

THE BOOGER PIERCE

**A HISTORY OF
THINGS TO COME**

BEIN DEEBINNEY



FULL.



THE BOOGER PERIL

A HISTORY OF THINGS TO COME

Featuring reclaimed sections of *The Booger Peril: Propaganda, Moral Panic and the First Interworld War* (2067) by Heywood Jablome

In memory of Blair Trethowan and Mike Debney,
my dad, who said 'we make God in our own image.'

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This novel was written on Wathaurong land, a people of the Kulin nation who inhabited the area around what is known today as Port Philip Bay. Sovereignty was never ceded.

History is a nightmare from which I am trying to wake.

- James Joyce, *Ulysses*

To think of these stars that you see overhead at night,
these vast worlds which we can never reach. I would
annex the planets if I could; I often think of that. It
makes me sad to see them so clear and yet so far.

- Cecil Rhodes, British colonialist

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Publishers' Note

2016 Edition

Ben Debney initially claimed to have written the work you now hold as one of fiction — a claim we accepted until his now estranged wife found out, and Mr. Debney was forced to admit he had tripped over the manuscript in the hallway at 2am on the way to the bathroom.

Neither Mr. Debney nor his disaffected spouse have the slightest idea how it got there, though the latter relates that she has since filed for divorce, stating that she is 'sick to the gills of his bullshit.' In particular, she cites 'claiming authorship of things he didn't write, like the lazy prick is capable of putting a sustained effort into anything, literary or otherwise.'

This was, according to her account, 'the last fucking straw.'

Unfortunately this hostility was borne in the main by the mystery manuscript, much of which appears to have since been used as firelighters and lining for the cat's litter tray. We present here what we have been able to salvage.

Preface

2067 Edition

If you browse a news website or download a Vulture News broadcast into your cerebral implant once in a blue moon, you are far more likely than not aware of the existence of a manuscript of the book you now hold, that known as *The Booger Peril*. You may even be vaguely familiar with the backstory to the manuscript, how it was discovered in a suburban Australian home propping up an old table with an uneven leg. If so, then you're likely more aware than not that the young man in possession of the book had been tired of his cornflakes sliding off the table, and had removed it from his grandfathers' effects after his death upon discovering it was the perfect height for ramming under the gap. If you're aware of that, then you undoubtedly know that the young lad had a literary-minded girlfriend who got sick of the unsightly table, and in the process of getting rid of it so she could buy a new one having cause to pick up the manuscript, discovered it was in fact a manuscript.

Thankfully enough for posterity, the young woman in question read far enough into it to get some idea of what was in *The Booger Peril*, and risked her health and possibly her life by racing to university in the daytime to show it to her supervisor. For her part, her supervisor thanked her, and asked if her boyfriend had any other piece of shit items of furniture in the house he was propping up with books that hadn't been written yet.¹ If you're at all acquainted with the story behind this book, then you already know that it features a publication date approximately sixty years into the future.

Wormholes, shortcuts through the fabric of space-time, have been theorised since the days of Albert Einstein, who revolutionised the field of physics with his theory of general relativity. Though severely limited by the level of technological advancement of his day, and lacking the kind of observational evidence necessary to set the theories he developed in the process on a more solid foundation, Einstein nevertheless extrapolated the existence of wormholes on a theoretical level from the equations he created in the process in a

way physicists commonly accept as falsifiable (which is to say, based on empirical processes that may be reproduced and, if possible, improved on by others).

Einstein's theory of general relativity contained amongst other things the theoretical possibility of these shortcuts through space in the form of 'wormholes' between two different locations (and apparently now also between two different periods of time). Clearly, the implications were monumental, and would represent a quantum leap in the development of human civilisation should we ever prove ourselves up to the task of bringing them to fruition.

As alien as it will undoubtedly sound to the untrained ear, the fact that this book connects us to the future in this manner — the only vaguely plausible explanation for an otherwise completely inexplicable set of circumstances — is confirmed by research from the best and brightest scientific minds the world has to offer. An international team of physicists comprised of scientists from the Massachusetts Institute of Technology (NAF), Stanford (NAF), Oxbridge (England) and, in aid of the process of *détenté*, the University of Melbourne (Union of Australian Soviet Republics), operating under the auspices of a team of official observers from a combination of scientific and academic associations, have exhaustively analysed the chemical components of this mystery book to definitively determine its physical character, geo-temporal makeup and ultimately its origin. As reported widely in the media, the report produced by this team contains amongst other things the mind-shattering conclusion that, 'as bizarre as it sounds to say so, after exhaustive study and analysis of the materials used to produce *The Booger Peril* manuscript, the only rational and scientific conclusion we are able to reach is that the manufacturing processes used to create the original manuscript containing the work that follows have *not yet been invented*.'²

Of course, the technical details substantiating these findings are discussed exhaustively in the official report. Suffice it to say however that the most significant conclusion of which was that the *Booger Peril* manuscript can only have originated from some point in the future. That this revelation is upon us seems even more so

significant given the initial hostility not only of the international team of scientific investigators who studied this book, but also just about everyone else as well, to its contents. This certainly explains the zeal with which they sought to understand at first ‘how some demented, albeit creative *nut* with the time, energy and inclination could have pulled off such an elaborate hoax.’³

Once the study was underway, however, scientific analysis lead inexorably to the conclusion that this book was not the hoax that a great many insisted it was. When the materials used in its production and associated processes had been determined not to be possible at the present time, none could deny this overarching and undeniable fact. Nonetheless, the politically conservative began shrieking that certain fuzzy leftist extremists were attempting to undermine the legacy of the First Interworld War and sow the seeds of chaos and dissent, even despite the fact that it hasn’t happened yet. They demanded access to books it critiqued, such as Rique Candle’s *For Earth or Against It: The First Interworld War and the Crusade Against the Booger Peril*, or Matilda Rice’s *The Booger Peril: The Fight Against White-Anting of Human Civilisation*.

The establishment of scientific consensus on the authenticity of the *Booger Peril* manuscript, however, provoked a fresh storm of controversy in the world media. Having already attacked the legitimacy of this book and its contents in terms of the specific nature of the supposed hoax, *The Booger Peril*’s detractors turned the issue into one of being able to verify the claims being made in the contents of the book itself. This was not however the most amazing part of the story, not least because in raising the question then as to *when the hell it had come from*, the scientists working on the book reached and breached the threshold of what we understand to be possible in the world of physics.

Humankind has not yet developed the technology to create wormholes between two points in space, but we understand that it is possible, and the existence of this book reveals it to be true for reasons that will become evident shortly. What we haven’t known — or haven’t known previous to this point in time at least — is not simply the revelation that creating wormholes between two different

points in *time* is possible, and that the question of creating wormholes between two different points in *time* is likewise a question of creating wormholes between two different points in *space*, the part of the equation we had already understood to be theoretically possible.

As the official scientific report acknowledges, the Earth orbits the Sun at the centre of our solar system at a speed of 30 km/s, or 107,208 km/h. The circumference of the Earth being roughly 40,075 kilometres, a comparative speed would be equivalent to 2.675 orbits an hour (by contrast, the NATO Battle Station only does .65, the International McHappy Station a tardier .54, and Sir Richard Branson's Virgin Rhinoplasty Space Retreat a very casual and laid back .3). It moves rather quickly, and within a solar system that has a velocity itself of 220 kilometres per second (792,000 kilometres per hour), the equivalent for the sake of comparison of 19.762 Earth orbits per hour.

Imagine for a second that you have the ability to send an object through a wormhole in space-time, and you want to send it back a week. Since it moves so quickly through space, a week ago the Earth was 133,056,000 kilometres away from where it is now, so if you sent it back through time to where you are now, it would appear in the middle of the cold, dark vacuum of space. Assuming for the sake of argument that it didn't drift anywhere, your object would burn up in the atmosphere as the Earth loomed down on it like a cruise liner looming down on a matchbox raft at sea. In addition to sending it back a week in time, you would also then need to move it roughly 133 million kilometres in order to land somewhere on the Earth's surface, at the point where it was a week ago. Since the Solar System is moving at an additional velocity of 220 kilometres a second you would want to be able to do it with some accuracy; to achieve it would be a nigh on miraculous feat to say the least.

Consider then the fact that the book we are now discussing has been demonstrated to be the product of a shift in space-time not of a week, and not a month, or a year, nor even 10 years, but of approximately sixty. We're talking here of a physical distance of some 383,201, 280,000 kilometres (not counting the shift and velocity

of the Milky Way itself or of any other intervening variables), a figure astronomical enough that we can begin to speak of light years when discussing the gap between where the book was when it was sent and where it was when it arrived.

To try to put things in perspective, the presumed wormhole that carried the manuscript of *The Booger Peril* from the Earth of 60 years into the future to the present moment spanned the best part of 400 billion kilometres. By contrast, there are only 100 billion stars in the Milky Way. Suffice it to say then that the science involved in bringing this knowledge to us is entirely beyond our reckoning. Coupled with the demonstrated authenticity of the manuscript, this fact should impress on us the value of the insights it has to offer as a work of future-history, penned by an author whose grandparents are most likely still in nappies.

And offer us insights it does. For many, history is one of those dreary subjects shoved down our throats at school by overworked, unresourced and unsupported teachers who all too often fail to involve us in the process of our own learning to help us to engage with the subject. They lack resources, are beholden to curriculums so sanitized as a result of ideologically-driven history wars that the subject becomes dry, dull, boring, tedious, alienating, irrelevant and permanently off-putting, and are all too often too busy trying to scavenge food and water and defend their turf from enemy gangs to prepare effectively. After the experience of attempting to learn about history in this kind of environment, it can hardly come as a surprise that far more often than not we avoid it like the plague once we leave. The chaos and disorder of mass education conditions us to despise history and to regard it — not entire without reason given the aforementioned circumstances — as something oppressive and alien, as something hostile to all that is authentic and alive about us as individuals with all the potential that involves for creative and autonomous individuality.

We come then ultimately to see history not as the wellspring of our knowledge about ourselves and of our true understanding of who we are as individuals and as societies, as in reality we should, but as something that is, at best, irrelevant, and at worst, innately

hostile. Rather than viewing history as something that serves self-knowledge and our understanding of our own identity, we see it as something these need to be defended *from*. Should it be any surprise then that we continue to fail to learn from it? Hardly.

It is a great shame indeed that this should be so, not least for this reason in particular. If anything has characterised human history to this stage of it, it is surely our failure to learn from it. None other than the same aforementioned Albert Einstein once defined insanity as ‘repeating the same mistakes and expecting different results.’ If Einstein was true — and it would definitely appear that he was — then surely it follows that, to the extent that humans have failed to learn from history, we continue to repeat the same mistakes and expect different results.

To the extent that that follows, it may be fairly argued that our civilisation is beset by insanity. Stated differently, we are insane to the extent that we are ahistorical, and to the extent that we are ahistorical we find ourselves within what the 20th century writer and philosopher Arthur Koestler described as a ‘blind alleyway of evolution’ (*The Ghost in the Machine*). Within this ‘blind alleyway’ we embrace all that perpetuates our own helplessness and lack of control over the conditions of our own lives and arrests our development while fearing, fighting and even persecuting all who might potentially help us to free ourselves.

To the extent that we are stuck in a ‘blind alleyway of evolution,’ historical knowledge is valuable to us then as a panacea for our insanity, particularly to the extent that it provides us with insight into our identity as individual and social actors within a historical context. We are products of history; without knowing who we are in the context of history how can we know who we are? We can’t, because of the intimate connection between our understanding of ourselves as individuals and social actors, our sense of identity in that regard, and our understanding of our own history.

Clearly then the alienating and off-putting way that history is generally first presented to us and the tendency of those kinds of experiences to deter us from approaching the subject ever again are more or less completely at odds with the axiomatic importance of

the subject. This is particularly true where the bearing on our ability to understand who we really are as a society and a civilisation is concerned, and in so doing to develop the capacity to overcome the pervasive insanity of both. Armed with sufficient knowledge about the historical context to the conditions in which we find ourselves and the historical circumstances that give rise to the challenges we face, we can start to develop new ways of relating to one another such that we avoid perpetuating the kinds of assumptions about who we are and what it means to be a member of the human race that result in constantly repeating the mistakes of the past.

Herein lies the significance of *The Booger Peril*, which is a book in two parts, the academic study of the Green Crusade and the text reproduced in full in the appendix, *The New Prince*. If it is a truism of history that it has a marked tendency to be written by the victors, then it is equally true that those who do not learn from history are condemned to repeat it. The historical survey of the future war, which does at least attempt academic impartiality, contrasts with the narcissistic, neo-Machiavellian *New Prince* to the extent that it cares to make sense of that historical experience objectively and dispassionately, but bizarrely enough it is the *New Prince* arguably that inadvertently provides us with the greatest insights into our present historical condition.

Dr. I.P. Freely, the credited author of this text, is clearly not burdened by extraneous considerations like moral or ethical niceties, and he appears to be willing to sacrifice the considerations of his conscience to the considerations of power and its attitude towards the threat of social justice. This should not however prevent us from acknowledging and appreciating what is truly valuable in his historical analysis, though we should also remain clear as to what it is about this work, remarkable in its uniqueness, that is by the same token completely and utterly insane.

The work of most historians is arguably to try to understand the nuances and vicissitudes of historical experience, especially where it repeats itself as it is often wont to do, to aid reflection and refinement of thought and action and in so doing, to be more self-aware and more humane in our actions. In glaring contrast to this,

I.P. Freely seeks to try to understand the nuances and vicissitudes of historical experience, especially where it repeats itself, to harness them in the interests of perpetuating power and privilege—particularly where the First Interworld War was concerned and all that that involved in terms of interplanetary conquest.

In other words, and despite having a satisfactory all-round understanding of history, rather than trying to reconcile himself with history such that he might transcend it and in so doing break the vicious cycles that tend to characterise it, Freely seeks instead to sublimate himself to power, to give up the pain and suffering that here and there attends the human condition as experienced through the eyes of a responsible, self-aware individual in favour of the security afforded him by the womb of authority. He achieves this not by developing an historical analysis that liberates, but rather one that advises the powerful — in this case North American Federation President Gordon Raft — how best to manipulate the public for their own ultimately criminal ends.

As *The New Prince* and indeed *The Booger Peril* demonstrate, to serve the needs of power is also to serve the forces that give rise to historical repetition, for it is precisely the condition of historical amnesia that allows events of past (and in this case future) history to take place. The reason for this in turn should be clear enough, and that is because that, to the extent that they function to protect and perpetuate social and economic privilege, the operations of power are unjust and inimical to everything that enlightened humanity claims to stand for. If the analysis of the *New Prince* is anything to go by, this would certainly appear to be the case, particularly to the extent that it appears as an appendix to a work of history that reveals the operations of power functioning in a similar manner and otherwise touches on similar kinds of themes.

This is no more effective than in the relationship between the events described in the body of *The Booger Peril* and the way that Freely demonstrates the relationship between historical events and the treatment in social psychology of the phenomenon of moral disengagement, an umbrella term in social psychology used to describe the processes we employ to rationalise harm we do to others

in order to maintaining a positive self-image, a positive sense of ourselves as moral agents. These processes may in turn be characterised as various means for what is known in psychological circles as ‘projecting’ or ‘transference,’ and blame-shifting behaviours designed to divest perpetrators of responsibility for harmful acts and lay them at the door of the victims.

Moral disengagement has four main categories: ‘reconstructing immoral conduct, displacing or diffusing responsibility, misrepresenting injurious consequences, and dehumanising the victim.’⁴ More broadly, processes associated with moral disengagement can include:

- 1 *‘Moral’ justification* – which we prefer to call ‘spurious moral justification’ – the process by which individuals rationalise harm done to others in ways that make it appear morally justifiable (e.g., if I didn’t do this, someone else would, and it’s better if I’d do it because my motives are not reprehensible, ‘playing the victim’);
- 2 *Euphemistic labelling* – use of morally neutral language to make reprehensible conduct seem less harmful or even benign (e.g., collateral damage is inevitable in such situations);
- 3 *Advantageous comparison* – unethical behaviour is compared with even more harmful conduct, thus making the original behaviour appear acceptable (e.g., what I did was nothing compared to the other things that had been done recently);
- 4 *Displacement of responsibility* – viewing one’s behaviour as being a direct result of authoritative dictates (eg, Nuremberg Defense);
- 5 *Diffusion of responsibility* – no one group member feels personally responsible for the collective group destructive behaviour (e.g., I don’t feel badly about this, because we all had a part in doing it);
- 6 *Disregard or distortion of consequences* – downplaying the probable results of unethical behaviour (e.g., taking this little bit of money doesn’t affect anything in a huge company like this);
- 7 *Dehumanising or demonising the other* – us-versus-them thinking based on convenient stereotypes (e.g., they live like animals, therefore they deserve to be treated like animals); and
- 8 *Attribution of blame* – exonerates the self by placing fault with the target of the harmful behaviour (e.g., terrorists deserve to be tortured because they bring such outcomes upon themselves).⁵

Thus the *New Prince* was authored as a private instruction manual for NAF President Raft and his staff, a fact reflected in Heywood Jablome's description of the lead-up to and prosecution of Interworld War One against the so-called Exoplanet Nullius. It is, has one recent commentator described, essentially a 'Dummies' Guide to Being a Shitlord Machiavellian Psychopath' and 'the best unintentional humor I ever read.'⁶ While it takes the kind of effort that would make any run-of-the-mill sociopath blush not to become cognizant of the moral implications of the events he describes, Freely correctly establishes a foundation for the lesson he seeks to impart by discussing the relationship between Arthur Miller's brilliant stage play *The Crucible* and various events of the 20th Century.

As Freely points out, the importance of *The Crucible* derives from its treatment of the 16th century witch-hunts in Salem, Massachusetts as a critique via allegory of the McCarthyist anti-communist purges of the 1950's. While from the standpoint of his operating assumptions, Freely rejects the notion of the witch-hunt as a destructive event and treats it rather as a vehicle of ideological reconstruction of authority, he nevertheless establishes the foundation for a rollercoaster ride down the archetypal rabbit-hole by acknowledging the legitimacy of the parallel Miller drew between the Salem witch-hunts and the inquisition perpetrated in Hollywood under the auspices of Joseph McCarthy's House Committee on Un-American Activities.

