the highest type of man is one who has the courage to invade neighborhoods, tear up streets, burn down homes, take over classrooms, occupy cities and terrorize families, without conscience, sympathy or remorse of any kind: "The future of German culture rests with the sons of Prussian officers. Peace and letting other people alone—this is not a policy for which I have any respect whatever. To dominate and help the highest thought to victory—that would be the only thing which would interest me in Germany. The same discipline makes the soldier and the scholar efficient, and looked at more closely, there is no true scholar who does not have the instincts of the true soldiers in his veins. You shall love peace as a means to new wars—and the short peace more than the long one. War and courage have done more things than charity. Not your sympathy but your bravery has hitherto saved the victims." (*A Genealogy Of Morals, The Will To Power* and *Thus Spoke Zarathustra* by Friedrich Nietzsche). Listen to the words of a philosopher of power who exalts the spirit of executive autocracy in its campaign to sweep away constitutional government. Who proclaims that the supreme goal and justification of a human life resides in cultivating the virtues of cruelty, brutality and callous indifference to the rights of others. Who proclaims that the wholesale rejection of European freedom and Enlightenment ideals is the only possible path to the moral and political redemption of mankind and must culminate in a program of sabotage, subversion and overthrow of liberal democracy: "Is it not high time, now that the type 'gregarious animal' is developing ever more and more in Europe, to set about rearing, thoroughly artificially, and consciously, an opposite type, and to attempt to establish the latter's virtues? And would not the democratic movement itself find for the first time a sort of goal, salvation, and justification, if someone appeared who availed himself of it—so that at last, beside its new and sublime product, slavery (for this must be the end of Europe and democracy) that higher species of ruling and Caesarist spirits might also be produced, a race of men who would stand upon it, hold to it, and would elevate themselves through it? This new race would climb aloft to new and hitherto impossible things, to a broader vision, and to its task on earth." (*The Will To Power* by Friedrich Nietzsche). In the backpacks and bullets of soldiers in two world wars, on the desks and lecterns of politicians and professors, and in the arsenals of gender, race and class agitators are the ferocious, fighting, incendiary words

of Nietzsche. Proclaiming that reason is stultifying and debilitating and that the ideal man is a superman and a beast of prey who exists beyond good and evil and is moved by his instincts, feelings, blood and will to power, Nietzsche came into his own in the twentieth century. He was released from his nineteenth century confinement and presently roams the earth. His students and votaries include reds of all stripes and varieties who control the cultural and political institutions of the new millennium. Seeking to rise above the restrictions imposed by liberal, rationalist, bourgeois morality, these reds have learned from their master Nietzsche and advocated total rejection of the legacy of the Enlightenment. They call this rejection "postmodernism" but it is in point of fact completely modern. Nietzsche is as modern as the Enlightenment. It is properly a postEnlightenment movement which they champion and with Nietzsche at its helm, it has steered the world into an apocalypse. The Nietzschean monster can never be captured and sent back to jail but will cast a shadow of license, will, war and destruction over the affairs of mankind for all time to come.

DESCARTES AND THE DSM

The *Diagnostic and Statistical Manual of Mental Disorders* is an authoritative guidebook widely used by psychiatrists throughout the world. It includes sets of diagnostic criteria which enable psychiatrists to determine whether an individual is suffering from a mental disorder. Its major chapters include descriptions of narcissism, schizophrenia and other psychotic ailments. The book was first published in 1952 but had many antecedents, and in a moral, spiritual and philosophical sense, it could be said to have first come off the presses in the seventeenth century with the works of a thinker proclaimed as the "Father of Western philosophy". Virtually unknown in the Classical culture of the Greeks and Romans, whose guiding spirit was Apollo, the god of reason, order and outer, light defined existence, mental illness found a refuge and sanctuary in the Faustian culture of the West and sprang off the pages of the West's first and founding philosopher, the progenitor of all who would succeed him: Rene Descartes. Constructed out of Cartesian words, phrases, paper and ink, a raging monster of mental disintegration came alive five centuries ago and has stalked the West ever since, smashing every symbol of human sanity and rational enlightenment in its path. Listen to its ravings and look at a culture born in a womb of Faustian madness and playing out its madness with increasing loudness and intensity each and every moment of its existence. Listen to the monster of Cartesian philosophy as it breathes the sinister fires of psychosis. This monster proclaims that our senses cannot be trusted to enable us to distinguish between dreams and reality. It proclaims that it is impossible for one ever to be certain whether one is dreaming or in a state of wakefulness. It proclaims that we can only believe and have faith that we are awake and can never know with certainty that we are. It proclaims that our experience may be controlled by an evil, clever, deceitful demon who has created the illusion of a physical world which we think we live in, and in consequence, we have no warrant in trusting even the simplest and most basic of our perceptions. It proclaims that our senses could all be lying to us and we are not able to judge with any objective certainty that the world of nature exists. It proclaims that the existence of the physical world is not something we can know as evident in itself and the only thing we can know as self evident is just the existence of our own consciousness. It proclaims that consciousness is not a consciousness of anything, so that the statement, I think, therefore the physical world exists, is not true, while the statement, I think, therefore I am or therefore consciousness exists, alone is true. It proclaims that the nature of man is not that of a rational animal, since the existence of matter cannot be known with certainty to exist, but is rather that of a pure, self thinking, mental substance which can exist apart from the human body. It proclaims that the

objects of man's perception are just his own ideas and are not in any sense physical objects. It proclaims that the sole clear, distinct and certain ideas we have are just the ideas of consciousness, while the ideas of matter are unclear, indistinct and uncertain. Listen to Descartes as he proclaims that the belief in the existence of the external world is subject to legitimate doubt. As he proclaims that our senses inherently deceive us so that we must reject their testimony as false. As he proclaims that the perception of the physical world possesses no greater reality than the belief in an illusion, a hallucination or a dream: "I had long since remarked that it is necessary sometimes to follow opinions known to be uncertain, as if they were not subject to doubt; but, because now I was desirous to devote myself to the search after certain truth, I considered that I must do just the opposite, and reject as absolutely false everything about which I could imagine the least doubt to exist. Thus, because our senses sometimes deceive us I would suppose that nothing is such as they make us to imagine it; and because I was as likely to err as another in reasoning, I rejected as false all the thoughts which I had formerly accepted as demonstrative; and finally, considering that all the thoughts we have when awake can come to us also when we sleep without any of them being true, I resolved to feign that everything which had ever entered into my mind was no more truth than the illusion of my dreams." (*Discourse On The Method Of Rightly Conducting One's Reason And Searching For The Truth In The Sciences* by Rene Descartes). Listen to Descartes as he proclaims that the first principle of all philosophy, the bedrock truth upon which the house of wisdom has been constructed, is the principle that I think, therefore I am. This is the foundation stone of all philosophic thought because from the existence of thinking and consciousness, nothing else can be deduced, not the existence of a physical world which consciousness would be of or about. The existence of our minds, and absolutely nothing else, is the only clear, distinct and indubitable thing we can know: "But I observed that, while I was thus resolved to feign that everything was false, that it was absolutely that I, who thus thought, must necessarily exist. I observed that this truth—I think, therefore I am—was so firm and so assured that all the most extravagant suppositions of the skeptics were unable to shake it, and I judged that I could unhesitatingly accept it as the first principle of the philosophy I was seeking. I could feign that there was no world, I could not feign that I did not exist; in order to think, it is necessary to exist. And I judged that I might take it as a general rule that the things which we conceive very clearly and very distinctly are all true, and that the only difficulty lies in the way of discerning which those things are that we conceive distinctly." (*Discourse On The Method Of Rightly Conducting One's Reason And Searching For The Truth In The Sciences* by Rene Descartes). Listen to Descartes as he rejects the reports, the information and the presentations received through the senses. As he proclaims that it is both possible and necessary to doubt the existence of a physical world outside of consciousness. As he proclaims that we can deny that we possess a body but we can never deny that we possess a mind. As he proclaims that the nature of man is that of a supernatural mental entity which can exist independently of the body, and when the body dies, man becomes a pure disembodied ghost. As he seeks to withdraw the mind from the world around it and make it collapse into a dark, silent basement where narcissism, psychosis, schizophrenia, dreams and illusions wind around the floor and dissolve the floor into a bottomless pit: "3. All that I have, up to this moment, accepted as possessed of the highest truth and certainty, I received either from or through the senses. I observed, however, that these sometimes misled us; and it is the part of prudence not to place absolute confidence in that by which we have even once been deceived. 4. But it may be said, perhaps, that, although the senses occasionally mislead us respecting minute objects, and such as are so far removed from us as to be beyond the reach of close observation, there are yet many other of their informations (presentations), of the truth of which it is manifestly