Freely rightly demonstrates the mechanics of moral disengagement common to both, and pointing to other historical episodes where moral panics established favourable conditions for crackdowns on dissent and open society — the Red Scares of 1919-1920 being another obvious example and the Terror Scare of 2001 (described so bizarrely at the time as the 'War on Terror'). While clearly enamoured with the process in a way that none but a sociopath could be, Freely nevertheless cuts to the heart of the issue when he writes:

If it makes sense to note a parallel between the McCarthyist crusade and the crusade of the puritans against the germ of communism in Salem, as it does, then can that parallel not be extended to others as well? Could this historical parallel based on

the application of the study of moral disengagement, for example, not also be applied to the crusade known as the 'War on Terror'? Of course the term 'War on Terror' was a politicized term, an ideological term, and one that neither correctly nor objectively describes the events that took place under its banner. While it was and remains far more accurate to describe it as a Terror Scare, we use the ideological term because we remember once again that the average person cannot know, and therefore they must believe. Since we can extend the parallel from two historical events to three, and within a roughly 50-year period within a single country where the latter two are concerned, how many other comparable events are there throughout the entire course of human history in every country? How far down the proverbial rabbit hole can we actually go?⁷

For Jablome (and, for that matter, for us) the significance of this text was not merely that Freely's work served to inspire the architects of the First Interworld Crusade, but even more significantly that they reveal it in historical context, as a further manifestation of Koestler's 'blind alleyway of evolution.' Freely found the connection Miller established between the Salem witch-hunts and McCarthy's anti-communist crusade useful given the way the latter drew a parallel between the process of blame-shifting and scapegoating visible in each; his malfeasant and destructive purposes notwithstanding, Freely's contribution was revolutionary to the extent that he took up the issue of this connection and analysed it specifically in terms of moral disengagement dynamics. It was not just a matter of enjoying the play as a general comment on the politics of the 1950's, but of actually deconstructing the dynamics both of the McCarthyist period and the strategies that underpinned HUAC and the implementation of the Hollywood blacklist, when directors, scriptwriters and actors were screened for evidence of what George Orwell called *crimethink*.

The Crucible tells the story of a repressed puritanical religious community in New England in the 16th Century that falls prey to moral panic. A group of young women accuse an enslaved black woman, Tituba, of bewitching them to forestall punishment for

violating the community's rigid and joyless moral code by dancing in the forest, whereupon they are discovered and criminalised. As Freely notes, the moral disengagement appears here, in amongst the invocation of a clear and present threat to the safety and integrity of the community, in processes such as:

- Playing the victim (where the young women claim to be victims of witchcraft to forestall punishment);
- Blaming the victim (where they take advantage of the elevated emotions created by the fear of witchcraft to settle personal rivalries and neutralise threats to their ideologically-driven hoax);
- Articulating a defence in morally absolutist terms (most notably when the presiding judge of the resulting trial, Hale, insists that those who are not for his court are against it);
- Ignoring their own responsibility (all are just following the rules of the community, rigid though they may be), and;
- Downplaying the consequences of their actions (people convicted of being witches and hung become invisible).

As Freely notes, and unsurprisingly, McCarthy's anti-communist crusade exhibits more or less the same characteristics. The 'junior Senator from Wisconsin,' McCarthy launched himself into the limelight by brandishing a list he claimed contained a list of 207 known communists working for the State Department of the former United States, and fuelling fears of communist subversion of purportedly democratic institutions throughout the nation thereby. Later he invoked this same mythology to establish an inquisition in Hollywood, the cultural beacon of the then-United States and much of the western world, and on the basis of this inquisition arguably to instigate a purge of those who failed to worship the great idol of the free market with the requisite level of awe.

As Freely again notes, the moral disengagement appears here, in amongst the invocation of a clear and present threat to the safety and integrity of the community, as:

- Playing the victim (McCarthy claims to be a victim of the communist conspiracy to forestall criticism of the noble lie);
- Blaming the victim (where they take advantage of the elevated

emotions created by the fear of communism to settle personal rivalries and neutralise threats to their ideologically-driven hoax);

- Articulating a defence in morally absolutist terms (operating on the basis of the assumption that those who are not in support of McCarthy are giving aid to communism);
- Ignoring their own responsibility (McCarthy is just doing his job as a loyal American), and:
- Downplaying the consequences of their actions (people convicted of being communist sympathisers and penalised become invisible).⁸

In drawing this comparison using a literary device, Miller had set the stage both literally and metaphorically for Freely to create this additional layer of social psychological analysis, inadvertently creating the foundation for a social psychohistory that would end up being adopted by virtue of the fact that a book containing his basic theories fell through a wormhole in the fabric of space-time.

The efficacy not only of Miller's literary comparison and the layer of analysis built on top by Freely but of this social psychohistory that emerged was reflected in the fact that it would be possible to extend the pattern to any number of different scenarios.

Consider the following examples:

Fig 1.

Moral Disengagement Process	Roman Imperialism ¹	Holy Crusades ²
Pretext	<i>External threats</i>	<i>Infidel Occupying the Holy Land</i>
Playing the victim	<i>The Barbarians are coming to pillage out cities and destroy our way of life like we've been doing for centuries</i>	<i>The Infidel has taken over the Holy Lands and is setting his sights on setting up kebab shops everywhere</i>
Blaming the victim	<i>They are savages and we need to conquer them, take over their land, enslave them and brainwash them to feel safe.</i>	<i>It the fault of conquered peoples for not swallowing our religion without needing to be put to the sword if they don't.</i>
Articulating a defence in morally absolutist terms	<i>If you think for yourself, the Barbarians wins.</i>	<i>if you think for yourself the Devil wins.</i>
Ignoring their own responsibility	<i>Caesars just doing their job as loyal Romans.</i>	<i>The military aggressors are just doing their job as devout Christians.</i>
Downplaying the consequences of their actions	<i>Barbarians aren't real people like the rest of us.</i>	<i>Infidels aren't real people like the rest of us.</i>

Witchhunts/Inquisition³	Nazi Holocaust⁴
<i>Subversion of God's work by agents of the devil</i>	<i>Jewish conspiracy for world domination</i>
<i>The devil is wandering the earth trying to teach people to criticise the Catholic hierarchy. Nothing self-serving here.</i>	<i>The Jews are evil and have nothing better to do than hate on and try to wipe out white people, or something</i>
<i>It's the fault of people who reject the Catholic hierarchy for not wanting to be told what to think or how to live.</i>	<i>It's the fault of the Jews we're unwilling to take ownership for our actions</i>
<i>If you think for yourself, the Devil wins.</i>	<i>If you think for yourself the Jews who are evil or something win.</i>
<i>Torquemada and the Witch Hunters are just doing their jobs as devout Christians.</i>	<i>Hitler and his willing executioners just doing their job as loyal Germans.</i>
<i>Witches and heretics aren't real people like the rest of us.</i>	<i>Jews aren't real people like the rest of us.</i>

Fig 2.

MD Process	Red Terror ⁵	Terror Score (2001-2041) ⁶
Pretext	Assassination of Sergei Kirov	9-11 Attacks
Playing the victim	The Trotskyists are trying to dismantle the state apparatus we've been using to destroy the revolution and crush resistance to totalitarian rule	The terrorists are jealous of our freedoms — well, the ones we don't kill pre-emptively in drone strikes, anyway
Blaming the victim	Trotskyists and dissidents are to blame for not wanting to live under totalitarian rule that crushes the working class in its own name	Arabs and islamists, even the batshit crazy islamofascist ones, ar to blame for not wanting to be subject to western imperialism
Articulating a defence in morally absolutist terms	If you think for yourself, the petit-bourgeois, counter-revolutionary Trotskyist terrorists win.	If you think for yourself, the terrorists win.
Ignoring their own responsibility	Stalinists just doing their job as loyal Soviets.	Bush is just doing his job as a loyal American.
Downplaying the consequences of their actions	Trotskyists aren't real people like the rest of us.	Independent thinkers and muslims aren't real people like the rest of us.

US-Sino War (2041-2052)⁷	Australian Civil War (2046-50)⁸
15-04 Attacks	<i>Trotskyist Seizure of Power</i>
<i>The Chinese are jealous of our freedoms — that part about the petrodollar regime we use to dominate the global economy by force</i>	<i>The Trotskyist revolutionaries are vultures preying on the debris left behind by the collapse of the West</i>
<i>The Chinese are to blame for pursuing economic independence by promoting BRICS</i>	<i>The Australians are to blame for not wanting to restore capitalism and for preferring long denied economic democracy</i>
<i>If you choose to tell the difference between criticism of your policies and attacks on your country, the Chinese aggressors win</i>	<i>If you think for yourself, the communists win.</i>
<i>Bush III is just doing his job as a loyal American.</i>	<i>Bush VI is just doing his job as a loyal American.</i>
<i>People who question US foreign policy and the Chinese aren't real people like the rest of us.</i>	<i>Australian revolutionaries aren't real people like the rest of us.</i>

As we can see from the above charts, the parallel processes of moral disengagement alluded to by Arthur Miller and expanded on by Freely also apply to a variety of other major historical events, from the Red Terror of the 1930s and the Terror Scare of the early 21st century to the Sino-US War amidst the economic collapse of the West (2041-52), and the intervention in the Australian Civil War of 2046-50 following the seizure of power by the Trotskyist Socialist Alternative Party. All exhibit in various ways the basic mechanisms of moral disengagement and thus the underlying pattern on which history appears to be repeating itself — and on which history will apparently continue to repeat itself if the future history described in *The Booger Peril* is to be believed, which we must if we are to accept the conclusions of science and empirical research.

And in fact, the greatest value of Jablome's work is that it helps to illustrate the processes of moral disengagement evident in Freely's *The New Prince*, primarily because it appears to be the first study of the First Interworld War that can claim to be comprehensive and honest. To the extent that this is so, it provides the best opportunity possible for us to extrapolate from the historical parallels and patterns of repetition established thereby to develop a much greater intersectional and integral understanding of what we already know ourselves about history. In the final analysis it is Freely's ability to extrapolate from the relationship between moral disengagement and the history of the future to establish general principles of psychohistory that helps us to connect the history the future to that of the past and present. In this lies the true significance of *The Booger Peril* as an article of an historical record that we are yet to repeat as a result of our inability to learn from history, and to the extent that that is so, as a warning.

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PART A

**THE BOOGER PERIL: PROPAGANDA,
MORAL PANIC & THE FIRST INTERWORLD WAR**

By HEYWOOD JABLOME

With THE NEW PRINCE by Dr. IRVING P. FREELY

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Introduction

History is written, as the British military leader of old Winston Churchill once observed, by the victors. If the available evidence is anything to go by, this is as true of the history of galactic colonisation as of any previous period in the development of human civilisation. The military victories and the unparalleled power that the human race enjoys throughout the galaxy today and its military domination of known space are certainly testament to the power of our global military and its capacity to pacify and conquer extra-solar planets, or ‘exo-planets’ as they have come to be known. Furthermore, the narratives underpinning the colonisation of known space and the assumptions guiding the rationales invoked by those looking to provide apologia for and otherwise defend this process are not at all dissimilar to those accompanying the establishment of colonies and empires across the Earth throughout the history of human civilisation.¹⁷

This fact is no less true of the historical record more broadly, and Churchill’s observation remains just as true as it ever has — particularly so to the extent that an aura of breathless zeal surrounds the victories won in the course of human colonisation of space. As the following will demonstrate, the history of human colonization of the galaxy is one of violent and bloody conquest driven by savage, hateful brutality, directed towards those failing to submit with the requisite level of awe and suspicion to the point of acute paranoia of outsiders and anyone neglecting to adequately toe the ideological line in a very general sense. It likewise demonstrates that the general record, much less to say the resulting social and intellectual culture, is one of self-lauding, self-congratulatory narcissism in which the victories won against other planets are generally understood as the galactic march of civilisation over backward barbarism and savagery, and order over chaos.

Militant ignorance of this kind reaches its zenith in the circumstances surrounding Earth’s first military victory over another planetary system in the conflict known to posterity as the First Interworld War. In this instance the defining characteristic of the

remembering that does happen is a profound divide between the stated values driving galactic expansion, and the values bespoken by our actions. At the level of rhetoric, Earth was ‘driven by nothing but the loftiest ideals of progress and democracy.’¹⁸ In practice however, these ideals were most commonly applied as a propaganda stick to beat our perceived enemies — the Chenans, inhabitants of the exoplanet known to us as Chena-293d, and our First Contacts.¹⁹

To many of us they were simply the Boogers, the inhabitants of a post-industrial civilisation regarded as primitive by mainstream opinion on Earth on account of their lack of television sets or money, even despite the fact that they had evolved a civilisation that could function perfectly well — or, more to the point, in a far more civilized way than our own — without either. Counted as five-eighths human under International Law, they were an entire people maligned on account of nothing more significant than the colour of their skin and the imagined resemblance between it and the waste product resulting from the combination of dust particles and mucous collected in the nasal passage.²⁰ In terms of the characteristic narcissism that views the victories recorded by human history in the course of galactic conquest as the march of civilisation over savagery and order over chaos, such is particularly true insofar as this first victory represented not only a victory against an alien civilisation but also a reassurance that we could be victorious over alien civilisations — one would be rediscovered again and again as the years rolled by, as if to be designed to reassure the human race of a fundamental strength and vitality otherwise lacking.

Naturally, our most respected histories exalt these victories in singularly self-serving and self-congratulatory terms, or in terms that seek at least as much to justify and exonerate as much as to understand, if not altogether more so. This is as true of the circumstances in which the war came to pass and the paradigm in which it operated as for the manner in which it was executed — the net result of which being that we understand from these histories that the war was basically just, right and good and that we have nothing to answer or apologise for either in terms of our conduct or the nature of our involvement. To the extent that they do so, and

to the extent that history functions therefore to serve our victories rather than our victories functioning to serve history, they may well be considered characteristic of Churchill's maxim.²¹

This is particularly true to the extent that apologists for the war no more acknowledge a difference between its stated values, the events surrounding its onset, and the circumstances and conduct characterising its prosecution or the nature of its outcomes. The war was right, just and good because it was waged in the name of democracy, and because it was waged in the name of democracy, it was right, just and good. This in turn was indicative of a systematic neglect or even contempt for the necessity of maintaining the kind of basic harmony between means and ends that tends to be the primary defense against establishing double standards — between saying one thing and doing another. It mirrors a split in the dominant ideological narratives and mythologies that spawned and sustained the war in the first place, primary amongst which being those surrounding the spectre of the 'Booger Peril.' This 'peril' was understood to be

a clear and present danger to the very foundations of human civilisation given its propensity and capacity for colonisation by stealth, consisting of a slow bleeding of human civilisation of its strength and vitality as a prelude to a full-blown invasion, the takeover of the Earth and the total enslavement of the human race by fiendish aliens hell bent on fulfilling fiendish designs.²²

A 'widespread conspiracy to undermine and eventually to overthrow the very foundations of human civilisation' was understood then to explain the 'very reasonable and honourable response of China, the North American Federation and their allies' to the terrorist attack on Beijing of March 15, 2084, perpetuated via the detonation of a nuclear device that leveled the city and claimed in an instant an estimated 4 million lives (another 8 to 12 million died in the following months from an entire swag of radiation-related illnesses; the entire municipality and much of the surrounding countryside was rendered 'not only uninhabited but uninhabitable'),²³

The entire world ‘stopped in its tracks, paralysed by the spectre of what was not proved to be but what the general consensus accepted was inter-world nuclear terrorism with the threat of personal violence against anyone who piped up with any “Booger-loving ACLU rainbow commie bullshit about legal process”’ as both global news networks pumped footage of the aftermath of the attack and the mushroom cloud that hung over the smoking ruins of the city directly into the neural implants of hundreds of millions of people the world over.²⁴ Rather than dispassionate logic guiding the situation to a just and rational resolution, xenophobic hysteria took over, exploding into a raging moral panic that accepted ‘absolutely and without question’ in the legitimacy of a pre-emptive interstellar war of aggression against an almost completely unknown exoplanet three thousand light years from Earth.²⁵

Fired by images of smoking ruins and chaos sitting beneath a billowing mushroom cloud pumped with literally endless repetition into the cerebellums of hundreds of millions of people the world over, the nuclear annihilation of Beijing became the pretext for draconian legislation and war. On March 16, 2084, before anyone had recovered or had had a chance to come to terms with what they had seen, NAF President Raft called a joint session of the Verizon Wireless™ Congress and denounced before the assembled members of the legislature the destruction of Beijing as a ‘declaration of interstellar war’ by a shadowy terrorist organisation, the Booger Liberation Front, lead by the ‘antichrist of evil, Wendy Zuerenqel.’²⁶

Infamously, Raft declared further that ‘Either you are with Earth in its righteous Crusade to defend ourselves from the Booger Peril, or you are with the space terrorists.’²⁷

The enemies of humanity and the God-given freedoms that form the core of its very soul today committed an act of terror on this planet, such as we have never seen. They have laid waste to an entire city, and killed millions of innocent Chinese citizens in the time it would take to sneeze, or activate a neural chip.

We have suffered enough through so much already. To lay suffering on top of suffering speaks to the unimaginable cruelty of an unfeeling, unthinking species, with whom the recalcitrant

ideologues amongst our own act in solidarity. We must therefore recognise this barbarous crime for what it is, an act of war by an alien race jealous of the rights and liberties that have long been a characteristic feature of human societies.

We must understand the threat we face from a jealous, hostile and callous alien race that lives by the principle of dragging other races down to its level rather than raising itself to theirs. We cannot waver in the face of this grievous threat, but as God is my witness, we must act decisively to protect the right and freedoms we cherish from this diabolical Booger Peril.