impossible to doubt; as for example, that I am in this place, seated by the fire, clothed in a winter dressing gown, that I hold in my hands this piece of paper, with other intimations of the same nature. But how could I deny that I possess these hands and this body, and withal escape being classed with persons in a state of insanity, whose brains are so disordered and clouded by dark bilious vapors as to cause them pertinaciously to assert that they are monarchs when they are in the greatest poverty; or clothed [in gold] and purple when destitute of any covering; or that their head is made of clay, their body of glass, or that they are gourds? I should certainly be not less insane than they, were I to regulate my procedure according to examples so extravagant. 5. Though this be true, I must nevertheless here consider that I am a man, and that, consequently, I am in the habit of sleeping, and representing to myself in dreams those same things, or even sometimes others less probable, which the insane think are presented to them in their waking moments. How often have I dreamed that I was in these familiar circumstances, that I was dressed, and occupied this place by the fire, when I was lying undressed in bed? At the present moment, however, I certainly look upon this paper with eyes wide awake; the head which I now move is not asleep; I extend this hand consciously and with express purpose, and I perceive it; the occurrences in sleep are not so distinct as all this. But I cannot forget that, at other times I have been deceived in sleep by similar illusions; and, attentively considering those cases, I perceive so clearly that there exist no certain marks by which the state of waking can ever be distinguished from sleep, that I feel greatly astonished; and in amazement I almost persuade myself that I am now dreaming." (*Meditations on First Philosophy* by Rene Descartes). In the middle of the seventeenth century, Descartes was the most famous philosopher in Europe. He had constructed a philosophic house which the Classical philosophers would have found it impossible to inhabit. This was an interior castle in which the mind had retreated from reality and hermetically sealed itself off in banners marked *The Prior Certainty Of Consciousness* and *Consciousness Conscious Of Nothing Beyond Its Own Ideas*. Behind these banners, the mind made a journey through the stages of mental illness and ended in schizophrenic breakdown. It burned and pulverized the diamonds of sound, rational, human intelligence and reduced them to black, satanic dust. The spirit of Descartes, guided by the hand of Faust, scattered these ashes down the corridors of time and set the development of philosophy upon its course of doom.

BATTLE CRY OF FREEDOM: LET US BE DIVISIVE

The time: the year 2100. The scene: the smoldering ruins of Western civilization. The place: the basement of an abandoned house in a city which was once a center of capitalist power. On the floor of the basement lay a speech about freedom which the last holdout against the people's revolution has just picked up. The speech is charred around the edges and the pages have yellowed. It is a relic from the distant past when the defenders of freedom had stood against the mob and sought to thwart the terrifying march of history. The speech was given by one of freedom's leading statesmen who would soon be assassinated along with his movement. This holdout in this basement sat enthralled as he read this speech and was filled with hope against hope that the tide of events could be reversed and the West restored to its former glory. The speech was entitled *Battle Cry Of Freedom: Let Us Be Divisive* and it ran as follows. *We have been accused, when we state the case for the liberal democratic order and when we defend the cause of freedom, of delivering divisive culture war messages. We take this accusation, not as a moral reproach, but as the highest badge of honor and nobility, for there is nothing greater we have to do than to gather freedom fighters around to our cause in sufficient numbers, so that we may disrupt and destroy the fearsome new global*

consensus that red totalitarian tyranny represents the high water mark of mankind's moral and political progress. If being divisive means to celebrate the legacies of George Washington, Thomas Jefferson, Abraham Lincoln and Teddy Roosevelt, these heroes of the West and the West's shining City On A Hill, then let us be divisive. If being divisive means to pay tribute to the founders of constitutional order and the champions of individual rights, then let us be divisive. If being divisive means to proclaim that the America which promotes capitalist advancement, and guards individual liberty, and rejects social justice, and extends equal protection and opportunity to all without regard to gender, race or class, is the greatest nation in the history of the world, then let us be divisive. If being divisive means to recognize that we are free born agents whose freedoms cannot be taken away by any spurious claims made by a state or a class or a party, then let us be divisive. If being divisive means to champion the spirit, wisdom and philosophy of reason which animated the Age of Enlightenment and which protects our freedom from the incursions of red tribalism, then let us be divisive. If being divisive means to honor the patriots and Founding Fathers of America who signed the Declaration Of Independence and exalted the primacy of the individual over the force of the collective, then let us be divisive. If being divisive means to study the history of freedom, to exalt the heroes of freedom, to esteem the values of freedom, and to resolutely oppose all forms of indoctrination which fill the minds of children with the false idols of social responsibility, then let us be divisive. If being divisive means to oppose the removal of statues and monuments commemorating the soldiers and statesmen who commanded the capitalist West and led its expansion across the world, then let us be divisive. If being divisive means to condemn waves of violent crime which have inundated cities, placed law abiding citizens in a vice grip of fear, and smashed memorials to the victory of European civilization over indigenous savagery, then let us be divisive. If being divisive means to fight back against those who seek to cancel the voices of freedom, to drive them from their jobs, to destroy their careers and to demand total submission from them, then let us be divisive. If being divisive means to protect the Western capitalist way of life from assault by militant red mobs marching under the swastika banners of identity politics, then let us be divisive. If being divisive means to oppose the far left peddlers of absolute power for women, nonwhites and the poor, and the disempowerment and disenfranchisement of successful, white males, in the name of diversity, equity and inclusion, then let us be divisive. If being divisive means to oppose the regime of censorship, cancellation, blacklisting, banishment, persecution and demonetization instituted by the reds against the voices of liberal dissent and capitalist flourishing online and offline, then let us be divisive. If being divisive means to oppose the dogma of transgenderism, and to affirm that gender is determined by physical reality and is not changeable, then let us be divisive. If being divisive means to honor Woodrow Wilson, who led America into World War I, made the world safe for freedom and democracy against the onslaughts of German militarism, and championed a League of Nations as a bulwark of free nations against communist imperialism, then let us be divisive. If being divisive means to oppose the red control over classrooms, newsrooms, editorial pages, social media pages and corporate boardrooms and to restore liberal, rationalist values to all aspects of society, then let us be divisive. If being divisive means to oppose a leftist cultural revolution which seeks to overthrow the civilization, achievements, discoveries and progress set into motion by the American Revolution, then let us be divisive. If being divisive means to oppose the regime of zero carbon emissions enacted by the environmentalist movement as part of its Project Fear, its doomsday cult and its perfervid hatred of industrial civilization, then let us be decisive. If being divisive means standing up for due process of law and for the right of male defendants in sexual assault cases to have real evidence presented against them before they are

convicted of a crime, and the right not to be convicted on the basis of an accusation or a series of accusations, then let us be divisive. If being divisive means to oppose the leftist view of American history and American society which teaches people to hate capitalism as a system of oppression and exploitation, and to hate the producers of wealth as the people's villains, then let us be divisive. If being divisive means to oppose the removal of statues commemorating figures who, whatever they did stand for, did not stand for Marxism, figures ranging from George Washington to Thomas Jefferson to Ulysses Grant to Abraham Lincoln to Mahatma Gandhi to Woodrow Wilson to Winston Churchill to Theodore Roosevelt to Frederick Douglas to Christopher Columbus, is divisive, then let us be divisive. If being divisive means to oppose the rebranding of commercial products, ranging from Aunt Jemima to Uncle Ben's to Cream of Wheat to Land O'Lakes, on the grounds that they are idealized images and stylized symbols of nonMarxist culture, is divisive, then let us be divisive. If being divisive means revering George Washington because he was America's founding general and founding statesman of liberty, because he created a Continental Army and led it onto victory over the British after eight bloody years of battle, presided over the Constitutional Convention, was the first president of the United States, is divisive, then let us be divisive. If being divisive means revering Thomas Jefferson because he was the author of American freedom and American independence, is divisive, then let us be divisive. If being divisive means revering Abraham Lincoln because he led a war to save the union, emancipate the slaves, pass the Thirteenth Amendment which outlawed slavery forever, and consolidate the American system of government of a free citizenry, by a free citizenry and for a free citizenry, is divisive, then let us be divisive. If being divisive means revering Theodore Roosevelt because he projected American power across the world, leading the Rough Riders to defeat the Spanish at San Juan Hill and liberate the Cubans, establishing a global naval fleet to safeguard global freedom, and building the Panama Canal to allow freedom's safe, rapid passage around the world, is divisive, then let us be divisive. If being divisive means to oppose the politics of social justice because it reifies and deifies society, when in point of fact there is no such entity as society and there only separate, independent, free individuals, is divisive, then let us be divisive. If being divisive means to oppose the red transformation of justice into a weapon of class vengeance, class repression, class domination and class exclusion, is divisive, then let us be divisive. If being divisive means upholding the right of a free society to safeguard its freedom by securing its borders and keeping out the enemies of freedom who march under the sinister flags of Marxism and Islam, is divisive, then let us be divisive. If being divisive means to oppose the trend of moral subjectivism and to affirm that morality is based upon reason, experience, consequences and common sense, is divisive, then let us be divisive. If being divisive means to affirm that people must be judged as individuals and not as members of gender, race, class and sexual orientation groups, is divisive, then let us be divisive. Thus ended the speech delivered decades before in the distant past when freedom was making its last stand. The reader of the speech walked outside of his basement and walked backed into the ugly, frightening reality present all around him. He inhabited a cold, dark, dead world, a world without the light of liberty and without the life of law, a world ruled by the reds. But he was determined to preserve his humanity, as the last man on earth, amidst the permanent desolation of a postcivilization necropolis.

CORRUPTION IN CITY HALL

He arrived in Nicaragua in 1988. He spoke in long, effusive paragraphs about Karl Marx and Bob Marley. He spoke about his feverish visions of an untrammelled leftist state and society.

He gathered popular support for the tyrannical communist regime of the Sandinistas. He proclaimed that under communism people are free and receive what they are entitled to receive: education from others, health care from others and land from others. He proclaimed that a communist society is a fair and inclusive society which improves the lives of millions and keeps their ideas and opinions politically correct because it cracks down on dissent. He raised funds for the Sandinistas and subscribed to the party's newspaper *Barricada*. He advocated the suppression of individual rights in the name of democratic socialism. He praised the Sandinistas for helping the poor and expropriating the classes of the talented and successful: "It was very affecting for me. They were in their own humble way, in this small country, trying to figure out what would work better." He denounced as 'American imperialist terrorists' all those who opposed the Sandinista regime and sought to liberate the people from its tyranny. He distributed food and medicine to Sandinista guerrillas. He dreamed of socialist rifle shots, socialist protest songs and a socialist movement sweeping their way across Latin America and across the world. He shouted "A Marxist homeland or death!" in the streets. He proclaimed that the only free and just society is an egalitarian society in which individual rights have been crushed by the leviathan of social justice. He advocated an expansive, active, proactive and hyperactive government which will repeal human freedom in the name of mass equality: "There was something I took away from that—how hands on government has to be, how proactive, how connected to the people it must be." He advocated the sacrifice of constitutional rights and individual liberty on the altars of social security and community needs. He proclaimed that American assistance to the forces of freedom in Nicaragua battling the Nicaraguan reds was illegal and immoral and must be immediately stopped. He solicited and shipped millions of dollars in food, clothing and military supplies to the Nicaraguan government. He worked at the headquarters of the Nicaragua Solidarity Network of Greater New York where he sought to drum up public support for the Sandinistas who had lost power in 1990, raised funds for the Sandinistas, and proclaimed "the Nicaraguan struggle is our struggle." He organized block parties to celebrate the communist revolutions in Cuba and Nicaragua and sold subscriptions to the international edition of *Barricada*. He exalted red totalitarian tyranny as a system of economic, political and social democracy: "They [the Sandinistas] gave a new definition to democracy. They built a democracy that was striving to be economic and political, that pervaded all levels in society." He expressed his admiration for European socialism, New Deal socialism, liberation theology socialism, and any and every type of socialism which is undeviating in its quest to stamp out and suffocate individual human existence. He denied that human beings are free born agents possessing inalienable rights and dignity and exalted in place of the liberal morality of living and flourishing for oneself, the socialist morality of altruism, selflessness, sacrifice and enslavement. He was a loyal supporter of the Sandinistas throughout their career and had unbreakable sympathies with the cause of communism: "People who had shallow party sympathies with the FSLN pretty much dropped everything when they lost. Bill wasn't like that." He spent his honeymoon in Cuba and supported the communist regime there. He admired the Sandinista's totalitarian plan for Nicaragua as the essence of political idealism and sound statesmanship and a wellspring of moral inspiration to freedom fighters throughout the world: "They had a youthful energy and idealism mixed with a human ability and practicality that was really inspirational." He preached from the catechisms of the Marxist gospel, studied the Marxist manuals of strategy and tactics, defended Marxist cruelty and inhumanity, blamed the failures of Marxism on the desire of normal individuals to live in freedom, and launched a campaign of class war to overthrow the institutions of liberal democracy: "Republican Joe Lohda told WCBS-TV: 'Mr De Blasio's involvement with the Sandinistas didn't happen in 1917; it happened 70 years later

when the cruelty and intrinsic failure of communism had become crystal clear to anyone with a modicum of reason. Mr De Blasio's class warfare strategy in New York City is directly out of the Marxist playbook. Now we know why.' " (*De Blasio 'Needs To Explain Himself' Over Cuba Honeymoon, Sandinista Support Which He Is Proud Of* by Michael Zennie). He proclaimed that one of the primary tasks of the government is to enhance the lives of the poor with money stolen from the rich. He was a unique public figure in America, fighting for the cause of Marxism and the agenda of the Sandinistas, clearly, explicitly and in a detailed manner, leaving no room for confusion or doubt, from the steps of city hall: "I am concerned about the future of the city of New York. I question anyone here to find a government that has espoused communism and Marxism the way he has supported the Sandinistas." (*Lhota: De Blasio 'Needs To Explain Himself' Over Cuba Honeymoon, Sandinista Support*, CBS News). He proclaimed that justice for the marginalized and the oppressed throughout the world can only be secured by an alliance between Marxists and Islamists who will work together to make opposition to liberalism the dominant force in politics and will storm the ramparts of Western civilization. Listen to his words which proclaim that the right to private property is the root of all oppression and that the liberal legal system which protects it must be swept away by a system of red totalitarian control. That the highest and noblest impulse of man is the impulse to socialism, service, sacrifice and self immolation, and this impulse must set into motion a people's revolution which will replace personal choice with public planning, and lower the curtain on a thousand years of civilized jurisprudence which recognized the right of the individual to be free in his mind, in his body, and in the use and disposal of the property he has earned by his honest work and effort. That the highest and noblest type of government is an all powerful government, an all pervasive government, a government which owns and controls every thought, decision, action, enterprise, undertaking, wage, rent, profit, place of living and plot of land, and in the name of a New Deal, a Fair Deal, a Green Deal and a New Frontier, has obliterated individual existence and made the state and community the primary reality in the lives of the people: "What's been hardest is the way our legal system is structured to favor private property. I think people all over this city, of every background, would like to have the city government be able to determine which building goes where, how high it will be, who gets to live in it, what the rent will be. I think there's a socialistic impulse, which I hear every day, in every kind of community, that they would like things to be planned in accordance to their needs. And I would, too. Unfortunately, what stands in the way of that is hundreds of years of history that have elevated property rights and wealth to the point that that's the reality that calls the tune on a lot of development. Look, if I had my druthers, the city government would determine every single plot of land, how development would proceed. And there would be very stringent requirements around income levels and rents. That's a world I'd love to see, and I think what we have, in this city at least, are people who would love to have the New Deal back, on one level. They'd love to have a very, very powerful government, including a federal government, involved in directly addressing their day to day reality." (Interview with de Blasio, quoted in *Bill de Blasio Is America's Marxist Mayor* by David Boaz). He proclaimed that New York City must honor the Black Lives Matter movement by renaming city streets and painting *Black Lives Matter* on the streets. Listen to his words: "It's time to do something officially representing this city to represent the fundamental power of Black Lives Matter. A proposal put on the table was to name streets in each borough and to paint the words on the streets of this city in each borough at a crucial location. What will be clear in the street name and on the streets of our city is that message that now our city must fully, fully, deeply feel—and this nation must as well—that black lives matter." Listen to the words of Black Lives Matter. These are the words of a movement

which seeks to overthrow the system of meritocratic advancement, individual rights and liberal democracy in the name of black tribalism, black collectivism, black national socialism and a global black family: "We are unapologetically Black in our positioning. In affirming that Black Lives Matter, we need not qualify our position. To love and desire freedom and justice for ourselves is a prerequisite for wanting the same for others. We see ourselves as part of the global Black family, and we are aware of the different ways we are impacted or privileged as Black people who exist in different parts of the world." (Blacklivesmatter.com). He proclaimed that a statue of Theodore Roosevelt riding horseback accompanied by an American Indian and a black male, located at the entrance to the Museum of Natural History, is a symbol of racial subjugation and white supremacy and must be removed: "The American Museum of Natural History has asked to remove the Theodore Roosevelt statue because it explicitly depicts Black and Indigenous people as subjugated and racially inferior. The City supports the Museum's request. It is the right decision and the right time to remove this problematic statue." He denied the fact that if blacks and American Indians had truly been objects of hatred at the time the statue was produced in 1925, they would not have been depicted as they are: solemn, noble, stately and dignified, walking alongside Roosevelt, fully integrated in modern society, fully engaged with modern society and fully accepted by modern society, proud to be soldiers in the movement which Roosevelt led, the movement to extend Western civilization to the backward, savage regions of the earth. No such idealized images of Jews appeared in the Third Reich nor were there such idealized images of the bourgeois in Soviet Russia. Objects of hatred and discrimination are not depicted in the manner in which the two figures next to Roosevelt are depicted. The foregoing items comprise the curriculum vitae of the 109th mayor of New York City who has been in office since 2014. His name is Bill de Blasio. He is the face of New York's radicals who have made the city the heartland of American socialism, and is a leader of the national red movement which has taken over America. His catastrophic career, culminating in his election as mayor of the center of American and global capitalism, is a tragic symptom of the corruption which has spread through municipal governments throughout the nation and the treason of the masses who have unleashed it during the final decades of American civilization.