Our enemy is one both cowardly and militantly ignorant in its hubris. In our war on evil then let us at once declare that those who do not support our crusade give aid to it. Let those who would give aid to the enemy by asking questions in this hour of peril be treated like of them! Let those who would be free of the hated Booger Peril fight! Let those who would fight raise the universal battle cry of human civilisation, 'for liberty!' ²⁸

What followed was described as 'a maelstrom of psychotic uproar' and 'a torrent of white-hot rage'; such descended on media outlets and talkback internet radio around the world. 'Kill 'em all!' and 'Exterminate the brutes!' outnumbered the other messages received by a factor of 203:1.²⁹ 'This planet is full!' shrieked one caller to Vulture News Radio in New Jersey City. 'We've got to stop interstellar immigration now! If we don't, alien scum who know nothing about the peace loving ways of human society are going to destroy our great civilization and we'll all end up slaves of a bunch of psycho degenerates!' 'If those evildoers from outer space won't accept our peaceful and civilized ways we'll teach them by force!' bellowed another.³⁰ Similar amount of 'delirious fury' directed towards the Chenan population were recorded by 'every government on the planet and both global news networks,' who were obliged to outsource work answering phones to 'every fly-by-nighter they could find' to handle the phone traffic.³¹ In a single night, tens of thousands of Chenans were summarily lynched, martial law had to be declared in over 100 cities across Earth due to anti-space immigrant rioting, and the image of the globe with the single word 'FULL' inside became virtually ubiquitous.³²

Given the sheer torrent of hate directed towards the Chenan population on Earth and onto that unfortunate planet, Raft's speech proved to be characteristic of the tenor of speech and action that would come to define both the war and the histories that recorded it. This was particularly true to the extent that it was notable for its rigid and inflexible moral absolutism and the associated propensity to interpret the war in terms of absolute Good and Evil. It similarly reflects the tone of many others made around the same time referring to 'a grievous act of unforgivable aggression [that] has been perpetuated on the free peoples of Earth by a diabolical alien menace whose inability and unwillingness to assimilate into human civilisation renders them hostiles whose very existence presents a threat to the security and stability of human institutions.'³³ Raft himself commented after his speech that the destruction of Beijing was 'tantamount to a declaration of war,' and that he was now obliged 'to speak to the Booger in the same language that they have been speaking to us.'³⁴

Since war was 'the only language the violent savages of the Exoplanet Nullius understand,' the war would allow defenders of the Human Way of Life to 'bring the pre-emptive defence of the Mother-Planet and its democratic, civilised values to the darkest and most backward corners of the galaxy where double standards apply on the basis of one's orientation towards institutionalised structures of hierarchical political power and basic concepts of honesty and decency are treated cynically as sticks with which to beat one's enemies.'³⁵

Characteristic in such commentary was the establishment of a conspicuous split between rhetoric and conduct. A break of this kind was justifiable however because 'human civilisation is presented with a clear and present threat of the most singularly malevolent evil the world has ever known,' the kind 'capable of killing large numbers of thinking, feeling, sentient beings coldly, of ending life without a second thought.'³⁶ Such extreme moral absolutism, already evident in the kind of *a priori* assumptions driving the decision to go to war and that adjudged it unquestionably logical and legitimate in advance of all evidence and rational argument, was likewise manifest in the

unspoken assumptions about the unquestionable good of our designs and the unquestionable evil of theirs.

We find much evidence for this in the commentary of Rhys McGurk, one of the most celebrated historians of the First Interworld War, for whom it was 'a battle of good versus evil so epic in character that it placed second only to the war of God versus Satan described in the Bible, and in a very real and literal sense manifested that same struggle.'³⁷ In a similar vein, Frank Franco claimed that the First Interworld War 'was a great and profound struggle that tested the ability of the human race to withstand the multi-faceted temptations of the demons of the underworld who had returned to physical form as an alien invader from outer space.'³⁸ For McGurk in particular, there was no question that the human civilisation was attempting to 'liberate Earth by wresting control of Exoplanet Nullius from its population and wresting control of its population from themselves,' a 'just crusade' given the goal of preserving 'democracy and defend the norms and mores of an enlightened and fundamentally benign human civilisation' from the threat Chenans were said to present to the 'human way of life.'³⁹

It was the 'original sin of species deficiency,' the 'species character that rendered them totally incapable of grasping the kinds of moral values that humans take for granted,' that had, according to McGurk, left the Chenan species 'unable to understand or appreciate the salutary benefits of human civilisation — primary amongst which being the norms of democratic government,' understood to be 'unique to the human species.' Furthermore, the Chenan species was 'genetically incapable of processing or indeed of even aspiring to the kinds of humanistic Enlightenment ideals the human race had arrived at many hundreds of years beforehand, and were thus incapable of respecting the freedom of the individual, of the appreciating the importance of this and its axiomatic relationship to a functional, harmonious and just society.'⁴⁰

To McGurk, as to the other major historians of the war, the binary between the absolute Good, represented by Earth, and the absolute Evil, represented by Chena, provided a sound ideological footing for pre-emptive warfare waged in anticipatory defence of

Planet Earth from the 'morally unconscionable and sociopathic Boogers,' who 'could be expected to white-ant the very foundations of human civilisation thanks to their characteristic lack of gratitude for being lifted out of barbarism and ignorance.'⁴¹ The pathology of the Chenan population 'writ large' was 'so entirely predictable' that making preparations for war was 'the only conceivable option in a situation where to do otherwise would be to open oneself up to charges of criminal neglect,' assuming of course that there would be 'anything left of institutions offering human justice once the Earth filled to overflowing with the scum of the galaxy.'⁴²

Pre-emption then was an 'inevitable' response to the 'clear and present threat to the sanctity of the human way of life' by the Chenan population on Earth, presented by virtue of its 'barbarism, backwardness and lack of a basic concept of humanity that we all take for granted.' This was especially true being as they were a 'rogue alien civilisation that, unlike human civilisation, understands nothing of the value of the freedom of the individual, appreciated nothing of its salutary benefits on the dignity and happiness of each, and relies wholly on the reactionary principle that might makes right to facilitate even the poorest imitation of social order.'⁴³ The apparent fact that the Chenans were 'completely incapable of being assimilated into a human civilisation that was intrinsically superior by virtue of its historic respect for the freedom of the individual and for the kind of civilised conduct that sought to understand and resolve differences peacefully and without recourse to deadly, large-scale violence' justified pre-emption on the basis that 'invading Exoplanet Nullius was necessary to secure the Earth from future acts of space terrorism Boogers might commit in the future.'⁴⁴

The degeneration of Booger panic into Crusader ideology was the penultimate expression of the forces driving the Earth into interplanetary war throughout this period and in many respects their most telling aspect. The reaction to the so-called Booger Peril was 'no longer merely a war carried out for a specific purpose but a Crusade that embraced and sought to engage, organise and manage every aspect of human life inwards through the newly rehabilitated state in the service of the cause of freedom.'⁴⁵ References to

crusading of this kind inevitably drew comparisons with previous crusades, and this in turn inspired similar kinds of language.

As became known in the revelatory *Exoplanet Nullius Papers* leaked at the tail end of the war, former US Assistant Secretary of Homeworld Security Harry Peckinger had considered the First Interworld War a ‘crusade based on a great cause of a type that have inspired men throughout history to leave their homes and travel to distant places to conquer them in the name of the cultured and civilised peoples of the Earth who have always been at the forefront of what is most progressive and innovative about human civilisation.’ It was the mission of the architects of the First Interworld War to ‘wage war on interlopers and evil influences throughout the galaxy to assert the civilised values that have been the mainstay of western civilisation from our earliest beginnings.’⁴⁶

Since the kind of absolutist approach behind the ‘Crusadification’ of the First Interworld War was so common as to be the rule for its architects and actors, naturally it tended to be reflected in official and respectable histories of the period. For Rhys McGurk, the cause of the war was ‘an irreconcilable antagonism between the anarchic civilisation of the Boogers — sorry, Chenans — and the more demanding mores of human civilisation built on hierarchical order and fixed ideology to which individuals could conform for their own profit and security.’ This comment mirrored Raft’s own assertion that the fault was due to the ‘flooding onto the Earth of wretched men from a broken species who displayed nothing of the personal qualities of the greatest and most powerful humanity had to offer, and all of the parasitism and sense of entitlement of the welfare queen and the illegal immigrant.’⁴⁷

As if to anticipate or prefigure this theme, Raft had already claimed that, ‘Though ostensibly humanoid save for the ugly and unfortunate greenish tinge of the skin that leads some to identify them not entirely without blame with the mixture of dirt and mucous that one tends to locate in the nostrils,’ the ‘species deficiency’ of the Chenans lay at the heart of the conflict given that

The Booger exhibits none of the respect for the norms of civilised

behaviour, and neither concern nor respect for, the individual rights and wellbeing of others regardless of conditions of birth that characterise the history and present condition of human civilisation and come naturally to any true Earthling. The Booger is unable biologically to comprehend human values.⁴⁸

‘Human Exceptionalism as the motivating ideology of the First Interworld War, wrote McGurk, ‘appeared both as cause and consequence of the war and provided an impetus for it while giving it structure.’⁴⁹ With Raft flying the flag on behalf of the human race, regardless of whether every member of the human race wanted them to or not, followers were not in short supply. For these standard-bearers of Human Exceptionalism, humans were ‘unique’ amongst species throughout the galaxy, ‘elect’ by virtue of our ‘unusually strong capacity for logical, rational thought, sound, responsible conduct and the development of those forms of social organisation and political decision-making that best defend the freedom of the individual from coercive, arbitrary authority.’⁵⁰

So acute in their differences were the Chenans, Candle and other historians of the period felt, so extreme were they in ‘their lack of regard for the basic ethical mores of human civilization,’ that they were ‘no less separate and no less opposed than night and day.’ This basic failure reduced it ‘so completely overcome by a degenerate sense of entitlement and an inconsolable envy’ that Boogers. ‘individually and collectively, would remain the source of a fundamental antagonism between the human race and the Booger Peril that would grow in ferocity until the human race was obliged to pre-emptively invade the Exoplanet Nullius to neutralize the evil that was in the process, consciously or otherwise, of white-anting human civilization from within.’⁵¹ This was a clear danger, Reggie Snodgrass observed, given that in ‘being unable to reconcile their jealousy where the superior virtues of the human race was concerned, the Booger could only hope to pull the former down to its level and otherwise destroy what it could not control.’⁵²

It was this fear of the internal enemy that inspired the most paranoid fantasies of monstrous evil, the spectre of the Booger as a white ant and the fear that the Chenan community on Earth was

acting as a fifth column functioning to 'undermine the potency and collective willpower of the human race' most of all.⁵³ To Spaggart, the presence of the Chenan on Earth represented a 'clear and present danger not only to the safety and security of the human race, but to the integrity of the military industrial complex and other institutions vital to order and security.' For Emma Carrot, the basic problem was 'a society transformed into an overheated pressure cooker by the presence of a ghetto of hostile aliens with neither the respect for, nor the ability to assimilate into human society, and whose potential for open rebellion against the civil power had at the very least precipitated willing subversion of the foundations of human civilization.'⁵⁴

For Carrot in particular it was this intractability on the part of the Chenans, 'brought to Earth in good will to share in the opportunities accorded every human being regardless of station to escape the ranks of the indolent and join those of the industrious and well-to-do, but clearly unwilling to do so by virtue of their endemic poverty,' that reflected a 'basic unwillingness and inability to assume responsibility for their own shortcomings and to take responsibility for bettering themselves instead of laying the blame for their misery at the feet of the exploitative dynamics and lack of opportunities characteristic of the capitalist system.'⁵⁵

Many shared this point of view. As far as Bristan Tanner was concerned, the Chenan was a 'jealous species whose backwardness was held up to them like a mirror by a human civilization far superior to their own.' So shocking was the image in the mirror for a species that 'mouthed platitudes about the relative merit of being versus having, which anyone who through their own laziness and lack of moral fiber were devoid of private property would naturally support in the name of avoiding having to acknowledge the true cause of their poverty in their inability to resist the temptation to indulge their own degenerate nature, manifest nowhere more than in their hatred of hard work.'⁵⁶ For Rennet the problem was 'the envy of a backward species who had not yet left the womb of the social bonds of the primitive community towards the ruggedly individual who were able to derive a sense of meaning and fulfillment from the accumulation of material goods.'⁵⁷

While humans had ‘done everything in our power to better the Chenan by educating them in the human philosophy of liberty and helping them to rise above their anarchic savagery,’ including ‘inspiring them with dreams of material comfort and personal economic security beyond their wildest dreams and according them every opportunity to realise them,’ the Chenans had proved ‘not equal to the task.’ This, it was felt, was due to their innate ‘biologically-grounded species deficiency which left them incapable of hoarding commodities.’ Furthermore, they were ‘resentful of those who had inspired them with such dreams and provided them with such opportunities,’ and in fact were ‘so ungrateful as to actually be hostile to their human patrons and to label them with any number of miserable, hateful epithets like ‘exploiter’ and ‘tyrant.’” When it was made known to them that the wealthy amongst the humans had gotten that way through hard work, they could only insolently reply, ‘oh yeah, and whose was it?’⁵⁸

It was this veritable ‘social powderkeg’ created by the presence of the ‘savage and malfasant’ Booger population on Earth that created the ‘preconditions for and context of the inevitable explosion that, in releasing so much pent up tension and aggression, necessitated pre-emptive warfare as a global security measure for the protection and defense of human civilization against the Booger Peril.’⁵⁹ The infamous attack on Beijing of 15 March, 2084, was

The logical product of the hatred and resentment dwelling in the heart of every Booger and feeding the barely-suppressed grudge against the inherently benign generosity and benevolent paternalism of the best amongst the human race, who had risked life and limb to venture to Exoplanet Nullius, and then to make contact with the Booger population and to teach them about great ideals of human civilisation like the individual material comfort they could achieve through engaging in relentless competition against their neighbours and security of property.⁶⁰

The lack of appreciation of the Chenans for the greater virtues of human benevolence lead, as far as Elvis Presley III was concerned, to a situation in which human civilization was ‘forced to demand

assimilation as a counter-measure and one of practical self-defense in the face of a planet that was progressively becoming too full of aliens with no understanding of human values to ensure social stability.’⁶¹ The ‘failure of the Booger to appreciate the advances of human civilization’ was simultaneously a failure to appreciate ‘what the human side in the conflict was trying to achieve through its benevolent paternalism in terms of relieving the Booger species of its savagery and ignorance of the superior features of human civilization on the one hand, and of the practical supremacy of human notions of order and justice on the other.’⁶²

Rather than try to ‘overcome their clear alienation from paid work and immerse themselves in the various cultural and philosophical aspects of human civilization such that they might be successfully assimilated,’ the Chenan population ‘remained aloof and suspicious of it, attempting to hold fuzzy notions of ‘injustice’ responsible for its own unwillingness to point the finger at humans first before questioning the fundamental assumptions guiding its own subjective perception of reality.’⁶³ Most unfairly, they had held ‘the autocratic relationships underpinning the market system of production prevalent on Earth’ responsible for the ‘endemic poverty and pervasive sense of so-called alienation and oppression they experienced as new immigrants to the planet they had made their new home.’⁶⁴ Worse, ‘the representatives of the Chenans claimed with the petulant ingratitude of a spoilt child and the inability to distinguish between being criticised and being attacked’ that they had been ‘tricked with false promises of upward mobility into a life of grinding wage-slavery.’⁶⁵

The work that follows examines the historical origins of this propaganda and compares it to what we now know as a result of the revelations contained in *The Exoplanet Nullius Papers*, the internal planning documents for the First Interworld War leaked by Daniel Rebelsberg in July 2009, and the explosive biography of President Raft published

.



PART B

APPENDICES

Appendix V

EXCERPTS FROM THE EXOPLANET NULLIUS PAPERS, VOL 4

FAP 10 Point Programme

The For Us or Against Us Party (FAP) was established on 2 May 2068, less than 24 hours after First Contact. Formed from the kernel of a resurgent neoconservative think tank operating from Cornmouth University in the east of the North American Federation, the FAP quickly adopted the slogan 'Earth for the Earthlings,' campaigning in characteristically bellicose style that 'those who are not for Earth are against it.' In time this became particularly true where those who failed to display enough enthusiasm for its basic ideological axioms, or submit unquestioningly to its various ideological proclamations with the requisite level of awe, was concerned.⁶⁶

Preeminent amongst the members of the founding group was future NAF President Gordon Raft, and his mentor, Dr. Irving P. Freely.

- 1 We oppose to the enemies of liberty and justice a solid front of one thousand million human beings, united in loyalty to one language, one civilisation, one flag.
- 2 We pledge ourselves first of all to be Earthlings, and to promote with all our powers knowledge of the language, the government and the ideals of human civilisation, and to defend through every word and deed the great values of human civilisation.
- 3 Earth is and always has been human land. We will not tolerate any unwelcome incursions onto our planet nor the principle that land we occupy can be annexed by force of arms. We reserve the right to revert to deadly force of arms to defend our land and our way of life from any and all forms of external invasion.
- 4 Just as we will not tolerate overt colonisation by force of

arms, neither will we tolerate covert colonisation either through intensive immigration, legal or otherwise, that results in the presence on our planet of large groups of aliens who do not share our culture or traditions, have no understanding of the great and noble principles that have informed our historical development as a species and do not assimilate.

- 5 We will no more tolerate intensive legal immigration than we will tolerate any form of illegal interplanetary immigration. We support a policy of zero tolerance towards alien smuggling and the criminals who perpetuate it. We likewise support the redeployment of the Reaganite Star Wars initiatives to protect our planetary boundaries from illegal starship arrivals.
- 6 As humans we reserve the right to define for ourselves the meaning of our culture and traditions and to preserve our history and the great principles that have informed the development of human civilisation historically and brought it ever forward to its present glory. We will not be 'explained to' by those who have no grasp whatsoever of our way of life.
- 7 We support a zero-immigration policy for the entirety of Earth. Where this cannot be achieved we advocate sending aliens to the least hospitable areas of the Earth — those damaged or rendered unfit for human habitation as a result of the effects of climate change in particular. No human should live in filthy, knee deep water while an alien remains dry.
- 8 Where the presence of aliens on Earth must be suffered we furthermore advocate a programme of positive assimilation into human civilisation, to be effected through lessons in English and the ideological tenets of representative democracy and the neoliberal free market, the dual guarantee and foundation of freedom.
- 9 We furthermore hold that the foundation of freedom in human civilisation is the freedom of the businessman to

conduct business; what is good for economic growth is good for all. This is and always has been the foundation of all that is civilised and good about human civilisation and accounts for all of human progress.