HEGEL AND THE MEDICINE MAN

Among the savage tribes of Asia and America, the medicine man was a person regarded as having special access to a world of spirits. During a ritual, the medicine man, the shaman, the witch doctor entered a trance state and practiced magic, divination and healing. The medicine man made no distinction between spiritual and physical healing because he viewed matter as an illusion produced by untutored and unenlightened ways of thinking and viewed reality as constituted of pure spirit. In Western culture, under the aegis of Faust, the world view of the medicine man has been installed as the guiding religion and the reality or perceivability of physical objects has been denied by every leading philosopher of the culture, commencing with Descartes. In diametrical opposition to Classical Greco-Roman culture, whose preeminent symbol was Apollo, the West has promoted a philosophy of subjectivism and mentalism and for the past five centuries has taught students and intellectuals the Faustian party line that the ordinary, everyday, common sense world of tables, chairs, sunrises and oceans is not real and is nothing more than an emanation and projection of consciousness. Among the most influential philosophers of mentalism and idealism, who was directly inspired by Kant's apriorist theory of knowledge and rejection of the existence of matter, and developing idealism into new heights of psychosis and

shamanism, was G. W. F. Hegel. The premier postKantian philosopher who guided and shaped all subsequent developments, Hegel set forth a program and manifesto for the dissolution of philosophy within the swirling eddies of schizophrenic breakdown and the medicine man's claims to omniscience. He proclaimed that reality is an absolute mind which is nobody's mind in particular. He proclaimed that this mind operates in accordance with a special dialectical logic, a higher form of superlogic and antilogic, which has established that contradictions are the law of reality, that all oppositions are their negations, that all theses are their antitheses, that A is non A, and that a thing can be both black all over and white all over at one and the same time. He proclaimed that man can achieve detailed knowledge of the world without one iota of observation or experience and by simply engaging in a process of mental naval gazing and making deductions from the mystical synthesis of contradictions constantly transpiring inside the absolute mind. He proclaimed that the process of thinking is the absolute idea and is the only subject which really exists and is source of all existence. He proclaimed that only consciousness truly exists and the so-called physical world exists only within the sensations, perceptions, concepts and categories of consciousness. He proclaimed that thought is coextensive with reality and there is no material datum outside of thought or opposed to thought. He proclaimed that the empirical methods of modern science are unnecessary and unreliable and a mere investigation into the nature of thought independently of experience can reveal all there is to know about reality. He proclaimed that reality cannot be discovered by means of sense perception but only by a process of pure thought. He proclaimed that what is immediately known and given, the so-called world of physical objects, is a shadow play which must be penetrated by thought, and what lies behind this illusion is nothing other than a cosmic consciousness. He proclaimed that what is called physical reality is the result of a process of creation and mediation by consciousness and is the culmination and end point of the labors of the absolute idea. He proclaimed that only the work of thought can lead us to the land of reality. He proclaimed that reality resides exclusively within the domain of thought, whatever is mental is essential to the being of things. and is the thing in itself behind the unreal world of physical phenomenon. He proclaimed that natural science is a product of psychological science and has nothing whatever to do with empirical research and investigation. He proclaimed that to assert that the universal absolute mind is not essential to reality is tantamount to the assertion that we cannot know reality and that reality does not exist and is a contradiction in terms. He proclaimed that subjective thoughts are real determinations and disclose the true universal being and essence of all things. He proclaimed that the real is abstract, theoretical, ideational and transcends of the world of physical, concrete particulars. He proclaimed that particular physical objects are never found in experience because they cannot exist and are finite projections of the universal mind. He proclaimed that the world of the finite, the particular and the concrete is an illusion and the essence, quintessence and substance of an object is pure universality, pure notion and pure thought. Listen to Hegel who proclaimed that matter does not exist and spirit alone is real. That the most magnificent monument to human thought, and the supreme mark of modernity and enlightenment is the realization that the sole substance in the world is the conscious subject and its mental system. That matter is a finite illusion and the inner being, essence and existence of all things, that which is self contained, self complete and exists in and for itself, is the spirit. That there is no such thing as physical externality, all existence is interior, mental, spiritual existence, all knowledge is knowledge of spirit and the forms of self consciousness, and to acquire knowledge about the world, all we need to do is make deductions from the acrobatics and gyrations of the absolute idea. That when we perceive so-called physical objects, our consciousness presents these objects to us, and they are

nothing more than instances of our own self reflection. That there are no physical contents of reality but only spiritual contents which are produced by the activity of the universal mind. That the supreme mark of wisdom and enlightenment consists in the acknowledgment that reason, logic, science and empirical investigation are illegitimate activities because they assume the existence of physical objects and must be replaced by a process of mystical intuition and blind faith in a new religion. This is a religion which recognizes that there is no materiality, no otherness outside of consciousness, and that reality is self production, self development, self awareness, pure concept, the objectification of mind, and is a kingdom of mental darkness and mental enclosure from which the diamond light of noonday and the sun drenched fields of the everyday world have been banished forever: "That the truth is only realized in the form of system, that substance is essentially subject, is expressed in the idea which represents the Absolute as Spirit--the grandest conception of all, and one which is due to modern times and its religion. Spirit is alone Reality. It is the inner being of the world, that which essentially is, and is *per se*; it assumes objective, determinate form, and enters into relations with itself--it is externality (otherness), and exists for self; yet, in this determination, and in its otherness, it is still one with itself--it is self-contained and self complete, in itself and for itself at once. This self containedness, however, is first something known by us, it is implicit in its nature; it is spiritual substance. It has to become self contained for itself, on its own account; it must be knowledge of spirit, and must be consciousness of itself as spirit. This means, it must be presented to itself as an object, but at the same time straightway annul and transcend this objective form; it must be its own object in which it finds itself reflected. So far as its spiritual content is produced by its own activity, it is only we [the thinkers] who know spirit to be for itself, to be objective to itself; but in so far as spirit knows itself to be for itself, then this self production, the pure notion, is the sphere and element in which its objectification takes effect, and where it gets its existential form. In this way it is in its existence aware of itself as an object in which its own self is reflected. Mind, which, when thus developed, knows itself to be mind, is science. Science is its realization and the kingdom it sets up for itself in its own native element." (*Phenomenology of Spirit* by G.W.F. Hegel, Preface). Proclaiming that the only true reality is the absolute mind and that physical existence is nonexistent, Hegel created a philosophical system which was as far removed from human sanity as any system could be. A rabid, virulent student of Faust, Hegel condemned the Greco-Roman philosophy of empiricism as "giving undue importance to the finite". Exalting feeling, intuition, reflection and deduction above scientific observation and experience, Hegel wore the Faustian robes of a mystic, sorcerer, alchemist, astrologer and theosophist. His denial that matter exists and his religion of spirit monism, his projection of reality as a single, infinite, impersonal mental process which, by means of a form a logic which is better and greater than ordinary logic, purports to unite A and non A and to show that a thing can be both something and its negation at one and the same time, inspired a wave of psychosis and violence which mankind had never seen before. Pragmatism, existentialism, collectivism and totalitarianism: the bitter harvest of Hegelian philosophy during the closing hours of the West.