- 10 We hold that those who fail to acknowledge this truth are giving aid to the alien colonisation of human civilisation by stealth. Thus our motto: 'Those who are not for Earth are against it.'⁶⁷

Appendix VI

EXCERPTS FROM THE EXOPLANET

NULLIUS PAPERS, VOL 8

Dr. Irving Freely, Private Mp3 Recordings #115

[static] . . . *Chantelle Delaney*: Thank you Reinhold, we can always rely on you for cause to pause and reflect. The way I see it, we've been encouraging workers to think of themselves as having a stake in the system since we began leasing slave labour at the end of the Civil War. As you all know, employers were able to cut many of their overheads associated to the upkeep of their slaves, who up until that time they had owned outright.

In fact, not only were they able to cut out a lot of the overheads associated with chattel slavery in the name of freeing the slaves, who we are now able to lease or rent instead, but we outsourced the upkeep of our human resources *to* our human resources. Genius.

Gordon Raft: Indeed, but by the same token, and while the need to maintain their own upkeep while they worked for us was what drove them, this was true only to the extent that their own needs were satisfied.

Chantelle Delaney: Yes and no; the definition of what was understood as 'needs' was often flexible enough to mean that many workers spent most of their lives up to their eyeballs in debt. Wage slavery was more efficient than chattel slavery in that respect, arguably. At least the leased slaves were allowed to feel like they had a stake in the system, which was the point I was trying to make.

Dr. Irving Freely: Yes, that's the point that I'm trying to get at also. What if we could bring in indentured labour in the form of aspirational aliens who would need to work off the cost of their transport, which would naturally be astronomical? They would work harder having accepted their lot in advance and knowing that they could be free

once their servitude was fulfilled in 12-14 years depending on their performance.

WolfViztopel: That would have to be a major bonus for a lot of those brutes up on Chena. Have you seen the conditions they live in?

Gordon Raft: Yes, I was watching Big Brother Booger yesterday (*titters*). They all seem to live in treehouses made of logs and underground bunkers made of recycled materials, like intergalactic hippies. (*general laughter*)

Chantelle Delaney: I was watching a National Geographic documentary on the Bank of China™ History Channel the other day; did you know they don't even have television?

Notice I didn't say, 'don't have neural chips,' or even 'don't have smartphones.' I said, 'don't have televisions.'

Gordon Raft: Savages.

Dr. Irving Freely: Yes, they have the technology but apparently prefer to focus their productive energies in areas that don't serve to reduce people to passive consumers. As if that were a bad thing [*laughter*].

Chantelle Delaney: What a bunch of primitivist nonsense. And that's not the worst of it. They refuse to build televisoins because producing them is too resource intensive or some crap; they have fossil fuels the same way we do too, only they decided by global referendum a thousand years ago to leave it all in the ground.

Rachel Cleese: Does that mean there's an entire planet of potentially exploitable oil and natural gas that they're just sitting on?

Gordon Raft: (*laughing*) Ahaha, what a bunch of spastics!

Appendix VII

EXCERPTS FROM THE EXOPLANET

NULLIUS PAPERS, VOL 8

Dr. Irving Freely, Private Mp3 Recordings #280

(Gordon Raft talking muffled as recording begins) . . . start with what we have all agreed is necessary: another Earth-like planet elsewhere in the galaxy, somewhere outside our own solar system. We need to colonise this planet in a way that leaves our power intact; we need to be able to assert our values in the face of those who would sell our way of life out to communists in the name of saving the environment from the perils of climate change. We must not fall prey to scientific panic-mongering designed to distract our attention from the conspicuous colonisation of our society and our political system of a bunch of neo-Bolshevik apparatchiks.

Reinhold Dampsmell: You got that right, Gordo.

Gordon Raft: So we need to be in control and as we've discussed plenty of times previously we're the only ones who can be in control. If it wasn't for people like us managing everything the world would go to shit in a handbasket. That's just a statement of the obvious. So we need a way to assert our control and neutralise threats to our interests, and the good news is that we have a way to do it. I mean, I'd go so far as to say it's pretty obvious.

Dr. Irving Freely: What are you thinking, Gordon?

Gordon Raft: Okay well, look. I don't think I'm going to be saying anything particularly controversial here. We have to embrace a kind of benevolent paternalism when it comes to the average schmo whose world consists of working for the man during the day and trying to decide which brand of shoe polish best defines them as an individual the rest of the time, that's clear. They don't think about political issues and for the most part they

don't want to think about them; more to the point they have neither the time nor the aptitude, and they sure as hell don't have the education. They're not used to talking about politics, they don't like to and they suck at politics to boot. So we need to lie to them for the sake of their own good, to save them the trouble and frustration of having to try to take direct control of their own lives, a job for which they're so desperately poorly equipped.

Dr. Irving Freely: Well that's just Politics 101. What, are we in first year political science here? [*laughter*]

Gordon Raft: My point exactly, Irving. This is known and has been known as long as there has been politics. Sure, we might pay lip service to the people one way or the other, but when push comes to shove we all know this is how things really work. This is the way things have always worked and this is the way things will always work, because that's just the way it is. It's beyond anyone's control to do anything about. And you know what, here's what: I just thought of something related. There's a bit of a back story, so strap yourselves in.

When I was a kid, I uh... there was this fat piece of shit at school who thought he could get cocky with me, so me and some good friends of mine, really decent, upstanding guys, so they took it upon themselves to teach this shitlicker a lesson he wouldn't soon forget. They did a pretty good job of it and thanks to some nosey dogooders he not only wound up in hospital but the story broke in the media as well, and we know how those vultures like to attack anyone successful [*murmurs*].

They tried to take a shot at my family and my dad especially, knowing he was in politics, calling his character into question and saying we were using our family connections to try to prevent the incident from damaging his career and that kind of thing [*murmurs*]. That's not really relevant to what I'm trying to talk to you about now beyond that, but what is important is that I had to

withdraw from that school and go home for a month or so while the media vultures took their pound of flesh until a new target came along.

Rachel Cleese: Bastards.

Gordon Raft: Yeah. Anyway, while I was at home, my dad and my pops had these conversations with me, both of them. I couldn't make much sense of them at the time, but looking back at them now, and thinking about the kinds of things we're talking about now, they make a shit tonne more sense. I mean, naturally they were totally supportive of me about the incident at school and didn't even accuse me of putting their careers in jeopardy, which I totally expected them to do and which would have been their right, which I think just goes to show how much my whole family just reveres me really — my dad especially.

Dr. Irving Freely: And well that they should, Gordon. What did they say to you?

Gordon Raft: Okay, well one night my pops came around, and he took me out onto the deck out the back where we have the 12-seater picnic table with the Lazy Susan and the Grand Turbo barbeque which is more like an outdoor kitchen than a barbeque, it's really something.

Reinhold Dampsmell: That's true; we fired it up over the summer. It is really something.

Gordon Raft: It's amazing; you all have to come to my folks house before the year's out. I can't even believe we haven't done this yet. We'll get a pig and some chinky and get loose. Anyway, my and my Pops were out on the deck after dinner one night, and he's there with his 60 Year Old Master of Malt, and he starts looking up at the night sky, and he's starting to get a bit misty, and I start thinking to myself, watch out, the old boy has had one too many of the old Master of Malts, and sure enough he starts waxing lyrical about the stars, but at the same time there's a twist.

My Pops says to me, 'My boy, look out there at all the

stars in the Milky Way, how many of them out there do you think there are?’ It’s pretty dark at night where we are and there isn’t a lot of light pollution so the stars are really coming out, you know, and I’m like, ‘I don’t know, it’s looks like there must be a million of them up there.’ He has this slightly faraway tone in his voice and he says to me, ‘Son, there are billions of stars up there, and millions of stars with planets just like our own. Exactly like our own in fact. They’re drifting around up there completely undiscovered, completely unknown to any kind of sentient being such as you or I, just spinning around and going around and around in circles around their stars as they have been doing over the course of eons, just waiting for someone to look up and see them there.’

This is honestly the first time I’ve ever given any thought to what’s up there, you know, but I say to him: ‘That’s a lot of cherries ripe for the picking.’ My Pops snaps back into the present a bit and turns around and looks straight at me and says, ‘Yes! You’re as sharp as a tack. That’s what I love about you so much my boy, that’s why you’re the darling of our entire family. That’s exactly right. That’s exactly what they are. Think for a moment about all the riches that stand to be made out there in the vastness of space, all the land and resources locked up in those hundreds of thousands and millions of planets just like ours in that great expanse that we have barely even begun to really think about in full measure, collectively I mean, let alone explore.’ At this point he looked back out at the Milky Way and gestured with his hand, and I’ve really gotta say, I was hooked.

Wolf Viztopel: I bet you were.

Gordon Raft: I said as much to my Pops, you know, which obviously pleased him because he was all like, ‘You’re a chip off the old block, my boy, you’re a Raft through and through.’ He was all over me, which is pretty normal, you know, I’m pretty much revered by my entire

family. Anyway, he said to me, 'Son, let me tell you about a great visionary,' and this is the point where he started telling me about Cecil Rhodes, this guy who had a dream of colonising the galaxy. My Pops was like, 'Cecil Rhodes has given inspiration to generations of people who wanted to revive economic growth and restore some pride to our nation and our race, people like me and you who had the imagination to appreciate the potential in the far term that working towards galactic dominion has to make our planet great again.' Let me just say that by the way you're all looking at me I can see that we're all on the same page on that one.

Chantelle Delaney: Oh yeah.

Reinhold Dampsmell: Yeah that's a definite.

Gordon Raft: Well it make a whole lot of sense to me as well, I can assure you! My Pops had a lot of other things to say after that, and he pretty much cleaned up the rest of that bottle of 60 Year Old Master of Malt in the process, but from what I remember a lot of what he said amounted to the fact that in order to achieve the possible you had to demand the impossible. He said that one a lot, though I don't think he really realised how much he was saying it, you know because I had pretty much gotten the message after the first 20 times or so. But yeah, that seemed to be the basic point of what he was saying, and he was saying a lot of other stuff kind of along the lines of us having to have the courage to be brazen and audacious, and having to have the courage to do whatever was necessary to prevail against all the forces that were trying to destroy our way of life, and that we had to be vigilant because there were dark and sinister forces trying to deprive us of the comforts to which we had become accustomed and which were our right as free peoples, and that other people's jealousy at our ostentatious — is that even a word — other people's jealousy at our ostentatious or our opulence or something like that, that wasn't our

problem but merely projection on their part, whatever that is. It's funny to think about now, especially the way it all comes flooding back — he can sure put away the fine piss, my old Pop, but you have to hand it to him, he's one artful drunk.

Chantelle Delaney: He sounds like a bit of a visionary himself, Gordo, your Pop.

Gordon Raft: He very much was, Chantelle.

Dr. Irving Freely: Well speaking of visionaries, Gordon, didn't you mention something about a conversation you had with your father?

Gordon Raft: I did indeed, Irving, thanks for reminding me. And now that you mention it, the man-to-man talk I had with Dad was really, uh, pivotal in helping me to really put the one I'd had with Pops earlier into perspective. As it happens, Dad has the same tastes when it comes to the single malts, though he will settle for a 40 year-old Glenlivet if he has to. I tried to give that to my Pop once and he threw the glass at my head and yelled, 'If you're going to give me this old man's piss why not just go the whole hog and make it Johnny Walker!' [laughter] I dodged the glass which kind of exploded over the white laminate in the kitchen, but needless to say I didn't make that mistake again [more laughter].

At any rate, I believe it was the Glenlivet Dad went for that night, but it was a similar routine with the decking; if I remember correctly we had actually made use of the Grand Turbo that night. Everyone else had gone off inside and it was just Dad and me. The stars were out again as they had been the other night, and I thought of the talk with Pop about Cecil Rhodes, so I mentioned it to him. 'Oh, he's given you the Cecil Rhodes talk, has he?' He seemed slightly pissed off, like Pops had invaded his turf or something, but he didn't make a big thing about it. Instead, he was like, 'Yes, the esteem in which your Pops holds Cecil Rhodes is well-renowned, and with good

reason too.' I asked him if that meant he agreed then, and he said, 'Yes, absolutely. You'll find in time that there are not a few people who are of a similar mind on that issue. It something people like you and me and your Pops have needed, do need and will continue to need to keep in the back of our minds until the time comes when we can take a more active role in fulfilling the vision that Rhodes bequeathed to us. It's up to you in particular to carry on this legacy, and I have complete faith in you that you will live up to the challenge. You know that the entire family practically reveres you after all.'

In this instance I could really do little besides agree. Nevertheless I was still pretty keen to know more about what happened when the time came for us to take a more active role, and what that would look like, so I asked Dad about it. 'I'm extremely proud of you that you're so on the ball, son,' Dad said to me, 'and I'm particularly glad that you asked that question in particular, because it can be a dicey one in some respects.' I was a bit confused by this; no, I mean, it made perfect sense. I was like, 'Is that because we need to find ways to find shortcuts around a bunch of explaining and bullshit we need to do for the average schmo who is too busy working and is too tired when they're finished to take an interest in public affairs?'

He was a bit taken aback by this a bit I think, and said: 'Gordon, what have you been reading? Has your Pop been talking to you again? That's exactly right. You really are a keen, insightful thinker. Anyone who says you're a stupid bumbling idiot really has no idea what they're talking about; that's the kind of trash you expect from pinkos and liberals, when you think about it.'

Dr. Irving Freely: So he was full of praise for you.

Gordon Raft: Oh yeah, he absolutely was. And one of the reasons Dad was so full of praise was that this comment of mine gave him an opening to raise what I think has been one of his most useful political lessons for me. He

took a moment to recharge his glass, and then he looked at me and he said, ‘Son, I’m glad that you said that because it will make explaining what comes next to you a whole lot easier. One of the realities of politics is that you have to find shortcuts around the facts a lot of the time; it’s just something that we do. Your Pop did it during his time in Congress, I do it in mine, and when you become a Congressman yourself which you surely will because you have a family that reveres you so incredibly much, like more than they love life itself, you will to. And there’s a simple reason for that, and that’s that human societies are too complex for democracy. We can no more give the average person the education they need than we can give them the time they need to participate meaningfully. That’s just natural corollary of the demands of efficiency. Of course we need to act like we believe that we can, but we can’t and what’s more we won’t.’ To this I say, ‘because we don’t want to give them false hope, right Dad?’ Dad just beams, kinda tousles my hair and says, ‘The kid’s a natural.’ *[various sighs]*

Gordon Raft: Yeah that was a pretty special moment — don’t go spreading it around though, people who don’t know me will think I’m soft! [laughter] Yeah anyway, the point stood, and Dad’s way of driving it home was to point out that it was because of this very reason that it would never be possible to make the great vision of galactic dominion public, at least until the process was very much underway. He said to me plain and simple, ‘We’re talking about building an empire here, son. When you talk about exercising dominion you’re talking about building empires, and until the empire we build is very much cemented into place, conditions will simply not be ripe for that level of openness. You know why that is, don’t you?’

Once again I nailed the answer, which was of course that the liberal prejudices of the closet socialists who

hated America and wanted to turn it over to the weakest and least worthy, who thanks to their permissiveness, sense of entitlement, urbanite elitism and the fetish they had made of modernity, with all that encompassed in terms of the so-called rights of the so-called individual, literally could not help themselves in being critical of the idea that we must have oppression or we will have chaos. I said that in doing so they would be giving aid to all of the forces of chaos and destruction — forces that bit by bit, piece by piece would hollow out the morals of the nation just like termites hollow out the inside of wood, until there was nothing left to hold up the superstructure and the entire thing collapsed in a catastrophe of historical proportions. I kinda continued in this vein for a while until I started to get a bit red-faced and hoarse; Dad was just standing back sipping at his Glenlivet wide-eyed for the most part.

Presently he said, ‘You outdo yourself again son, I can see I did an excellent job of raising such an insightful thinker. That’s exactly right. The left thinks we can overcome the climate crisis by making the world more democratic, but nothing could be further than the truth. Democracy lead to socialism which throttled the market and destroyed its ability to balance itself out and save the environment, and everyone knows it.’ ‘More rights for people is just the thin end of the wedge of chaos really, when you think about it,’ I added. He agreed, and took a pause to take a sip or two of the Glenlivet and think about what he was going to say.

‘But what you have to understand, son, is that this has been known for a long time,’ Dad said. ‘Your Pop told me about these facts, just as he told me about a lot of other things I’ll tell you about in time, and just as his Dad told him and his Dad’s Dad told him, and back down the line. The realities of politics have been known for a long time, as have the ways we have of dealing with them.’ So

naturally I asked him what these were. 'I'm glad you asked,' he said. 'One of the major problems with democracy besides the potential for it to degenerate into anarchy with the extension of rights to the mass, as long as there have been rich and poor there have also been envied and envious, and thus wrapped up within democracy is the potential for envious to redistribute the wealth of the envied. We don't spend our lives managing people to make millions of dollars for us just to give it to some parasite on the welfare line, do we? Of course we damn well don't.'

Reinhold Dampsmell: You agreed with him, didn't you?

Gordon Raft: Well, naturally.

Reinhold Dampsmell: Well, what did he say?

Gordon Raft: He said, 'One think you'll learn about people son is that some people just can't be reasoned with. You can't explain to a lot of people that the reason they're poor is because they're useless deadshits. The commies and the anarchists start getting in their ear and talking a bunch of poppycock about the autocratic hierarchies inherent to capitalist relations of production and the injustices that arise from making people serve economies rather than the other way around and other sorts of entitled noise, and the next thing you know everyone wants something for nothing. So what do you do with people who don't want to be reasoned with? We have to put them in their place. We have to remind them that they are children and could not manage their own fates even if it was in anyone's interests for them to do so. And how do we do that? With the grown up equivalent of a good old-fashioned caning.'

'But then you have to justify the caning,' I said to him. Dad didn't miss a beat. 'And that's where politics becomes an art, Son. How do we give children a caning if they can't or won't understand the reason for the caning? We give them a fairy tale. In the case of the canings we hand out

to the parts of the population that abandon reason, we either invent a threat to society in the form of some bogeyman or another, or exaggerate one that already exists enough that it adequately terrorises the population.’ ‘If a real threat to our way of life exists then we’re just not doing our jobs properly,’ I added. ‘Exactly right,’ he said. ‘We don’t ever let anything get out of control. Nevertheless, whether actual or invented, we find some threat to our way of life to terrorise everyone with, and then all we have to do is point out that those who question our power are giving aid to the evildoers. Our kind have been doing that for a very long time, son.’

I thought I remembered Goëring saying something about that at some stage, so I mentioned it to him. ‘Didn’t Goëring say something about that at some stage?’ I said. Dad spat. ‘Goëring almost let the cat out of the bag, the Nazi shitbird. I don’t know what he was thinking; maybe he thought he was going to get into a higher rung of hell by spiling the beans after his little world conquest thing fell through. One way or the other he came very close to giving the entire game away. Good thing for us most people have the memories of goldfish and think the Nuremberg Trials probably have something to do with the European equivalent of NASCAR. That fact notwithstanding, what he said was pretty on point.’ He started quoting him. ‘Naturally the common people don’t want war, but it’s the leaders of the country that determine policy, and dragging the people along is a simple enough matter. All you need to do is tell the country it is being attacked, and denounce pacifists for lack of patriotism and exposing the country to danger. It works the same in any country, whether a fascist dictatorship, a communist dictatorship or a democracy.’

Wolf Viztopel: I like that quote, it’s a good one. Very true.

Dr. Irving Freely: Very useful one, too. Did he then

relate this back to the question of our expansion into space?

Gordon Raft: Yes he did, Irving, well anticipated.

Dr. Irving Freely: Well his observations certainly seem to be leading in that direction. Tell us what he said.

Gordon Raft: Well, okay. I guess his attitude was basically that expansion into outer space was necessary in order to re-establish economic growth, particularly given the fallout from the GNC, and that when it was possible to establish a political consensus and the technological capability to do so, and when there was somewhere we could feasibly go, it would be necessary to follow a course of action more or less along these lines.

Dr. Irving Freely: It sounds like he would have agreed with Chantelle's essay on the need for living space.

Gordon Raft: I think he would have; the concepts of economic growth and galactic living space are quite closely linked.

Dr. Irving Freely: Sounds to me like he was onto something – the greater part of our need to establish human dominion over the galaxy one might even argue.

Gordon Raft: Yes, very much so. And he was very concerned with making that happen. The last thing he said to be before he finished his drink and went inside was, 'Son, the fact of the matter is that at some point it will be necessary for us to find or create a credible pretext for interstellar military action, either by exploiting a crisis to our advantage, or by manufacturing one if none comes to hand. I believe our best chance will come in the form of some kind of natural disaster such as a tsunami or maybe even some kind of bushfire or flood — with the obvious qualification that the victims be rich and ideally white. We can't motivate the powerful to act if the poor are the ones who suffer the consequences of climate change; no one cares about them. What we really need is a disaster that the mass media in particular will notice and

that we can whip up into a moral panic over national security and the future integrity of our way of life.'

Dr. Irving Freely: Sounds to me like he was onto something.

Gordon Raft: I think so. What Dad only hinted at that night without stating explicitly, but which thinking back on it now seems to me to be key, is that the disaster should be big enough to generate enough terror amongst the population in general to make it possible for us to draw a clear line between those who are for us and those who are against. I mean, it should be just catastrophic enough to make it obvious that opposing us gives aid to the forces of destruction that are threatening the survival of the human race, or the fabric of society, or whatever else we can think of that people might be willing to give up their freedoms to defend themselves against.

Rachel Cleese: We would have to be talking about one hell of a natural disaster.

Dr. Irving Freely: Hmm yes —

Gordon Raft: Now that you mention it, that's one point where my father and I disagree. We would practically have to need the San Andreas fault to rupture completely and dump the entire Californian coast into the sea to create the kind of panic we need, and I don't know about all of you but that seems like overkill to me. It's bad enough that the beachline in Los Angeles has moved as far inland as Anaheim. We want something to be left behind to rebuild once the panic is over and we've neutralised all opposition and achieved our goals.

Dr. Irving Freely: Yes and surely Gordon neutralising opposition is one of the essential functions of a moral panic as well?

Gordon Raft: Of course Irving, thanks for reminding me. I'd go so far as to say it's not one of the essential functions of a moral panic — it's *the* essential function. What we really need to do is to shut down rational

thought, because if people start dabbling in the facts too much they'll start asking questions and start trying to implement the democratic forms we know not work, and to lead inextricably and inevitably to chaos and disorder. So in a sense the great paradox of our project is that we need to create chaos and disorder to prevent it.

Chantelle Delaney: We're almost like a political vaccination — we inject the body politic with a little bit of what ails it in order to stimulate the immune system and get those white blood cells kicking in.

Reinhold Dampsmell: Except in this instance the white blood cells are the patriots who are willing and able to defend the Human Way of Life as represented by the Job Creating classes from those who would give aid to the climate chaos interfering with economic growth by diverting energy and resources away from the colonisation of outer space by trying to fight climate change on Earth.

Gordon Raft: Got it in one. And therein lies the importance of being able to shut down rational thought. When people substitute reacting for thinking they're no longer trying to engage in fools' errands like trying to achieve greater autonomy and control of their own fates — and in fact such is the great beauty of the moral panic, particularly insofar as the prevalence of fear tends to stimulate the parts of the brain that operate purely on the basis of instinctual, fight or flight responses on the one hand, and tends to stimulate herd instincts on the other. Those who choose to go against the grain not only have to face the wrath of the Constituted Authorities for failing to come to heel and obey their betters for the sake of promoting the greater good, they must also face that of the rest of society around them in the form of ostracism and stigmatisation. And just quietly when it come to that kind of thing I personally am a pragmatist. Naturally you get the bleeding heart types who will say, 'Ostracism is bad, stigmatisation is bad' — well to that I say, boo

fucking hoo to you. There's stigma and then there's stigma, and we have the greater good to think about. I bet you anything that all those whinging, bleeding-hearts who indulge in that kind of emotionality and ideologically-driven poppycock never ever devote a single brain cell to the question of the greater good.

Chantelle Delaney: A lot of them do only have one brain cell Gordo, and they need that one for breathing! [*laughter*]

Reinhold Dampsmell: What does that mean Chantelle, that if they want to think about something they have to choose between breathing and thinking? [*more laughter*]

Dr. Irving Freely: I guess that explains a lot!

PART C

APPENDIX VIII:

THE NEW PRINCE

By DR. IRVING P. FREELY

**Excerpted from THE PLANET
NULLIUS PAPERS (abridged)**

Introduction

In the world today there is chaos. Socialist fetters on free enterprise have lead to the destruction of the natural environment; unable to right itself through the natural mechanisms of the market, the climate has been driven into chaos and wild unpredictability. Those who survived the food crisis have made fortresses out of their homes and fled underground, whole cities breaking up into tribal gang warfare as economic and social collapse frustrates attempts by officials to maintain order. The very rhythm of our lives has undergone profound transformation as we get up as the sun is setting and go to bed at sunrise to avoid heat stroke and melanomas.

In the face of this chaos, power is troubled by a crisis of legitimacy. The common man is contemptuous of power, and in many respects rightly so, because those in power rule weakly, revealing their ineffectiveness in the face of the chaos the enemies of humanity have left behind for the rest of us to sort out. Those who govern do so ineffectually because they are beholden to dead ideas of dead men whose time has been and gone that undermine their resolve when it is so badly needed in the here and now.

And so we face a gap between what is done and what needs to be done to right our course. The leaders of today lack the decisiveness to do what needs to be done to reverse the degeneration of popular respect for authority and the chaos that it produces, so impossible to sweep under the rug, hide, ignore, downplay, distort and misrepresent in the world around us. All too often our rulers give in to the temptation to be compassionate where they should be ruthless; they parrot unrealistic leftist rhetoric about rights where they should crack down all who undermine our resolve.

In the final analysis, it is our feelings of compassion that become our undoing, that provide a Trojan horse for the kind of socialist lunacy that prefigured the disastrous state of affairs in which we now find ourselves ecologically, a platform for political correctness gone mad, and meaningless platitudes about equality that distracts us from the task at hand.

The time has come for a reality check.

The fact is that humanity is hamstrung by our deeply misguided notions about rights and freedom, which served the permissive idealism of centuries gone by, but whose fruits we can see throughout the world today.

This permissive society has brought us to the brink of total environmental and economic collapse. It is only through the resolve of those with the courage to speak out against the damaging influence of modernity that we have been able even to entertain the dream of somehow moving beyond this crisis.

This being the case we say enough! We have had enough of permissive idealism! We have had enough of the modernist utopias of individual rights and civil liberties of the dead generations! What we need today is pragmatism, the solid practical thinking of strong leaders with their feet on the ground who can unite humanity and channel our collective energies towards our own salvation.

In political struggles it is the powerful and not the just who prevail. It is a harsh and unforgiving world, not one for sentimental moralisms about the value of individuality and hippie daydreams about the empowerment of the individual.

This is realism pure and simple. If at times it might be expedient to entertain pretenses to the contrary temporarily, for the sake of shielding those of moderate mental powers from realities they cannot understand, in the real world we know this to be the true nature of things. If power means anything, it means the power to shield the majority of the people, who are essentially children, from this fact. The world of making decisions is for adults; thus it is not one for those who can not and will not understand their own limitations. This is the job of the New Prince.

That is the way it should be, for otherwise the state cannot perform its essential function of defending the Earthling way of life and providing protection to the global population from the many threats to which it is perpetually subject. The world must understand and accept we must have oppression or we will have chaos; if they do not, then how do we justify the amount of money spent on protecting them. The problem as you see is clear.

To that end, the New Prince should pay lip-service to

democratic ideals, while always bearing in mind that the common people hate and fear freedom and crave relief from the freedom so they can avoid the responsibility that goes with it — even if they don't like to know about it. Many flatter themselves that they are proud and independent, but in reality they crave authority which is a fact that anyone who pushes their buttons quickly discovers.

That is why so many of them respond so much more effectively to fear and panic-mongering than they do to reason and appeals to the better angles of their nature. They sense the tacit pact between themselves and the panic-mongers to be relieved of responsibility for themselves in return for their credulity, and so many of them say 'yes please' to the protection of the nanny state even as they curse politicians and maintain the pretense for the sake of saving face that they hate and despise politicians.

Even then, we must still flatter their egos.

This is our end of the bargain.

The New Prince then must present this pact to the common people in the process of engaging them overcoming the various crises with which we are faced, in the work for example of overcoming the diabolical legacy of Socialism, or any other that we happen to find or make. He must recognise his unique status as a benevolent paternalist to a species of children whose history provides endless examples of their inhumanity to one another.

We cannot reinvent the mass man and woman who is base and ignoble. We can, on the other hand, recognise that a defining characteristic of common humans is their insanity, and manipulate this insanity and turn it to social account.

The New Prince can and must embody the need the human race has for hierarchical and authoritarian safeguards to protect it from itself, one to which it as often as not gives tacit support as a matter of course. We must take this tacit support and make it explicit. We must turn it to our own salvation as a species.

Chapter 1

Of Humans

The defining characteristic of human beings is that they are insane; we know this because they so often try to make their society better, and instead of progress they only bring about something worse than the perceived evils they were trying to overcome, and being cause and cure of the same problem.

Commoners want freedom, they want control over the conditions of their own lives, but they don't want and in fact are incapable of the adult responsibility that attends it. Thus their utopias always become distorted, horrendous parodies of themselves, where the meaning of words is twisted and distorted out of all proportion to serve the vested interests of powerful ruling cliques. They allow this to happen over and over and still credit themselves with the right to autonomy. Better perhaps to call a spade a spade and admit that people need to be controlled for their own benefit.

If humans did have the capacity to control the conditions of their own lives, as extremists like to believe, why would we have governments? Clearly governments are a product of the benevolent tendencies within society - which is to say, the powerful elements who bestow governments on the common element and create for them the order they cannot.

We need not labor this point, as it is obvious. What is of concern to us more is from whence comes the insanity of the commoner; if we can understand this, we can understand why they to be controlled for their own protection.

Numerous philosophers have tried to put forward credible explanations for common human insanity. For we Christians, the explanation has always been the eternal struggle between God and Satan. Independent thought, as a revolt against power, has always been revolt against reason, and a revolt against God. It was long been clear that those amongst the common herd who try to think for themselves give aid to the Devil.

Some amongst the common herd became cognizant of this fact, and in recognising their own unsuitability for independent thought, divested themselves of the hateful sin as a gesture of love for their God who loved them, and demanded only their unquestioning obedience. For those who saw their way clear to the truth, then all well and good. The issue of the rest still remained.

For psychologists the answer lies in the fallacious idea that people become insane as a result of unconscious emotional attachments that prevent them from developing emotionally and psychologically, and adapting to the kinds of constantly changing circumstances characteristic of a cosmos in flux. For them these attachments result either in 'projection,' whereby people project their unhappiness and misery onto others instead of taking responsibility for it themselves, or 'introjection,' in which people internalise the problems of others and take them on as their own, assuming responsibility where none exists.

Psychology is clearly an attempt to reduce society to chaos and disorder by helping people to get in touch with themselves as individuals. To this way of thinking, insanity often results from people locked in this mode of thinking and acting making the same mistakes again and again and expecting different results. In reality, the problem generally stems from their unwillingness to conform, and thereby avoid the problems associated with having an individual neurosis by sharing the same one as everyone else.

The fact of the matter is that the insanity of the human species is neurobiological. The human race has known for some centuries of the existence of an 'evolutionary schism' in the structure of the human brain — a developmental fault in what a scientist of antiquity known as Paul McKean referred to as the 'Triune' Brain. The Triune Brain was so-called as a result of being separated into three more or less distinct parts, each with its own unique function and operating more or less entirely independently of the others.

If our task is to understand the ways and means of utilizing the insanity of the commoner for their own good then we need an understanding of the problem; as stated, in order to best harness the common mind, we must appreciate how the common mind

malfunctions so that we can predict when it will malfunction and why so as to be able to make it malfunction to a higher purpose.

It does us well to appreciate that McKean did much of his most important work in his 1990 book *The Triune Brain in Evolution*.⁶⁸ It was in this book that McKean described the three brains — the Reptilian brain, or archipallium, the Animal brain, or Limbic system, and the Mammalian brain, or neo-cortex. As alluded to above, each of these brains were identifiable by unique cognitive characteristics as well as their physical structure within the larger whole, and in theory at least (and according to McKean's patent left-wing prejudice) represented developmental stages in the evolution of the human brain from blind survival impulses to sentient awareness.

Some have argued that, under the right conditions and wielded by the right people, the Reptilian brain facilitated the practical realisation of the principle that might makes right. For his part, McKean failed utterly to acknowledge this possibility, in so doing palpably demonstrating his communist proclivities.

The Reptilian brain was the oldest part of the triune brain; supposedly the most primitive of the three and the one that governed survival instincts such as the 'fight or flight' response as well as sexual drives. Structurally it encompassed the structures of the brain stem and featured the same type of supposedly 'archaic' behavioural traits visible in the behaviour of snakes and lizards. These were reminiscent of all that was in his words 'cold and robotic' to the extent that they were 'rigid, obsessive, compulsive, ritualistic and paranoid,' as if these were of necessity bad things.

Significantly too, it was 'mechanical' to the extent that it displayed a market tendency to repeat the same behaviours over and over again unconsciously and more or less automatically. It served to control muscles, balance and essential functions such as breathing and heartbeat, and often also to regulate patriotic and religious sentiment. Some saw this kind of knee-jerk reactionism as a bad thing; these people were usually communists of one stripe or another.

Second in line, and the source of much prejudice from the bleeding hearts, was the Animal brain, so called because it was the middle or intermediate part. This middle brain included the

hypothalamus, hippocampus, and amygdala, and was primarily concerned with the sentimental emotions, like compassion and empathy. In liberals it was especially pronounced.

While McKean felt that the survival of the owner depended on his ability to avoid pain and gain pleasure, his communistic prejudices revealed severe limitations in his ability to appreciate the significance of his discovery. Where common sense dictates that pain especially in the form of tough love is a real form of pleasure, a fact to which the poor can easily attest, McKean went instead for a reductionist and absolutist view that refused to admit any grey area. To his worldview, those who cried out in pain should always be indulged with so-called compassion and empathy, even if it made those forced to endure it prone to feelings of compassion and guilt.

The third and final brain was the Mammalian brain, the neopallium, cerebrum or more commonly the neocortex. Where McKean was concerned this formed the superior or supposedly 'rational' part of the brain, and was responsible for the supposedly higher cognitive functions. Not least of these were the ability to create and interpret symbols, the basis of language, and to create memories. Thus the appearance of this brain meant that the commoner could not only read and digest our propaganda, but they could remember it and repeat it to others later as well.

It was because of the neocortex, said McKean, that human beings were able to communicate with one another and develop a sense of collective identity. By the same token though, and for reasons that were to become evident shortly, they were just as prone to deviate into the desire to control the conditions of their work, a classic error of libertarian socialism, as they were to develop the nationalist group identity appropriate for the modern consumer.

What was the relevance to the New Prince of these facts, you ask? The answer lies with the way that this Triune Brain developed and the way its component brains engaged with one another.⁶⁹ According to McKean, the fact is that, the earlier parts of the brain, the Reptilian and Animal parts, developed over the course of millennia, such that, even though they were separate brains with unique functions that operated largely independently and

autonomously of one another, they were well integrated.