THE MATERIALISTS VERSUS THE IDEALISTS

Professor Common Sense, researching a book on the history of Western philosophy and touring the mental jungles and thickets of the past one thousand years, fell into a frightening dream. In his dream, he was transported into a land of death where he witnessed a titanic battle underway for the soul of man. This was a battle fought between two religious movements, between the proponents of materialism and the proponents of idealism, and he

listened in fear and trembling to their opposing views. First he heard from the materialists. They proclaimed that mental states do not exist. They proclaimed that the belief in the existence of mind and consciousness, in the existence of ideas, beliefs, desires, sensations and visual perceptions, is on par with the belief in the existence of phlogiston and the luminiferous ether and the belief in the truth of the geocentric model of the universe, and must be abandoned by science. They proclaimed that thinking and introspection are illusions and that the sole reality in the universe is matter and all actual or possible interactions are purely material interactions. Professor Common Sense listened to a leading theologian of materialism and listened to a theology of reductivism which reduced human beings to the level of subhuman animals and resulted in the deaths of hundreds of millions of people. This theologian named Karl Marx proclaimed that the sole realities are material forces, modes of production, muscular labor and economic classes. That the history of mankind is a history of class struggles. That all labor and value are produced by the class of mindless, subhuman, muscular laborers, called the proletariat, while the class of mental laborers and knowledge workers, called the bourgeois, are exploiters, oppressors and victimizers of the proletariat who steal the fruits of the proletariat's labor. That the culmination of history will see the victory of the proletarian camp over the bourgeois camp, the subjugation and extermination of the bourgeois, the ascendancy of the plebeians, commoners, criminals and members of the lowest dregs, ranks and scum of the earth, and the regimentation and vassalization of mankind by the patricians, knights, guild masters and feudal lords of red totalitarian tyranny: "The history of all hitherto existing society is the history of class struggles. Freeman and slave, patrician and plebeian, lord and serf, guild master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary reconstitution of society at large, or in the common ruin of the contending classes. In the earlier epochs of history, we find almost everywhere a complicated arrangement of society into various orders, a manifold gradation of social rank. In ancient Rome we have patricians, knights, plebeians, slaves; in the Middle Ages, feudal lords, vassals, guild masters, journeymen, apprentices, serfs; in almost all of these classes, again, subordinate gradations. The modern bourgeois society that has sprouted from the ruins of feudal society has not done away with class antagonisms. It has but established new classes, new conditions of oppression, new forms of struggle in place of the old ones. Our epoch, the epoch of the bourgeoisie, possesses, however, this distinct feature: it has simplified class antagonisms. Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other—Bourgeois and Proletariat." (*The Communist Manifesto* by Karl Marx and Friedrich Engels). Listen to the words of a philosopher of brute animality who invests matter, machines, modes of production and modes of exchange with the magic power to create institutions, states, societies, classes, economies, industries, social structures, and to advance the course of human history: "Modern industry has established the world market. This market has given an immense development to commerce, to navigation, to communication by land. This development has, in its time, reacted on the extension of industry; and in proportion as industry, commerce, navigation, railways extended, in the same proportion the bourgeois developed, increased its capital, and pushed into the background every class handed down from the Middle Ages. We see, therefore, how the modern bourgeois is itself the product of a long course of development, of a series of revolutions in the modes of production and of exchange." (*The Communist Manifesto* by Karl Marx and Friedrich Engels). During his research, Professor Common Sense next heard from the idealists. They proclaimed that material objects are unreal and that what is called reality is indistinguishable from the processes of

consciousness, understanding, perception and sensation. They proclaimed that to be is to be perceived and has relation whatever to the world of nature. They proclaimed that the notion of a mind independent, physical reality is a contradiction in terms, because all entities are necessarily and self evidently composed of mind and spirit, and the only possible or conceivable philosophy is one which acknowledges the primacy of consciousness. They proclaimed that what are called physical objects are nothing more than posits and projections of consciousness; they emerged from the womb and matrix of consciousness and their existence proves the mental character of all reality; and they can no more exist independently of consciousness than consciousness itself can exist independently of consciousness. Professor Common Sense listened to a leading theologian of idealism and listened to a theology of inflationism which exalted the powers of consciousness and made them the source of existence of the entire world. This theologian named G. W. F. Hegel proclaimed that the sole path to wisdom and enlightenment is the path of subjective consciousness, self reflection, mental naval gazing, and the recognition that the perceived world of matter is an unreal projection of mind and that the sole substance in the world is spiritual substance. He proclaimed that the hallmark of mental maturity resides in the recognition that all knowledge is subjective knowledge and that objective, physical information does not and cannot exist. He proclaimed that the belief in the existence of physical objects belongs to an early, primitive stage of the intellectual development of mankind and must be superseded by the affirmation that the substance and essence of all existence is mind, that all culture is the culture of mind, that all changes and processes are the changes and processes of mind, and that the universe has a soul and is alive and blazes with the fires of God, the universal, absolute, infinite consciousness: "The particular individual, so far as content is concerned, has also to go through the stages through which the general mind has passed, but as shapes once assumed by mind and now laid aside, as stages of a road which has been worked over and leveled out. Hence it is that, in the case of various kinds of knowledge, we find that what in former days occupied the energies of men of mature mental ability sinks to the level of information, exercises, and even pastimes, for children; and in this educational progress we can see the history of the world's culture delineated in faint outline. This bygone mode of existence has already become an acquired possession of the general mind, which constitutes the substance of the individual, and, by thus appearing externally to him, furnishes his inorganic nature. In this respect, culture or development of mind (Bildung), regarded from the side of the individual, consists in his acquiring what lies at his hand ready for him, in making its inorganic nature organic to himself, and taking possession of it for himself. Looked at, however, from the side of universal mind qua general spiritual substance, culture means nothing else than that this substance gives itself its own self consciousness, brings about its own inherent process and its own reflection into self." (*The Phenomenology Of Spirit* by G. W. F. Hegel, Preface). Professor Common Sense woke up from his nightmare but saw the nightmare presently unfurled all around him. He saw himself trapped in a land of spiritual death with no hope of escape. He knew the argument against materialism. He knew that materialism is self refuting because it assumes the existence of mind in its claim to being a true belief. He knew that idealism is self refuting in its very claim that idealism exists. For according to the theory, consciousness exists without any physical objects to be conscious of; consciousness exists without existence; and therefore nothing exists, including idealism. He knew that the notion of a consciousness which is conscious of nothing except itself is a contradiction in terms and is the assertion that man perceives nothing when he perceives something and that man is blind when he sees. He knew that the choice between materialism and idealism is the choice between man as a subhuman animal and man as a disembodied ghost and spells the death of

man as a rational animal. He knew that the materialists seek to enslave man to a god called society, or to a gender, race or class, while idealists seek to confine man to the psychosis of a purely interior existence, and that both camps have declared holy war against human civilization. He knew the arguments and the consequences but could not convince anybody and he watched and waited as mankind descended into self destruction.

THE SCHIZOPHRENIC CHRIST

Dr Voltaire, a leading soul doctor from the Age of Enlightenment, has returned in spirit and soul to the present day and commenced a report on the origins of psychosis in the fever swamps of religion. As part of his research, he has visited an art gallery in Paris and beheld the following masterpieces, composed by Michelangelo, Rembrandt, Laurent de la Hyre and Domenico Feti. In picture one, Abraham sees a vision of an angel and refrains from sacrificing his son Isaac. In picture two, Moses has a vision of a burning bush. In picture three, Jesus commands a storm to subside from a ship on the Sea of Galilee. In picture four, Saul has a vision of Jesus while on the road to Damascus. Dr Voltaire has decided to focus his report on one figure alone, on one outstanding figure, on a figure whose thought and doctrines are the preeminent symbols and expressions of the matrix of mental illness in which all Abrahamic religions were conceived, a figure who founded the world's most influential Abrahamic religion. He has entitled his report *Schizophrenic Christ* and the following are his findings. 1. Jesus had hallucinations, heard voices and saw visions. In *Matthew* 3:16-17, Jesus' baptism in the Jordan River is described: "And Jesus, when he was baptized, went straightway out of the water. And, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighted upon him. And, lo, a voice from heaven saying, 'This is my beloved Son, in whom I am well pleased.' " In *Luke* 22:43-44, Jesus saw an angel which "strengthened him." He was in agony and "sweat fell to the ground like great drops of blood." In *Matthew* 4-11, Jesus saw the Devil and the Devil transported him to "the Holy City and set him on a pinnacle of the temple." In *John* 12:27-33, Jesus saw his death in Jerusalem and heard a "voice from heaven" which said that his name would achieve eternal glory. Listen to a description of a schizophrenic who seeks to commit suicide by proxy, through the agency of another. Who justifies his suicide as a preparation for his resurrection from the dead and his return to earth in clouds of glory. Who wants to die because he cannot cope with the strictures of reason and reality, which are hard and unyielding toward the misfits and the maladjusted of the world, and who seeks out the Romans to carry out his insane desire for self destruction: "There is a 5%–10% lifetime risk of suicide in persons with schizophrenia. Suicide is defined as a self inflicted death with evidence of an intention to end one's life. The New Testament recounts Jesus' awareness that people intended to kill him and his taking steps to avoid peril until the time at which he permitted his apprehension. In advance, he explained to his followers the necessity of his death as prelude for his return (*Matthew* 16:21–28; *Mark* 8:31; *John* 16:16–28). If this occurred in the manner described, then Jesus appears to have deliberately placed himself in circumstances wherein he anticipated his execution. Although schizophrenia is associated with an increased risk of suicide, this would not be a typical case. The more common mood disorder accompaniments of suicide, such as depression, hopelessness, and social isolation, were not present, but other risk factors, such as age and male gender, were present. Suicide by proxy is described as 'any incident in which a suicidal individual causes his or her death to be carried out by another person.' There is a potential parallel of Jesus' beliefs and behavior leading up to his death to that of one who premeditates a form of suicide by proxy." (*The Role of Psychotic Disorders in Religious History Considered* by Evan Murray, Miles