It was only when the neo-cortex made its first appearance — in evolutionary terms, with a snap of the fingers — that the characteristic insanity of common humans first arose. The speed at which this new part of the brain appeared relative to the other two meant that it was far less integrated with the older parts of the brain than they were with each another. As Koestler said, what should have been our ‘greatest triumph’ became our ‘greatest tragedy.’⁷⁰

Of course Koestler had everything completely arse-backwards, as all who entertain democratic utopias like the rights of the individual over reified abstractions built on false dichotomies of self-vs. Other that conflate object and relation generally do.

What Koestler appeared to mean by this was that, since the neo-cortex was less well integrated into the overall brain than its older parts, what had resulted was an ‘evolutionary schism,’ or an evolutionary split in the structure of the human brain. It not only gave rise to disordered thinking amongst the common herd, but was built into the common culture as well (thankfully our institutions escaped unharmed).

In other words then, the commoners were disordered and dysfunctional because the evolutionary schism in the common human mind gave rise to psychic disorder and personal dysfunction. Naturally McKean’s communist prejudices once again failed to consider the possibility that, since humans were doing relatively well until the neo-cortex came along, it was in fact the impulse to think and act for oneself that became the locus of all the problems we experience as a species.

In attributing then the dysfunction and disorder in society to the institutions rather than man’s disastrous propensity to try to think and act for himself, he created a wedge for Bolshevism and anarchy to come rushing through — and predictably enough it did. The fact was that even if the culture and institutions that man had made were the product of his insanity, his attempt to overcome these institutions would by the nature of his neurobiology lead to even worse solutions than that they were attempting to overcome.

This is the foundation of the two great truisms (1) that we

must have oppression or we will have chaos, and (2) that if you think for yourself, the evildoers win.

As paradoxical as it seemed then, man needed the institutions that were the product of his insanity to save himself from his own insanity, lest his insanity get the best of him and lead to catastrophic outcomes. Thus it was that insanity was required as a defense against insanity, and no amount of sophistry would ever demonstrate anything convincingly to the contrary. It must be up to the New Prince then, those of us who can perceive the characteristic insanity of the common man, to feed him comforting illusions, lest the insane desire to overcome the evolutionary schism by becoming capable of individual autonomy be triggered.

That being the case, the New Prince must engage in a kind of doublethink. He must embrace the politics of representative democracy and political reformism as a rhetorical tool and a sop for the masses, who are clearly unfit for public life, while upholding the norms of *realpolitik* in the corridors and backrooms of power. He should not shrink from this harmless subterfuge; in reality this process is necessary to maintain the paternal relation necessary to the harmonious functioning of society. It is necessary to maintain the proper distribution of wealth commensurate with effort and our status as the Sane and the Elect without having to engage in pointless arguments with prejudiced communist infiltrators.

In this way we have a unique opportunity to mitigate the democratic insanity of the common man by ruling benevolently, by allowing his inferiors to reap the benefits of his refinement of character and personality — refinements that result themselves from the measure of personal autonomy members of the ruling class enjoy by virtue of our superior personal qualities. To this extent it might even be said that in taming and domesticating the common amongst his species, the New Prince redeems it.

Chapter 2

Of the Noble Lie

The common people cannot know enough to know their own incapacity to take charge of the conditions of their own life, being as they are subject to the evolutionary schism in their own neurobiology. Inevitably then, for all the lip service we must pay to democracy, the true fact is that the masses are incapable of freedom because, when it really comes down to it, they love their chains too much, and are wholly dependent on them.

History bears this point out. The Bolsheviks attempted to overthrow Tsarism, and in so doing created a dictatorship infinitely more autocratic and authoritarian than anything the Tsar had ever been capable of. This was possible thanks to the willingness of the common people to be led along by the nose – which is after all what most people truly desire, whether they admit it to themselves or not.

With the aid of new advancements in technology the Soviet state was able to control every aspect of human life. For whatever fleeting complaints the Russian people might have had at the time, it was known for a long time before the Bolsheviks were thrust into power that Russian-style communist would end in totalitarianism. Yet the Russian people marched headlong into it, thereby clearly demonstrating an unconscious or unexpressed desire to be ruled.

That their rulers were brought in on a platform of abolishing rulers only served to bring this fact into even greater relief. ‘You can have your liberation later,’ the Bolsheviks said to the Russian people, ‘as soon as you give us total power.’ ‘Yes,’ said the Russian people, ‘We understand this intuitively to be a lie as not once historically has anyone ever given up power voluntarily, but we will follow you anyway because in pursuing freedom while retaining our chains we can have our cake and eat it too. We can talk about freedom without ever having to be responsible. We can have the best of both worlds.’ Thus by tacit arrangement the state continued, demonstrating in the process the love of the masses for control from above and their childish attachment to authority.

Contrary to what some might lead you to believe, this is a good thing, and should only ever be encouraged.

The same was clearly true of the Nazis, who came into power through democratic means in 1933. Clearly totalitarian in design as could have obvious to anyone who had any knowledge or experience of the Nazi movement, Hitler's ascension to the Chancellorship spelled the beginning of the end of the democratic Weimar republic preceding it. Von Hindenburg, the President of Germany, was reluctant to give Hitler power and within the logic of his way of thinking rightfully so, for he knew what Hitler's presence in the German government represented. He knew that Hitler would not stop until he had total control. As it turns out, Von Hindenburg was right; the fact that Germans allowed themselves to be lead to the destruction of their nation through Hitler's incompetent leadership (though one must admire his ambition and his will to dominate all life) would appear to suggest that they cherished Hitler's cult of personality more than they cherished good leadership. In more ideal circumstances we would be able to combine both.

We see in the parliaments much the same phenomenon. Parliamentarists have habitually stretched the truth breaking point and beyond. The government of the United States was supposedly formed on a democratic basis, and yet at the moment of its inception the only people who have the vote were propertied white males. Women, the copious quantities of black slaves imported into the country and many other groups were denied the vote, and yet this country proclaimed itself a beacon of democracy for the world.

Cool story, bro.

In time, the minority groups fought for and won some freedoms, but at the same time the nation became an Empire and began to require from its citizens the beliefs and attitudes consistent with an Empire. It demanded an unquestioning patriotism and a willingness to fight, even to die, for the flag and the private corporate oligarchy that in time outgrew the nation-state and colonized governments around the world, ultimately becoming the world's first private Empire of Capital. And still there were more

than enough volunteers to fill the body bags and the VA offices for decade upon decade upon decade.

However one chooses to look at it, examples abound of the deep and unbreakable love the typical woman or man holds for their chains, and by extension for the masters who wield them, and their unwillingness to be deprived of them. Not merely can we say then that the average woman and man are unable to take control of the conditions of their own lives or that disaster happens when they do, but that in many instances their own conduct in situations where they are either ostensibly as free as they can be given the contours of the human condition just described, or have the option of becoming more free even despite their obvious and acute limitations, they choose their chains instead.

If humans love their chains so much that they function poorly without them, perhaps the political cages that commoners construct for themselves are their natural state of being. If that is the case, surely all the fuss and bother about conditions under which commoners might take control of the conditions of their own lives is nothing if not inefficient and cruel. Rather than being inefficient and cruel, perhaps it behooves those of us who are capable of such of taking care of the commoner's best interests, on the one hand, and protecting them from themselves on the other.

What we are really talking about, then, is the principle of the Noble Lie.

It was, after all, none other than John Locke who once said that 'the greater part *cannot* know, and therefore they must believe.' This being the case as Locke recognised it to be, the task falls then to the New Prince to assume responsibility for providing the common man and woman with whatever ideas they need to hear, be they true or false in the textbook sense, such that they defer to the authority principle, the only thing standing between themselves and anarchy. The mass of humanity must be convinced to submit themselves to the benevolent paternalism of their betters, who loves them as a parent loves their children or a farmer loves his sheep, for the sake of the wellbeing of all, since they cannot know the true reasons for their inability to take charge of their lives.

The New Prince does not have time to explain to commoners everything touched on in the present discussion; the latter has neither the time, nor the capacity, nor the willingness, nor the education, nor even the sense of duty to think beyond what Lenin once referred to in the sphere of work as his or her 'trade union consciousness' to devote to questions of social organisation, to really understand or give meaning to or understand the full ramifications of the evolutionary schism in the triune brain.

In the name of pure efficiency and compassion for the degenerate, the common man or woman must in their mental and moral deficiency have whatever motivating ideologies they need to keep them motivated such that they can push the buttons and pull the levers necessary to keep society functioning, and provide their betters with the mental space to concentrate on the task of running society in their best interests.

The New Prince does not lie to the commoners because he hates them, or even because nor does he lie to them because he loves lies, useful though they might be. He remains aware of the bourgeois foundation of the refusal to admit any grey area between strictly black and white notions of right and wrong; he lies to them because he knows them to be mentally and morally deficient.

While the idea of the noble lie might leave in the minds of some a lingering sense of misgiving, a lingering doubt as to the efficacy of this approach, we can take comfort in the fact that the noble lie has long been a part of western thought and is deeply rooted in the thinking of the greatest minds western philosophy has been able to offer — George Creel, Edward Bernays, Leo Strauss, Joseph Goebbels, just to name a few.

Indeed, we find great Roman philosopher Plato touching on the idea of the Noble Lie time and again, described it in one instance thus:

. . . the earth, as being their mother, delivered them, and now, as if their land were their mother and their nurse, they ought to take thought for her and defend her against any attack, and regard the other citizens as their brothers and children of the self-

same earth. . . While all of you, in the city, are brothers, we will say in our tale, yet god, in fashioning those of you who are fitted to hold rule, mingled gold in their generation, for which reason they are the most precious — but in the helpers, silver, and iron and brass in the farmers and other craftsmen.

And, as you are all akin, though for the most part you will breed after your kinds, it may sometimes happen that a golden father would beget a silver son, and that a golden offspring would come from a silver sire, and that the rest would, in like manner, be born of one another. So that the first and chief injunction that the god lays upon the rulers is that of nothing else are they to be such careful guardians, and so intently observant as of the intermixture of these metals in the souls of their offspring, and if sons are born to them with an infusion of brass or iron they shall by no means give way to pity in their treatment of them, but shall assign to each the status due to his nature and thrust them out among the artisans or the farmers.

And again, if from these there is born a son with unexpected gold or silver in his composition they shall honor such and bid them go up higher, some to the office of guardian, some to the assistanceship, alleging that there is an oracle that the city shall then be overthrown when the man of iron or brass is its guardian.⁷²

In Plato's time he had need for the idea of an oracle; in our own, not so much. We have the benefits of science in the form of neurobiology and of history in the form of every attempt of the people to become their own masters directly — the results of which demonstrated the limitations of their own tyranny, and the superiority of one more benevolent.

The basic thrust of Plato's thought, however, was clear enough. Divine circumstances wrought different classes of men based on the relative extent to which they were captive to the evolutionary schism in the human brain. It was up to those able to negate it by virtue of having the social connections, superior breeding and superior bloodlines to become part of the ruling class or caste to lie to those who didn't, to save them the horror of knowing their own true form as virtual sub-humans.

Naturally one cannot tell sub-humans they are sub-humans; it makes them very angry and upset, and difficult to reason with.

The sooner we divest ourselves of the bourgeois baggage associated with the false idea that lying is of necessity ignoble the better. Bourgeois morality taken as a whole is infected with a relativism that sees in every moral issue only the black and white between a strict right and wrong that takes into account none of the grey area in between. One man's wrong is very often another man's right.

To not admit the grey area is very haughty and absolutist.

Lying then is very often the most noble of actions. Instead of shrinking from this reality, evidenced by the history and condition of our species, we should courageously and defiantly embrace it.

Chapter 3

Of the Big Lie

If we can admit that in a wide variety of circumstances, lying can be an effective and benign form of welfare, then it naturally follows that the size of the lie needs to be consistent with the size of the audience, and that where a small lie is suitable to meet a small audience, so too a big lie will be needed to meet a big one.

We do not need to reinvent the wheel. If we are clever, learn from the greatest liars the world has ever known — the difference here being that, where the those we are to learn from used their lies for selfish ends and for the sake of perpetuating their own power, the New Princes can and will use it for constructive and peaceful ends. The actual difference between a moral lie and an immoral lie is the intentions of the person doing the lying; in this words do speak louder than actions, and anyone who thinks otherwise truly is a bourgeois and a sophist.

Fortunately for us, the greatest liars the world has ever known have already established a precedent for us via a phenomenon known as the ‘Big Lie,’ of which the old warhorse Adolf Hitler was, despite being a practitioner of genocide, a skilful practitioner. History has not been kind to Hitler, and not entirely without cause given his genocidal excesses and conspicuously silly military walks, but it would be remiss of us to throw the Hitler baby out with the admittedly bloody bath water.

Those beset with liberal prejudices are of course prone to criticise Hitler as a bloodthirsty dictator and genocidal, war-mongering tyrant,. Again, it is for those of us who can see the grey area in between the facts to appreciate the fact that Hitler’s work was as much a testament as any to the fact that the average Joe and Jane are subject to the passions forced on them by human nature and thus require strong leadership at the very least, and at times the iron fist of the benevolent dictator, for their own good.

For this reason then we can appreciate why Hitler might have been upset at the thought that, following the German defeat in the First World War, ‘it remained for the Jews, with their preoccupation

with “facts,” to impute responsibility for the downfall to the man who alone had shown a superhuman will and energy in his effort to prevent the catastrophe which he had foreseen and to save the nation from that hour of complete overthrow and shame.’ Here he was of course talking about Erich Ludendorff (1865-1937), Quartermaster General for the German Army during the First World War and architect of the philosophy of Total War, which held that the supporting effort behind each war should encompass all the moral and physical force of the nation on the grounds that peace was merely an interval between wars.⁷³

Ludendorff was a unifying figure for the German army at that period in time, no doubt even for the nation as a whole. As Hitler pointed out, ‘by placing responsibility for the loss of the world war on the shoulders of Ludendorff they took away the weapon of moral right from the only adversary dangerous enough to be likely to succeed in bringing the betrayers of the Fatherland to Justice.’ In this instance, the clear implication is that it was not the small lie that won the day for those who were against the German nation by virtue of not being for it, but rather the grand lie, the one so big that it impressed itself on those it fell upon by virtue of the degree of infamy it alleged, by virtue of the degree of moral horror of the alleged transgression.

In attempting to come to terms with the kind of sick state of mind behind the alleged transgressions in all its infamy and moral horror, the audience for the Big Lie would be kept preoccupied well enough to be distracted from the issue of whether or not the alleged transgressions actually happened, or whether they were being lied to. Hence — apparently — the following lamentation from Hitler:

All this was inspired by the principle—which is quite true within itself—that in the big lie there is always a certain force of credibility; because the broad masses of a nation are always more easily corrupted in the deeper strata of their emotional nature than consciously or voluntarily; and thus in the primitive simplicity of their minds they more readily fall victims to the big lie than the small lie, since they themselves often tell small lies in little matters but would be ashamed to resort to large-scale falsehoods. It would never come into their

heads to fabricate colossal untruths, and they would not believe that others could have the impudence to distort the truth so infamously. Even though the facts which prove this to be so may be brought clearly to their minds, they will still doubt and waver and will continue to think that there may be some other explanation. For the grossly impudent lie always leaves traces behind it, even after it has been nailed down, a fact which is known to all expert liars in this world and to all who conspire together in the art of lying.⁷³

If in the early 1920's when Hitler wrote this, while incarcerated in Landsdowne Prison in Germany, his later success in establishing a benevolent totalitarianism all of his own would in time demonstrate the efficacy of using the 'Jews' and Marxists' own weapon of Big Lying against them to great effect. In fact it could almost be said to have worked too well, at least to the extent that the deaths of 12 million people in the extermination camps constituted a PR problem for fascism, and with it any attempt to reign in the social consequences of the lower classes' paranoid schism in the triune brain more generally. In over-extending his mandate as it were he gave those same Jews and Marxists no shortage of ammunition — and they, for their part, took no small amount of pleasure in mercilessly flogging Hitler with the facts.

Assuming then that they had not been able to do so and Hitler's error of judgment in giving ammunition to his enemies had not happened, it seems fair to assume that Hitler's tactic of using the Big Lie to cement his power and mobilise the Axis powers around his programme of rescuing the world from a Jewish plot for world conquest with a Nazi one would have succeeded. It likewise seems fair to assume that the Thousand Year Reich, which ultimately only lasted twelve, might have gotten closer to its initial target. If this is true, then perhaps it also follows that a moderated application of the Big Lie might in fact yield more substantial results in the long run. Controversial though it may be to say so, if we can learn anything from the errors of the past, then a good place to start is in recognition of the fact that it works better in our own interests in the long run to not simply kill everyone who stands in our way straight out of the gate.

It is indeed interesting that Hitler refers to a figure like Ludendorff, as one might in fact argue then that the difference between a figure like Hitler and a leader who can effectively mobilise the population around his goals and those of the classes who were born to rule over the longer term is the capacity to engage in total war — which is to say, to utilise the Big Lie effectively enough in the service of the parliamentary democracy or benevolent dictatorship (which when it comes down to it are much the same thing), such that the entire society is mobilised. If the war is one against the fetish of individuality, where the needs of the individual are prioritised above those of the nation, an entity greater than the sum of its parts, then every aspect of society needs to be mobilised in the service of the Great Lie, and every aspect of society should serve it.

The Big Lie should be well-constructed enough that the paternalistic relationship between the powerful and the powerless is easily perceived, though never actually stated as such or acknowledged as anything other than God's own truth. In fact, to the extent that the paternalism is easily perceived and the average Joe or Jane can easily understand that he or she will be protected from danger (including his or her own proclivities for independent thought, naturally), the Big Lie should be more appealing and generally preferable to God's own truth. In every instance where a choice exists between the two, it should be the one that is typically chosen, since the only safe option and the only one that can guarantee the security of the human race.

The Big Lie should also be well constructed enough that the average Joe or Jane is able to defend themselves against those who do make a fetish of individual thought and so-called fact without great difficulty. The average person is not that smart, and those who make such a fetish of the individual also tend to be the more intelligent types who think their intelligence makes them special and entitles them to special privileges like freedom, as if they were less subject to the evolutionary schism in the triune brain than anyone else. These are the types who open their minds so far that their brains fall out; they are the ones to blame for rampant political correctness gone mad.

The power of the Big Lie derives precisely from its ability to neutralize those who do so much independent thinking that their brains fall out. Its power derives again from the fact that it is big, that it is a lie spread to all corners of the globe and into outer space as well. As such it is the primary narrative of the social order it serves, and by 'primary narrative' we really mean the only one. Being a lie, it cannot brook doubt, even if it is told for fundamentally benign purposes. It must be hegemonic to serve a social purpose, and to serve a social purpose it must work. Only through the ruthless suppression of all opposition can the Big Lie contribute to the social good.

If the Big Lie is work, it should be willingly and voluntarily internalised as a substitute for the individuality which is the seed of chaos and anarchy. The adherent to the Big Lie should be so convinced of the Lie that they should be able to think of themselves almost as free — or at least, be so desensitised as to no longer be able to tell the difference, or want to. Better and more humane however that they should be subject to a loss of personal identity altogether. To forget who they are as individuals is to be permitted to forget their dysfunctional humanity, that which necessitates the application of benevolent paternalism in the first place.

Chapter 4

Of the Big Noble Lie

As we have seen, it is noble to lie to those who are sick and cannot be made to understand that they are sick for their own benefit. If a big lie tends to function better than a little lie by virtue of its effects on group dynamics, and a noble lie is a lie told with good intent to help those who are unable to help themselves, then a Big Noble Lie can offer us the best of both worlds.

The function of the Big Noble Lie is not, nor should it ever be, to facilitate genocide, which is generally inefficient and as damaging to the perpetrators as their victims in the long run. Rather, it is to dance the idea into the common person that a power greater than themselves exists in the world. It is to help them to understand that this power is greater than their petty individual right, an idea that is a product of their insanity anyway, but is nevertheless one that can offer them protection and safety as long as they respect the fact that they are to all intents and purposes a class of fallen, a class of ghosts.

It is this that really needs to be emphasized; this is how they need to be conceived of when it really comes down to brass tacks, and this is how they should be made to feel. They are after all the ones who, though desiring some small amount of control over the conditions of their own lives at some distant point in the future, are far too much a creature of their biology and their environment. They are surely far too inured to the society and culture in which they are immersed to be able to perceive even for a moment the utterly contradictory and discordant notes that underwrite their entire existence, and most certainly every disassociated word that falls from the tongues at the ends of their broken and destroyed minds, from their conspicuously amoral tongues.

It is for that reason that we look for inspiration to know that the Noble Big Lie that we tell is not evil or manipulative, but rather done with the best interest of the audience in mind. This is why the Noble Big Lie is not as alien to the democratic tradition as we might at first assume. In theory, representative democracy facilitates

collective self-rule by providing the citizenry with candidates reflecting the spectrum of ideological opinion, allowing them to choose those who best reflect their own opinions. In practise, however, we find this to be more of an operational myth that provides them with the necessary illusions they need to participate in a political process that reduces them to the level of passive observers.

Democracy then is workable to the extent that, in practice, and for all its high-sounding theories, it essentially entails electing rulers to govern on behalf of the men of property and power. The system remains chaotic and prone to abuse insofar as, by its very nature, the operational myth of representative democracy prompts some to adopt the ridiculous assumption that it can and should be responsive to the needs of the average person. That the entire history of representative democracy would appear to disabuse anyone who bothers to pay attention to it of such childish delusions is of no matter to this Quixotic rabble, for yet they persist.

Those who understand how democracy actually works, much less to say who have a sound understanding of the human mind and its psychology, have a much different understanding. 'The conscious and intelligent manipulation of the organized habits and opinions of the masses is an important element in democratic society,' wrote Edward Bernays, the great Founding Father of the Public Relations industry, articulating a view that demonstrated an unmistakable grounding in reality. 'Those who manipulate this unseen mechanism of society,' he continued, 'constitute an invisible government which is the true ruling power of our country.'

Particularly striking in the writings of Bernays in particular is the understanding not only of this fact but of the fact that this was not part of some fascist vision of mindless social engineering carried out for no other purpose than to defend economic and social privilege, but rather as a manifestation of the Noble Big Lie, which was intrinsically democratic to the extent that it functioned on the basis of the truism articulated by Locke that the 'larger mass of men cannot know, and therefore they must believe.'

The democratic myth served to mobilise the mass on this basis to the extent that 'we are governed, our minds are moulded, our

tastes formed, our ideas suggested, largely by men we have never heard of,' which was 'a logical result of the way in which our democratic society is organized.' Since 'vast numbers of human beings must cooperate in this manner if they are to live together as a smoothly functioning society,' then, it followed that

in almost every act of our daily lives, whether in the sphere of politics or business, in our social conduct or our ethical thinking, we are dominated by the relatively small number of persons . . . who understand the mental processes and social patterns of the masses.'

Because the logic of power necessarily dictated that the cream should rise to the top and that those who wielded power should do so because they displayed the superior qualities necessary to attain and retain it, it was 'they who pull the wires which control the public mind.'⁷⁵

Bernays is known to history as the 'Father of Public Relations,' as the man whose work inspired an entire industry, one we today take for granted as part and parcel of the normal world in which we live. Rather than being treated as some kind of far-out fascist ideologue whose work has no relevance to the theory and practise of actually-existing democracy, his work was and remains central to it — a fact that has no small amount of resonance for the present discussion given the patently paternalistic tone of his argument. The idea that there should be men who 'pull the wires who control the public mind' would surely be enough to conjure much howling from the Left, and yet Bernays' paternalistic attitudes are manifest throughout representative democracy.

How to account for this peculiar state of affairs? Either the Big Noble Lie is a necessary facet of human society and indispensable even under the most favourable conditions, or an entire industry of people are wrong. If ever there was a case to demonstrate that the soundest way of determining the truthfulness of an idea was to find out how many people believed it, surely this was it.

It is certain then that the former is true, and that as the work

of Edward Bernays well demonstrates, the Big Noble Lie is a necessary facet of any complex industrial society likes ours. Simply by virtue of the scale we are working on, the concentration of knowledge in the hands of a few, along with the power to utilise this knowledge to organise all facets of production and distribution, of work and leisure, of communication and entertainment, of information management, is necessary in order to ensure stability within the system, to ensure the security and efficiency of each within the bigger picture.

Who amongst the bubbling cauldron of the toiling masses has access to such a picture? Who amongst them could make sense of it or do anything worthwhile or effective with it given the condition forced on them by human nature? Not a one. Clearly the existence of a select few, who are able to overcome and rise above the insanity that characterises the whole and arrive at a higher truth, in this instance of the Big Noble Lie, is all that stands between civilisation and the law of the jungle.

Chapter 5

Of General Themes in History

What kind of a Big Noble Lie then to tell? Fortunately for both of us, New Prince, history is replete with examples. We should be careful to look to history not to try to avoid ‘repeating mistakes,’ as the Social Justice Army tend to do, lost as they are in their endless preoccupation with individual rights. No! If the victors write history, then ‘mistakes’ are merely what become known to history as losses or failures. If Hitler had won the Second World War we would be called the Allied resistance a failure. If the Communists had won the Cold War it would be the United States that was known as the Evil Empire. Its long history of intervention in the affairs of other countries would be called imperialist aggression, while their own aggression would be called mistakes.

To turn an aggression into a mistake is to come to terms with the past well enough to understand what can make the mistake a mistake and not an aggression, and to turn that into history. Besides being history it can also be used quite effectively as a lesson for the future. What we need to do then is not only repeat the mistakes of history, but do a better job of our mistakes!

In a sense then we are still learning from history, but we are not opening our minds so much that they fall out and we let ourselves get swept up in this modernist individual rights craze. Those who are so deeply inured to such fads cannot conceive of the kinds of strategies necessary to save human society, so it remains to the New Prince to not throw the baby out with the bathwater. Where the wars of aggression and conquest, massacres, genocides, death marches, wreckings of infrastructure, mass enslavements, institutionalised robberies, moral panics, ideologically-driven persecutions, blacklistings, social ostracisings, dispossessions, famines, forced exoduses, destruction of families, lootings, show trials, death camps, book burnings, broken and crippled bodies, split minds, broken hearts, crushed spirits, bad art, silly uniforms, even sillier marches and brutally oppressive autocracies in general

are concerned, there is still much to be learnt from paternalist governments and authoritarianism in general.

The problem with the past of course has always been the selfishness involved in the exercise of power and its use as a tool for perpetuating economic and social privileges.

The difference between the goals of autocratic power structures throughout history and those the New Prince will run will be the will and capacity to use it for good — to use it to help humans to escape Earth and find a better place to start again.

One of the best places to start learning about history is in fact not a history book, but rather a classic play: *The Crucible*, by Arthur Miller. Naturally this play is infected with all sorts of purported facts about power and groupthink and other horrendous left-wing biases. If read properly however, it can be taken, not as a warning about the supposed perils of history repeating itself and other such anarchist noise, but rather as something of an instruction manual that we can use to develop a good idea of how to proceed in terms of establishing the kind of paternalistic political environment that can protect common people from themselves on the one hand, and give them the nanny state to whose womb they so clearly wish to return on the other.

The Crucible tells the story, based on true events, of a moral panic that arises in the puritanical 17th Century religious community of Salem, Massachusetts, following the discovery of a group of teenage girls dancing in the forest. As Miller tells it, the girls, lead by the ‘narcissistic and manipulative’ Abigail Williams, invent a story about being bewitched by a slave girl, Tituba, in order to forestall the inevitable punishment — one that spirals out of all control as terror grips the community and is ‘exploited shamelessly by a variety of unprincipled individuals to settle personal scores and gain personal advantage,’ as one degenerate phrased it.

In reality of course such claims are put forward to justify a modernist, individual-rights agenda, with all that involves in terms of ignoring positive outcomes like the strengthening of the ideological legitimacy and reach of the state.⁷⁶

Miller wrote *The Crucible* as an allegorical critique of the anti-

communist moral panic stirred up by the junior Republican senator from Wisconsin, Joseph McCarthy, during the 1950s. Only the very gullible or naïve could have imagined that McCarthy's actions had anything to do with actual communists. The effect of this panic, much of which was directed against liberal Hollywood, revealed its true function, which was to polarise and establish in the public mind a link between any genuine expression of independent thought, or perhaps more precisely a simple failure display of the degree of patriotism necessary to maintain the integrity of class rule, and giving aid to the Communist bloc headed by the cunning tyrant Josef Stalin (who was in fact a skilled liar and master manipulator of the Russian people, one from whom any aspiring New Prince learn much; we will return to this later).

The effect of this on Hollywood in particular, as was and remains proper, was to narrow severely the range of acceptable ideas, and on American society generally to strongly deter free expression and critical thinking, in the name of democracy. For Miller, however, such seeming paradoxes or logical shortcomings raised serious questions about the veracity of McCarthy's anti-communist crusade. We do not care about this because we share Miller's so-called Enlightenment prejudices about the value of the freedom of the individual or his permissive enthusiasm for democratic ideology in general; we care about it purely because it provides us with an explanation as to what he was trying to achieve and the methods through which he sought to do so.

What then was the substance of Miller's critique? Miller's strategy was to draw a parallel between the 'if you think for yourself, the communists win' logic of the McCarthyist witch hunt, and the witch-hunting carried out in Salem several centuries beforehand. In order to really successfully unpack this critique, and in doing so really bring into relief the parallel that Miller was trying to draw to that end, we can refer to the process known to social psychologists as 'moral disengagement' — what are essentially 'the psychological processes we use to maintain a positive self-image and a positive idea of ourselves as moral actors while carrying out essentially amoral or even criminal activity that harms others.'⁷⁶

From a conventional standpoint, moral disengagement is predicated on the idea that, 'since we never actually jettison the idea of ourselves as moral actors, we must find a way to apply our morals selectively, in order to maintain a sense of ourselves as fundamentally good people while engaging in conduct that reveals us to be anything but.'⁷⁷

This so-called science, just like the literary work to which it can be applied, comes with all sorts of ideological baggage attached — baggage that the New Prince must be firm in rejecting. The idea of 'morality' as something consistent and something that can be summarily disengaged from, such that in one moment we can be a 'moral' actor, and in the next we can be 'not a moral actor' is something that needs to be questioned, just as we should always reject absolutist polarities of right and wrong that display no regard for the grey area in between. Why not might we just as easily describe the process as a 'moral realignment'? (The arrogance of a writer of the ilk of a Ben Debney is revealed by the idea that he presumes that we all consider ourselves moral actors, when in reality the very idea of right and wrong is so subjective and vague).

At any rate, the main mechanisms by which this process takes place (regardless of whether we choose to contextualise it objectively or in a negative way) are: 1) playing the victim, 2) blaming the victim, 3) refusing to acknowledge between being criticized and being attacked, and 4) divesting oneself of responsibility for situations in which harmful and/or destructive events occur.

As proponents of the non-objective standpoint that views this process critically, the function of these and other associated mechanisms is to 'facilitate the shifting of blame from the perpetrator of harmful, destructive and otherwise criminal acts to their victims, such that conflicts and moral impasses are resolved negatively, ie. in favour of injustice and the perpetuation of social and class privilege.'⁷⁸

At any rate, and painful as it may be to entertain these tortured liberal interpretations of logic and reason, we must tolerate their holier-than-thou expressions of compassion so as to be able to follow their line of thinking, and thereby understand the process. Such issues notwithstanding, it is arguably not difficult at all to find

what we will call 'moral realignment' at play in *The Crucible*. Abigail Williams' conduct through out the play is predicated on and cleverly serves to reinforce the notion that those who question or challenge her judgment are giving aid to the forces of witchcraft, thereby endangering the very foundations of Salem society. Judge Hawthorne reinforces this idea for everyone involved by stating explicitly at one point that the citizens of Salem are 'either with this court or they are against it.'

The rigid religious morés of Salem expedite this process to the extent that they themselves are based on very inflexible, black and white moralisms that create tinderbox conditions for anyone wanting to spark a moral panic; Abigail thus does not find it hard at all to polarise a community that is, to a very great extent, already successfully polarised.

All of these factors should be incorporated into the mental instruction manual of any New Prince.

The 'with me or against me' self-rationale succeeds because it provides Abigail with a pretext to attack Goody Proctor, wife of the play's protagonist John Proctor, with whom she is still infatuated following a brief affair. On this basis, she employs other mechanisms of moral ~~disengagement~~ realignment to blame shift and reconstruct the morals of Salem in her own favour.

By disseminating the lie that Goody Proctor is using the poppet Mary Warren leaves in the Proctors' house as a kind of voodoo pin cushion in the classic manner, Abigail is able both to play the victim, to blame the actual victim Goody Proctor for her own dishonesty and cruelty, and downplay her own responsibility for dancing in the forest. Thus in reconstructing herself as an agent of the Good in the face of the supposed threat of Evil, Abigail is able to use the moral panic she has herself created to pursue personal vendettas against others in the Salem community she perceives to be threats in one form or another to her narcissism.

In a similar vein, we find the same approach providing Joseph McCarthy with a pretext to attack his political enemies, primarily the communists in liberal Hollywood of the late 1940's in particular, pacifist and social democratic to the same extent that it

was war-weary. The myth of a communist menace provided him with a pretext to establish the Hollywood Inquisition in the form of the House Committee on Un-American Activities, and to begin a purge of *crimethink* in the name of defending democracy from Leninist totalitarianism.

Any actor, writer or directors who ever attended a left-wing meeting or bought a left-wing newspaper are obliged to demonstrate their submission to the committee by naming names of anyone else they know of who ever attended a left-wing meeting or bought a left-wing newspaper. Thereby they betrayed their friends and demonstrated their submission to their betters, or remained true to their friends and demonstrated themselves to be an independent thinker who gave aid to the dirty, evil communists.

The mechanisms of moral ~~disengagement~~ realignment invoked here are virtually identical to those of the Salem Witch Trials. McCarthy invented a clear and present external communist threat to the United States out of thin air, which was accepted as God's own truth by enough Americans to start a moral panic even despite the lack of any evidence. Furthermore, Stalin's own doctrine of Socialism in One Country, a highly contentious and controversial act amongst socialists internationally, was tantamount to Stalin's own disavowal of international revolution.

Nevertheless, such was the power of scare-mongering and the Big Lie that McCarthy was able to tar his liberal enemies on the grounds of the assumption that those who are not for America are against it. Criticism of the *status quo* came to be equated with support for the enemy, as is proper for a society where everyone knows their place and democracy is properly exercised by relieving people of unwanted responsibility for making decisions.

Again we must stress the fact that at no point in this process did McCarthy ever prove the existence of a clear and present communist threat, much less to say any other kind of threat, nor did he ever prove the guilt of any of his victims (though he did destroy numerous lives and careers). The moral panic tripped the reptilian part of the triune brain and reduced those within its reach to the level of group animals; the ease with which the groupthink

mentality was created in groups of people with the proper levels of shrieking about demonised targets, and the willingness of many to jump into the vortex, again demonstrates the stranglehold that the evolutionary schism in the human brain has over commoners. The common person will abandon democratic norms as soon as anything is demanded from them in terms of personal responsibility or the courage to go against the grain.

In a very real sense then, creating a moral panic for the sake of capturing new initiates for what I like to call the Social Stockholm Syndrome is self-justifying to the mere extent that it actually works (we return to this below).

What we find then is that McCarthy achieves success (in the short term at least) by playing the victim of a threat that remains unproven to this day. On the basis of that pretext, he adopts all the autocratic and authoritarian modalities he attributes to the hated enemy, while blaming his victims for his fear of free and open debate and his apparent attachment to a worldview so weak as to not be able to tolerate criticism.