Cunningham and Bruce Price). 2. Jesus committed acts of violence in the main Jewish temple in Jerusalem. In *Matthew* 21:12-13, Jesus entered the temple, "overthrew the tables of the money changers" and the "seats of those who sold doves" and threw them outside. In *John* 2: 14-16, Jesus used a whip to assault and drive out the merchants and money changers from the temple. 3. Jesus cursed a fig tree. In *Matthew* 21:19, Jesus saw a fig tree and spoke to it: "And when he saw a fig tree in the way, he came upon it, and found nothing on it but leaves, and said unto it, 'Let no fruit grow on you henceforward, forever. And presently the fig tree withered away.'" 4. Jesus claimed the powers of telekinesis. In *Matthew* 21:21, Jesus says to his friends: "Verily I say unto you, if you have faith not only do this which is done to the fig tree, but also if you shall say to this mountain, 'Move and fall into the sea, sea, it shall be happen and be done.'" 4. Jesus advocated the general use of force and violence, universal chaos and upheaval, and the total destruction of the family. In *Matthew* 10:34-35, Jesus states: "Think not that I have come to send peace on earth. I have come not to send peace, but a sword. For I have come to set man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.'" In *Luke* 12:49-53, Jesus states: "Do you suppose that I have come to give peace on earth? I tell you, nay; but rather division." In *Luke* 22: 36, Jesus states: "He who has no sword, let him sell his garment and buy one." In *Luke* 19:27, Jesus states: "But my enemies, who do not wish that I reign over them, bring them here and slay them before me." In *Matthew* 36, Jesus states: "And a man's enemies shall be those of his own household." In *Luke* 14: 26, Jesus states: "If any man comes to me, and hates not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." In *Luke* 12:52-53, Jesus states: "From henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law." 5. Jesus's contemporaries believed that he was insane. Listen to the description of a person rendered insentient, unconscious, unknowing, bereft of sense and reason, and psychically pulverized in the vortex of fear and horror known as madness: "He was thought to be insane by his own family and neighbors in 'when his friends heard of it, they went out to lay hold on him: for they said, 'He is beside himself'. And the scribes said, 'He is Beelzebub' (*Mark* 3:21-22--The Greek *existemi* translated *beside himself*, actually means *insane* and *witless*). The Greek word *ho para*, translated *friends*, also means *family*. On another occasion, the crowd claims 'He is a devil and is mad' (*John* 10:20). The Greek word *mainomai* translated *mad*, also means manic, raving, and insensate." (*All The Obscenities In The Bible* by Gene Kasmar). 6. Jesus possessed a messiah complex. In *Mark* 9:9, Jesus states: "Tell no man what they have seen until the Son of man rises from the dead." Listen to the description of a person made raving and delirious in a whirling mass of rank megalomania: "The more trust one puts in the Fourth Gospel's portrait of Jesus the more difficult it is to defend the sanity of Jesus." (*The Book Your Church Doesn't Want You To Read* by A. J. Mittill). Listen to the description of a person who enthroned his ego in the kingdom of God: "Even the most casual reader of the Fourth Gospel must have the impression that here Jesus's words are exclusively egocentric. The word *I* occurs six times more often in the Fourth Gospel than in the Gospel of Matthew. The seven *I ams* of Jesus are found only in the Fourth Gospel. In the *Synoptics* we see Jesus absorbed in the great cause of the kingdom of God, but in the Fourth Gospel he is engrossed in his own ego." (*The Psychic Health of Jesus* by Albert Schweitzer). In *John* 12, Jesus exhibits morbid self infatuation and revels in delusions about his own power and importance: "Whoever believes in me does not believe in me only, but in the one who sent me. The one who looks at me is seeing the one who sent me. I have come into the world as a

light, so that no one who believes in me should stay in darkness. I did not speak on my own, but the Father who sent me commanded me to say all that I have spoken. I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say." 7. Jesus advocates self mutilation. In *Matthew* 19: 12, Jesus states: "Let there be eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to receive it, let him receive it." In *Matthew* 5: 29-30, Jesus states: "If your right eye offends you, pluck it out and cast it from you. If your right hands offend you, cut it off and cast it from you." In *Matthew* 18:8, Jesus states: "Thus if your hand or foot offends you, cut them off and cast them from you. It is better for you to enter into life crippled and maimed rather than with two hands or two feet, to be cast into everlasting fire." In the three year ministry of Jesus, three thousand years of Arabian culture, commencing with the Hebrew patriarch Abraham, reached its culmination in a fearsome and terrifying sandstorm of mental illness. Under the blazing sun of a desolate Jewish wasteland and desert, swirling with the grains of the mass soul, a movement of schizophrenia, schizoaffective disorder, manic depression, delusions of grandeur, auditory-visual hallucinations, paranoia, Geschwind syndrome, temporal lobe epilepsy, religious delusions and hyperreligiosity took shape. Led and inspired by Jesus, it was the first mass movement, mass religion, mass hysteria, mass superstition, mass fear, mass delusion, mass suicide, mass rejection of reason, and mass epidemic of moral and psychological debility in the history of mankind. In the post Enlightenment world which has ruled the past two hundred years, Christianity has been brought back to life by its heirs and successors, by Marx's secular reds and their parties and proletariat, and under the reds its latter day depredations have brought forth the end of civilization. Thus concludes the research report on Christ issued by Dr Voltaire. He has presently closed his book on the final day of the West.

PSYCHOPATHIC MARX

The nineteenth century saw a second industrial revolution and led to inventions which helped shape the world we live in today. The steam engine, the locomotive, the telephone, the telegraph, the internal combustion engine, the rifle and electric power were among the astounding harvests of science and civilization which propelled mankind to ever new heights of power and glory. But the nineteenth century had an evil, sinister side and saw the invention of something which would grow like a cancer until it blackened, rotted, ravaged and consumed the twentieth century and ensured that the twenty first century would be the final century of mankind. The nineteenth century invented darkness, moral darkness, spiritual darkness and political darkness, and the figure who brought it into being was Karl Marx. This was a darkness which had never before been seen or known in the annals of history and its mass appeal would seal the doom of the civilized ways of life which had been bequeathed to the world by the Age of Enlightenment. Marx was the first thinker in history to offer a justification of mass murder and to defend the psychopath's philosophy of life. There had been programs of killing formulated before Marx but nobody before Marx had mounted Satan's throne and sought to justify the conscious, willful, intentional, premeditated killing of innocent people, to justify murder as murder, and to pitch an appeal to the thrill killers of the world to gratify their impulses and intensify their actions and efforts. Listen to the words of Marx as he seeks to justify the killing of one hundred percent of laboring mankind. He proclaims that mind has no existence whatever and all that exists is matter in motion. He proclaims that in consequence of this sole reality of matter, the only form of labor which produces wealth and value is brute, muscular labor and people who perform intellectual labor do not work. He proclaims that this class of intellectual laborers,

called the bourgeois, exploits, oppresses and is parasitic upon the class of brute, muscular laborers, called the proletariat, and must be nationalized and expropriated before it is wiped out and exterminated. Inasmuch as man is a rational animal and there is no such thing as brute, muscular labor among human beings, and all forms of human labor involve the use of man's rational capacities to some degree or other, Marx's condemnation of the bourgeois is a condemnation of all those who perform work, from street sweepers to theoretical scientists, and every person who shows initiative and ambition in his work, from corner apple merchants to academic philosophers, and is a justification of ultimately killing each and every laborer in the world, educated and uneducated, skilled and menial, and transferring his wealth and value into the hands of those who are idle and inactive and into the hands of violent criminals. Starting from a religion of reductive materialism, Marxism provides a conscious justification of the psychopath's ultimate dream: the killing of hundreds of millions of people throughout the world. Loading the bullets of an earthbound mysticism of matter and muscles, Marxism consciously, joyfully, excitedly and with maximum thrill pulls the trigger and fires them at whole nations, states, communities and populations. Look at an account of Marxist philosophy and its inherent genocidal impulses. Look at reductive materialists who were the designers of killing fields and the perpetrators of mass murder. Look at Marxist dictators who were loathed by decent, civilized people. Look at the depopulation of cities, the enslavement of people on collective farms, and the leveling down of the producers and achievers of society, accomplished one and all in the name of reductive materialism and the muscular labor theory of value. Look at prisoners of conscience being clubbed to death and the voices of dissent being suffocated and starved by the Marxist enforcers of political incorrectness. Look at landscapes filled with corpses and a miasma of mass death which hangs over the air, monuments to Marxism and its worship of matter, muscles, mindlessness and primitive tribal politics. Look at the moral bankruptcy and the spiritual impoverishment of Marxism as it denies the existence of all higher forms of human consciousness and the rational, deliberative, abstractive powers of man and reduces human labor to the level of pure animal activity, and human economy to the level of instinctive, tribal organization, and human existence to the level of blind, unthinking matter. Look at the rejection of the products of the mind, the rejection of modern science, industry, skills, expertise, capitalism and modern methods of exchange, transaction, production and distribution, in favor of a socialism, a redistribution and an egalitarianism of mindless, inhuman, animal labor. Look at the denial of the rights, freedoms, dignity, mind, character, disposition and personhood of the human individual and the exaltation of tribal, collective existence which is as savage and cruel as it is unknowing and unenlightened. Look at the rejection of rational human nature and the human essence and the transformation of human beings into bestial cogs in the machinery of an international proletarian revolution and a global socialist superstate. Look at a social, political and moral philosophy which celebrate the mass extermination of talented, successful people as the glorious endpoint, culmination and highest stage of history: "The passing of the former communist dictator of Cambodia, Pol Pot, has been marked by a mixture of relief that he can no longer torment his countrymen by his loathsome presence and anger that he has escaped the bar of justice. As the head of the radical Maoist Khmer Rouge, Pol Pot was the architect of the killing fields, a seemingly incomprehensible genocide where Cambodian cities were systematically depopulated and the entire Cambodian population enslaved on collective farms with a draconian equality imposed on all. Typically, the slightest dissent would be punished by the offender getting clubbed or starved to death, and so many Cambodians were dispatched by such methods (approximately 1.7 million between 1975 and 1979 according to one estimate) that fields filled with corpses became the macabre hallmark of the regime. Mass death is

certainly no stranger to communism; even today a terrible famine stalks North Korea to remind us of the lethal nature of Marxism. However, Pol Pot has earned a special place in the history of Marxian Communism as his Khmer Rouge earned the special distinction of being the one communist movement in history to actually attempt the full and consistent implementation of the ideals of Karl Marx. Most Marxists would recoil at the suggestion that Pol Pot is the logical conclusion of their social philosophy, yet any honest assessment of Marx's theory cannot conceal the fact that the radical egalitarianism of the Khmer Rouge is precisely what Marx predicted would be the ultimate culmination of all human history. It must be clearly kept in mind that industrial socialism, as it was known in the former Soviet Union and other mainstream Marxist states, is not the endpoint of Marx's philosophy of history. In his view, the abolition of capitalist production relations is only the first stage of the worldwide proletarian revolution. Marx anticipated that there would be a radical redistribution of wealth and a withering of the global socialist state (the 'crude' stage of communism) followed by a fundamental transformation of human nature as all individual culture, personality, and economic uniqueness disappeared (the 'higher' stage of communism). Marx looked forward to a time when individuals would be freed from an alleged alienation from their own humanity supposedly caused by the division of labor and money based economic transactions. Individuality would be replaced by a new generic species-being personality, a personality that would specialize in nothing and be an expert at everything." (*Pol Pot And The Marxist Ideal* by Vincent Cook). The world since the dawn of the twentieth century has been haunted by a specter. It is the specter of Marx and his followers, students, votaries and epigones. Look at their world, the world of the past one hundred years, a world in which civilization has been turned upside down and the universe has been morally inverted. Look at the holocaust against the Jews set into motion by Hitler, who learned from his master Marx and invented racial socialism and promoted it in place of Marx's class socialism, and promoted it as a rival, brother system. If Hitler had been a communist and had set into motion the Holocaust as Germany's communist chancellor and fuhrer, there would be no remembrance of the Holocaust today. For Hitler's crime in the eyes of the world was not the persecution of the Jews but the offense he gave to the global cultural establishment, the offense of being a militant opponent of communism, a global establishment which has been communist since the dawn of the twentieth century. Look at the violence and anarchy which have engulfed today's streets and squares in the name of the "woke" values of social justice and tribal politics. Look at the masses clamoring for lockdowns, shutdowns, curfews, masks and social distancing ostensibly to fight a disease pandemic, but look at the masses exempting those who march, demonstrate and congregate by the millions for the cause of social justice from their health rules and regulations. Look at the Capital Hill Autonomous Zone in Seattle, an enclave of murders, assaults, thefts, burglaries, felonies, fear and intimidation patrolled by the thugs of Antifa, who promote class hatred in the name of antifascism, and Black Lives Matter, who promote race hatred in the name of black civil rights, and whom Muhammad Ali Jr has described as "racist, white hating devils". Look at mass protests shouting "Save Our Obamacare" and demanding the continuance of the system of welfare entitlement which robs one man to pay for another man's health care. Look at the politicians and pundits who advocate "reimagining a progressive era as it pertains to capitalism" and advocating the overthrow of liberal democracy in the name of social rights and social equity. Look at the feminist movement which seeks to abolish due process of law protections for men accused of sexual assault and sweep away the presumption of innocence and the right not to be convicted of a crime without independent, corroborating, nonparty evidence. Look at feminist mob justice which grants probative weight to an accusation or series of accusations, rejects the traditional

standard of proof beyond a reasonable doubt, and convicts defendants such as Bill Cosby and Harvey Weinstein whose accusers admitted having business and personal relations with them after the alleged sexual assaults. Look at the condemnation of all forms of speech which offend Marxists or their friends and allies as forms of "hate speech" which must be suppressed. Look at the national campaign to remove statues and monuments, beginning with Confederate statues and progressing through statues of Columbus, Washington, Jefferson, Lincoln, Grant, Junipero Serra, Civil War veterans, Theodore Roosevelt, and the monuments on Mount Rushmore, as the first step in an agenda to overthrow the Western liberal order and replace it with a communist society. First the symbols of the system are removed, then the system itself is toppled. The statue of Theodore Roosevelt riding on horseback with an American Indian and a black male walking alongside him was removed because it symbolized the liberal march to emancipate mankind from the forces of cultural regression, to free the downtrodden from the jungles of indigenous savagery and from the chains of race slavery. Look at the national outcry against parents who have sought to get their children into top universities by paying bribes to university officials but look at the national support given to race and gender based admissions programs which award preferential treatment to women and nonwhites in the name of diversity, inclusion and affirmative action. Look at the rebranding and reimagining of commercial products, such as *Uncle Ben's*, *Aunt Jemima* and *Land O'Lakes*, on the grounds that idealized pictures of blacks and Indians who are accepted in and by capitalist society present a cultural obstacle to the establishment of a people's socialist republic. Look at America's major corporations denouncing the nation as an antebellum plantation overgrown with "systemic racism" when in point of fact the only discriminatory laws on the books in America are laws which mandate discrimination against whites, males or white males. Look at the jackboots and iron heels of the antidiscrimination police as they outlaw freedom of association, repeal the right to private property, redefine private business establishments as places of public accommodations, and accelerate the nation's dismal march into red totalitarian tyranny, to the cheers and adulation of the majority of voters. A psychopath is a person who is afflicted with a chronic mental disorder who exhibits abnormal, violent behavior. Gleefully advocating the murder of hundred million man class called the bourgeois, an advocate of psychopathic violence under the name of Marx gave rise to a reign of terror in the twenty first century whose smoke and flames have signaled the suicide of the West.

AMERICA'S RACE WARS AND THE REDS

Four short decades after the end of the Civil War and the abolition of slavery, blacks across America turned their backs on the liberal capitalist system which had set them free and embraced the cause of socialism. In so doing, they followed in the footsteps of the mass of white Americans, but their support for socialism was deeper and stronger, because African culture had for thousands of years devalued the rights, freedoms and dignity of the individual and exalted in its place a religion, a statecraft and a kingship of ethnic tribes. In consequence of this leftist blood flowing through black cultural veins, America's blacks in the early decades of the twentieth century migrated to the communist cause in droves and declared war on their nation. The first volley was fired by W. E. B. Du Bois, who in 1909 cofounded the National Association for the Advancement of Colored People, which he proclaimed "had a strong socialist element in its leadership in persons like Mary Ovington, William English and Charles Edward Russell." (*W. E. B Du Bois Joins The Communist Party*, Southern California Communist Party USA). In 1927, Du Bois visited the Soviet Union and exalted communism as "the most useful vehicle for the workers of the world". He

spent the next years as a communist propagandist and sought to convert the NAACP into a communist front. In 1935, he wrote *Black Reconstruction*, a communist interpretation of the Reconstruction Era. In the 1940s, Du Bois was active in the following communist fronts: the American Committee for Protection of the Foreign Born, the American Committee for a Democratic Greece, the Civil Rights Congress, the Jefferson School of Social Science, the California Labor School, and the Scientific and Cultural Conference for World Peace. In 1947, he signed a statement *We Negro Americans* which defended the Communist Party. Listen to Du Bois who exalts universal enslavement as the only human way of life. Who exalts a morality of forced giving, forced sharing and the sacrifice of millions as the essence of human freedom. Who condemns individual rights as crimes against humanity and advocates the imprisonment of the people behind bars marked the *Social Good*. Who proclaims that no nation which allows individuals the right to live their lives as they deem fit and to live and work for themselves as free agents, and prohibits all forms of communist tyranny and dictatorship, can call itself truly free, humane or just. Who proclaims that communism is coming to all mankind; it is the shining, glorious wave of the future; and its religion of regimentation and confiscation in the name of social rights and social justice will bring forth the golden age of human salvation: "No universal selfishness can bring social good to all. Communism--the effort to give all men what they need and to ask of each the best they can contribute--this is the only way of human life. These aims are not crimes. They are practiced increasingly over the world. No nation can call itself free which does not allow its citizens to work for these ends." (*Dr. W.E.B. Du Bois Joins Communist Party at 93* by Peter Kihss). In 1919, Cyril Briggs founded the African Blood Brotherhood and proclaimed that blacks must make their permanent home in the creed of Karl Marx and work faithfully with Soviet alliances. In 1924, black leader Lovet Fort Whiteman traveled to Moscow to study communism and later sought to establish an American Labor Negro Congress as an organization to promote communism to blacks. In 1927, blacks were honored speakers at the Communist International's Fourth Congress. At the congress, black leader Otto Huiswood proclaimed that communism was a freedom movement for blacks and must be supported without deviation by every black man, woman and child. In 1928, statistics came out which showed the flight of America's blacks from the world around them: over 14,000 had become red and joined the Communist Party. In 1928, black leader Harry Haywood advocated the formation of a black communist state in America under the slogan, "A nation within a nation". In 1934, black leader Paul Robeson visited the Soviet Union and when he returned home, he exalted the red totalitarians he saw as bringers of safety, security, freedom, friendliness, benevolence, happiness, joy and abundance to mankind. He exalted the oppressive heat of state control which surrounded him and scorched him during every moment of his stay in Russia. He exalted the suppression of the opposition and the assassination of the voices of liberty by the watchtowers and secret police bureaus manned by the Soviet government. He exalted the fear and suspicion of neighbor toward neighbor, the daily horror of life lived under the shadow of work camps and firing squads, and the endless rounds of violence and terror fired at the people from the gun barrels of proletarian liberation and revolutionary justice. He exalted the destruction of a free society and the execution of innocent people in the name of class law and class rights. He exalted the hatred of talented, successful, intelligent and ambitious creators of private wealth, a hatred which comprised the official religion of the communist system, and a hatred toward which he felt an eternal affinity and kinship and a hatred in which he truly felt at home: " 'I was not prepared for the happiness I see on every face in Moscow', said Robeson. 'I was aware that there was no starvation here, but I was not prepared for the bounding life; the feeling of safety and abundance and freedom that I find here, wherever I turn. I was not prepared for

the endless friendliness, which surrounded me from the moment I crossed the border. I had a technically irregular passport, but all this was brushed aside by the eager helpfulness of the border authorities. And this joy and happiness and friendliness, this utter absence of any embarrassment over a race question, is all the more keenly felt by me because of the day I spent in Berlin on the way here, and that was a day of horror--in an atmosphere of hatred, fear and suspicion.' Commenting on the recent execution after court martial of a number of counterrevolutionary terrorists, Robeson declared roundly: 'From what I have already seen of the workings of the Soviet Government, I can only say that anybody who lifts his hand against it ought to be shot! It is the government's duty to put down any opposition to this really free society with a firm hand and I hope they will always do it, for I already regard myself at home here. This is home to me. I feel more kinship to the Russian people under their new society than I ever felt anywhere else. It is obvious that there is no terror here, that all the masses of every race are contented and support their government.' " (*I Am at Home, Says Robeson at Reception in Soviet Union* by Vern Smith, *Daily Worker*, January 15, 1935). In 1931, the communist front Sharecroppers' Union was formed in Alabama and Louisiana and attracted blacks from across the South. In 1935, the communist front National Negro Congress was formed and led violent labor strikes and mass riots which denounced capitalism as a system of fascism and racism. In the 1930s, communists founded the Federal Negro Theater, the Federal Writers' Project and the Harlem Community Arts Center, all vehicles of communist propaganda and all exalted and esteemed by the black community. The communist led labor unions, the Mine, Mill and Smelters Workers Union and the Packinghouse Workers Organizing Committee, organized black workers throughout the nation. Blacks traveled by the thousands to fight in the Spanish Civil War on the side of the communists and were part of the communist led Abraham Lincoln Brigades. In 1945, three communist front organizations united, the National Negro Congress, the International Labor Defense and the National Federation for Constitutional Liberties, and formed the Civil Rights Congress, headed by black communist William Patterson, and promoted communism as the only system of civil rights for blacks and the poor. America's blacks, reds, masses and mobs have roared into the twenty first century and turned the nation upside down. Staged under the banners, slogans and hashtags of Black Lives Matter, a cultural and political revolution is underway which seeks to smash, erase, expunge and pull down the legacies of the Enlightenment which for centuries have made America a beacon of hope to people throughout the world struggling to be free. The black and red masses have proclaimed that America is afflicted with systemic racism. In point of fact, there is not a racist law discriminating against blacks on the books in any town, city or state in the nation. The only discriminatory laws on the books in America are those which mandate that preferential treatment be granted to women and nonwhites in the name of diversity and inclusion. The red activists in charge of the black community have proclaimed that brand names and brand images on commercial product packages which feature blacks are symbols of racism. In point of fact, societies which have constructed hate objects do not allow the names or images of these hate objects to be featured on product packages. In Soviet Russia, the names and images of members of the bourgeois were not featured, and in the Third Reich, the names and images of Jews were not featured. The brands *Aunt Jemima* and *Uncle Ben's* feature flattering, charming pictures of blacks fully integrated in American society, fully accepted by American society, and taking pride and pleasure in their skills and professionalism. The red agitators in control of the black community have proclaimed that the statue of Theodore Roosevelt in front of the entrance to the Museum of Natural History is a symbol of racism because the image is flanked by walking figures of Indians and Africans. Listen to the words of Bill de Blasio who proclaims that the statue is a depiction of

black subjugation and inferiority: "The American Museum of Natural History has asked to remove the Theodore Roosevelt statue because it explicitly depicts black and indigenous people as subjugated and racially inferior. The city supports the museum's request. It is the right decision and the right time to remove this problematic statue." In point of fact, if blacks had been viewed as racially inferior and fit only for subjugation, a black figure would not have been depicted as he is depicted: idealized, dignified, graceful, stately and composed in mien and carriage, proudly participating in the glorious march led by Roosevelt, the march of Western civilization. No such equivalent idealized depictions of Jews or capitalists can be found in the art of Soviet Russia or the Third Reich. Across the nation, a rampaging coalition of blacks and reds has taken down and defaced monuments and statues of figures who fought for the rule of freedom, liberty, peace and law which the West has conferred upon the world, figures ranging from Christopher Columbus to George Washington to Thomas Jefferson to Andrew Jackson to Ulysses Grant to America's veterans in a World War II memorial in Charlotte, North Carolina. Across this war memorial, vandals emblazoned a red hammer and sickle. This memorial now serves as dismal tombstone of the nation and the hammer and sickle serves as the nation's tragic epitaph, an image of treason by which it will always be remembered.