Just like Abigail Williams, he strives to avoid being held accountable either for his obvious antipathy for freedom of thought and conscience. This is even more true again in his willingness to lower himself to the point of using a moral panic he has himself created to persecute his political enemies and neutralize anyone he perceives to be a threat to his authority. Just like Abigail, McCarthy intuitively understood that fear is as great a motivator as love, and successfully uses this knowledge against those who dare oppose him using the mechanics of moral ~~disengagement~~ realignment.

As a work of literature, *The Crucible* is regarded by many on the left side of politics as one of the central canons of American literature. As a work with historical relevance, its significance is not only severely underrated but also generally neglected into the bargain; conservatives need not fear it nor regard it somehow as reflecting on their own politics, but with the proper insight into left-wing distortion and the willingness to not allow the baby to be thrown out with the bathwater, its many instructive aspects on how to establish a Big Noble Lie need not be lost amongst the empty

tin can rattling about 'learning from history' and 'preventing history from repeating itself.'

If the historical parallel Miller draws through it is generally accepted as valid, as it appears to be, and if the analysis of both the fictional portrayal of the Salem witch-hunts and McCarthyist anti-communism through the lens of the mechanics of moral ~~disengagement~~ realignment holds water, then that demonstrates the possibility not only of using studies of moral disengagement to bring various episodes of history into greater relief, but also to draw distinct parallels between different episodes as well.

We might ask ourselves another question then. If we can use studies of moral ~~disengagement~~ realignment to bring into greater focus an historical parallel established in literature and which is already accepted as legitimate between two moral panics, then what other moral panics would they also apply to? If it makes sense to note a parallel between the McCarthyist crusade and the crusade of the puritans against the germ of communism in Salem, as it does, then can that parallel not be extended to others as well? Could this historical parallel based on the application of the study of moral disengagement, for example, not also be applied to the Resource Crusades (formerly known as the 'War on Terror')?

Of course the term 'War on Terror' was a politicized term, an ideological term, and one that neither correctly nor objectively describes the events that took place under its banner. While it was and remains far more accurate to describe it as a Terror Scare, or a Resource Crusade as we do now, without shame, we use the ideological term because we remember that the average person cannot know, and therefore they must believe. Since we can extend the parallel from two historical events to three, and within a roughly 50-year period within a single country where the latter two are concerned, how many other comparable events are there throughout the entire course of human history in every country? How far down the proverbial rabbit hole can we actually go? How big can the Big Noble Lie actually get?

Let us focus for a moment on the so-called 'War on Terror.' If this might be described as a Terror Scare, we would anticipate that

it would reflect some or many of the same elements of moral ~~disengagement~~ realignment as the two examples already referred to above, and so we would be able to further refine our idea of what a Big Noble Lie looks like. In so doing, we could infer instruction as to how to tell one (or many). For the greatest lesson in this respect, we need look no further than George W. Bush's speech to Congress in the days following the 9/11 attacks, in which he told the entire world that 'You are either with us, or you are with the terrorists.' With these words, Bush cunningly abjured himself and the United States of a century of interference in the affairs of other countries, not least of which being the nations of central America and Asia.

Furthermore, by sending everyone into a panic with stories of a shadowy global terrorist organisation lead by someone who turned out to be a former recipient of CIA funds and training, he was successfully able to play the victim; by using the 9/11 attacks as a pretext for launching an aggressive war of conquest over resources, on the grounds apparently that the people of Iraq were hiding his oil under their sand, he was able to blame the victims. With the result of ignoring his own responsibility for any part in the conflict Bush was successfully able to use the Terror Scare to morally realign public opinion in his own favour.

These are but of a few of the ways in which this historical episode is instructive, and any aspiring New Prince can learn much from studying it in detail.

Having done this then, if we can carry the parallel established by Arthur Miller and clarified through the work of Albert Bandura over from that between the Salem witch-hunts and McCarthyist anti-communism over to the so-called War on Terror (or Terror Scare), how many more parallels can we draw? Does it extend to, say, the First Red Scare, the Nazi terror carried out against their numerous enemies, the Red Terror and Stalinist persecution of dissent in the name of fighting threat to the revolution, any number of wars over the course of the last few centuries, the Revolutionary Terror carried out during the French Revolution, the Spanish Inquisition, the Crusades, the European Witch-hunts of the Middle Ages, or the wars of the Romans?

What about to any number of manifestations of sexism and racism and other useful forms of the broader tactic of divide and conquer? How can such divide-and-conquer strategies be employed to play subject populations off against one another and perpetuate the Big Noble Lie in the best interests of each of them?

Chapter 6

Of the Utility of Moral Disengagement

Thankfully for the New Prince, history as it so happens is replete with useful examples he can take inspiration from to develop his own Big Noble Lies. We may pity the hapless Islamic emperor Timur, who once insisted: ‘I am not a man of blood; and as God is my witness that in all my wars I have never been the aggressor, and that my enemies have always been the authors of their own calamity.’⁷⁹

Poor Timur was clearly living in a time well before Public Relations or social psychology had even been conceived of, for although the substance of his claim is something that every leader throughout history has ever wished their victims to understand, if not their own people, those who came later had the experience of leaders and victims gone past on which to reflect and learn — which, since Timur lived a long time ago, amounts to quite a bit.

The numerous opportunities many leaders have had to hone their PR skills since means there is much on the historical record from which the New Prince can profit, and any of this knowledge available to any future leader is, without a shadow of a doubt, invaluable. This is especially true if such a leader starts wars of conquest, as Timur did, that result in the deaths of a quarter of the human population alive on Earth at the time. In the unfortunate event that anyone should anyone ever find themselves in that position again, (and worse still find themselves responsible), they are clearly going to be in need of some turbo-charged ~~propaganda~~ strategic communication.

Any New Prince worth their salt however should be able to avoid this situation in the first place, if for no other reason than to ensure the integrity and security of future marketing opportunities. If this is no possible, then he should at the very least have the skills to exploit it as a tool of ~~propaganda~~ strategic communication.

Suffice it to say then when one finds oneself in the position of the unfortunate Timur, one needs to remember how to apply moral ~~disengagement~~ realignment strategies successfully in order to shift

blame for the kinds of actions necessary to maintain order, defend national security and ensure one's continued hold on power. The idea that one is not a man of blood, but rather one of peace, and that one's victims have always been the authors of their own calamity is not an idea that can be told, but rather one that needs to be implanted.

Fortunately again for us the methodology is well understood and has been for a long time. We see it implicitly in the examples of the Salem Witch-hunts and McCarthyist anti-communism referred to above; even more helpfully, the high-ranking Nazi Hermann Göring appeared to make some effort to atone for the worst of his excesses at the Nuremberg trials with the following prescient observation:

Naturally the common people don't want war; neither in Russia nor in England nor in America, nor for that matter in Germany. That is understood. But, after all, it is the leaders of the country who determine the policy and it is always a simple matter to drag the people along, whether it is a democracy or a fascist dictatorship or a Parliament or a Communist dictatorship. Voice or no voice, the people can always be brought to the bidding of the leaders. That is easy. All you have to do is tell them they are being attacked and denounce the pacifists for lack of patriotism and exposing the country to danger. It works the same way in any country.⁸⁰

As far as the particular strategy laid out here is concerned, one can hardly doubt that Göring would have been in a position to know. What is of interest to us here of course is the gap between the crude denials of 'I am not a man of blood,' and the far more sophisticated 'denounce the pacifists for lack of patriotism and exposing the country to danger.' We might imagine a conversation between Göring and Timur where the former is charged with counseling the latter.

'Timur,' Göring might say, 'Don't tell anyone that you are not a man of blood, for your denial immediately makes everyone think you are. You must throw charges at your critics, no matter how ludicrous, in order that they become the ones who appear foolish and guilty when they stumble backwards, stunned that you would attribute to them, as you will, responsibility for what you yourself have just done. They will be so stunned at your sheer audacity and

impudence that they will not know how to respond and as long as you don't react to whatever they say or do, you will appear to be the one who possesses the moral high ground.'

'But Herr Göering,' Timur would respond, 'won't it be obvious that I'm not telling the truth? How could anyone without any kind of weapons whatsoever at all have had any responsibility for the shedding of blood? How will anyone believe such an insultingly brazen and infamous lie? Everyone would be too busy figuring out which limb to tear off first to be confused or disarmed by the suggestion that my victims were somehow responsible for my turning them into such. If I try to suggest that someone else was responsible for the shedding of blood who didn't even have the skills or the tools to do it with, I'll be ripped to shreds and then remembered as someone who committed wholesale slaughter and then even more diabolically tried to lie his way out of it!'

Göering would guffaw. 'My dear Timur,' he would chuckle, 'You really did come down in the last shower, didn't you? My dear boy, most people will forgive even the bloodiest atrocity if you can somehow make them believe that your victims themselves forced you into a corner and gave you no other option than to kill them. Fear and love are the two great motivators of humans and while we tell our children that love always triumphs over fear, we know that in the adult world this neither happens nor is desirable — especially since what is called empathy and compassion for the downtrodden is often nothing more than the bleeding heart of the more-humanist-than-thou set, a weakness of the neurologically deficient.

You must in every instance claim that every act of aggression is a defensive one, the most overly aggressive ones most of all; you have to create a pretext for the suppression of threats to your authority by making out that anyone you consider a threat to you personal out to be a threat to the community. You must find a threat to the community, and if you can't find one you must invent one, while at the same time pretending that the community's interests and your own are the same even if the only engagement you have with the community is to exploit it.'

Timur would blanch. 'But surely no one will believe that, Herr

Göering? To be sure there are types whose only contact with the community is to exploit it, though that is not us because we care about the welfare of those who work for us and pay them fair wages. Nevertheless if you are one of those types who exploits the community and then throws it a sop in the form of charity to disguise the fact that all the wealth you have is because of your exploitative relationship with it, surely no one would be willing to take any risks, particularly where their own lives or the lives of those they love, for the sake of those who patently care nothing for them, and regard them to one extent or another completely as expendable tools of their own ambition?

‘Surely no one would be gullible enough to accept that those who in other circumstances are mercenary and self-absorbed suddenly discover a community of interests when they need their slaves to lay down their lives in the name of their own ambition. I cannot believe that people would be so breathtakingly stupid.’

At this point Göering would no doubt give up and resign Timur to his fate, knowing that the beauty of the morally ~~disengaged~~ reconstructed approach was that it covertly reframed the guiding assumptions of potential critics, such the question of responsibility of those in power never even entered into the frame of reference. That those in power were responsible in the sense that they were accountable, while being responsible for nothing in the sense of being blameless, was tacitly taken for granted as long as the fear of the threat from outside was strong enough to polarise public opinion and terrorise the public into accepting ideas of national security as shorthand for the longevity of the society as a whole.

The difference between a Timur and a Göering was that where Timur felt compelled through his lack of PR nous to defend his own conduct, a more savvy individual like Göering never even allowed it to be considered long enough to give rise to an answer one way or the other. The ‘with us or against us’ logic of his approach recognised no difference between being criticised and being attacked; in treating criticism as a threat to national security he closed a door that represented a dangerous path to anarchy and disorder anyway, while opening another in the form of an implicit invitation to join the collective or hive mindset that treated dissent as an evil as a matter

of definition, along with any group or minority determined to be a threat to it.

At this point one is reminded of the scientists who performed the 'replacement monkey' experiment. As the story goes, six monkeys were put in a room with an aluminium ladder the middle and a bunch of bananas at the top. Monkeys being monkeys, they tried a number of times to climb the ladder to get at the bananas, but were prevented from doing so by the scientists running the experiment, who sprayed them with cold water every time any one of them tried to climb the ladder.

This proved an effective deterrent against climbing the ladder, so effective in fact that the monkeys soon began to attack any one of them who tried to do so; through the consistent spraying of cold water any attempt to climb the ladder and being sprayed with cold water became firmly implanted in their minds, especially as the spraying of cold water was a group punishment meted out to all of the monkeys irrespective of whether or not they were the one actually trying to reach the bananas.

The business part of the experiment came when the scientists began to replace the monkeys, one by one. Although no more water was sprayed, when a new monkey was introduced and tried to climb the ladder to reach the bananas, it was attacked by the other monkeys repeatedly, until it was as conditioned as they were not to try to get to the bananas. Significantly enough however, unlike the other monkeys it had not a vestige of a clue as to the reason why the bananas were off-limits.

Nevertheless it joined in attacking newcomers as each of the original monkeys was replaced, as did each additional replacement monkey even though it had no idea why. When the last original monkey was replaced, the scientists were left with a room full of replacement monkeys unwilling to climb the ladder to reach the bananas and perfectly willing to attack any one of them who made any attempt to, but who had absolutely no idea what the logic was behind the behaviours they had been conditioned to and taken on as their own.

Naturally, this is the sort of result we should be attempting to

achieve in our approaches to bringing the mass of the population behind the purposes and goals of the Rhodes Project; if we think about it, a 'replacement monkey' mentality is merely the other side of the coin of the Social Stockholm Syndrome and for all the reasons we have discussed at length above perfectly consistent with our ultimately democratic and humanitarian purposes.

Substituting the chimera of control over the conditions of their own lives for a bunch of bananas, then, and any form of organisation not controlled by the men of best quality for an aluminium stepladder, we should necessarily seek to inculcate a 'replacement monkey' mentality in the mass of the population. Fear of the consequences whether in the form of an official state response, or more subtle forms such as blacklisting and social ostracism, should not only compel the average man or women into shying away intuitively from political dissent, but should as a matter of course taint any recalcitrant, mentally-insane deviant who peddles it as an outsider and wrong-thinker.

Moreover, the mechanism that facilitates this process should be so subtle and so ingrained in the social unconsciousness as to trigger memories of similar episodes when it became necessary to keep society on course in order generations, and to that extent be transferable *between* generations. The replacement monkey implanted in the minds of previous generations should play cop to the young, just as their peers succumb to the same process, thereby improving the effectiveness of the process overall.

In studying different examples of moral ~~disengagement~~ realignment in history, we can not only reinforce the general outlines developed above but gain a better understand of the ways in which this process remains as part of the baggage in the collective unconsciousness of various nations and therefore the extent to which the replacement monkey within everyone lays dormant, waiting for a moment when it can be reawakened and put to good use. Let us now then examine some.

Chapter 7

Of the National Socialists

The twelve years of Hitler's Thousand Year Reich in Germany are amongst the most notorious in history for a variety of reasons. This fact notwithstanding, we do not want to succumb to the liberal disease of throwing the baby out with the bathwater in terms of those aspects of National Socialist ideology that did not lead directly to the gas chambers. Had Hitler been able to restrain himself somewhat it is entirely possible that the outcome of the Second World War would have been much different, and it is entirely possible that a slightly more moderated form of National Socialism would have prevailed well into the future, possibly even into the present. Perhaps then it behoves the New Prince to think of himself as an inheritor of those unrealised potentialities.

Adolf Hitler was of course a master propagandist, having studied the work of the Committee on Public Information (CPI) established by the United States Government under George Creel as well as that of American advertisers who, for their part, were more than happy to be associated with the Führer — until he stopped cracking the skulls of Reds and trade unionists and started invading other countries, at least.

A well-established but rarely understood fact that is that Hitler got most of his lessons from the Americans, citing in Chapter 6 of *Mein Kampf* the effectiveness of Allied propaganda one of the main contributing factors to Germany's defeat in 1918. Hitler likewise took inspiration from the reserve system set up for Native Americans when setting up his gulag of prison camps in Poland, though this does not appear to have been referred to in his writings. The work he does refer to in *Mein Kampf* was specifically that of the CPI:

By representing the Germans to their own people as barbarians and Huns, they prepared the individual soldier for the terrors of war, and thus helped to preserve him from disappointments. After this, the most terrible weapon that was used against him seemed only to confirm what his propagandists had told him; it likewise

reinforced his faith in the truth of his government's assertions, while on the other hand it increased his rage and hatred against the vile enemy.⁸¹

In other words, the work of the CPI was more effective, Hitler observed, because George Creel and his associates were more effective than their German counterparts in demonising their enemies — arguably because they had a better intuitive understanding of what we can refer to specifically these days as moral ~~disengagement~~ realignment. Creel had demonstrated his ample skill in this respect earlier in the decade, when he had come to the defence of industrialists particularly in the wool and textile industries faced with major strike action from workers under their employ. The decades either side of the turn of the 20th century were ones of concerted class warfare and textile workers in the Eastern US during this time were striking regularly in response to what they claimed were low wages and long hours.

Creel was able to counter their arrogant insubordination and grandiose demands for 'living wages' by playing on the fact that many of them were of foreign birth. He focused on this fact and constructed out of it the myth of a 'radical alien' menace (alien in the sense that they were foreign to America) to the integrity of American society. As a result, strikes and other manifestations of class antagonism were not understood to be a legitimate response on the part of American workers to indigenous inequalities, but were rather accepted as the result of the importation into the United States of foreign ideas like 'workers' rights' (of course we do not dispute that workers have rights; workers have the right to work, and the right to be dismissed if they attack their employers by forming unions).

To that end, Creel wrote in 1916 that the lack of allegiance to the United States of 'great masses of aliens,' who were responsible for 'seditious attacks upon the government and bold disruptions of industry,' constituted 'a domestic peril that threatens the permanence of American institutions as gravely as any menace of foreign foe.'⁸² These comments in particular are significant primarily for the fact that they are indicative of the moral ~~disengagement~~ realignment that

would so influence Hitler and that he would develop so much further in the years that followed. This ‘radical alien menace’ mythology Creel was creating was based on a partial truth—ie. that immigrants lived in America and that many of them were politically left—but one exaggerated on purpose in the service of the cause of the Big Noble Lie. Hitler himself acknowledged the importance of these partial truths to the Big Noble Lie later on, when he noted in the same chapter in *Mein Kampf* that

The receptivity of the great masses is very limited, their intelligence is small, but their power of forgetting is enormous. In consequence of these facts, all effective propaganda must be limited to a very few points and must harp on these in slogans until the last member of the public understands what you want him to understand by your slogan. As soon as you sacrifice this slogan and try to be many-sided, the effect will piddle away, for the crowd can neither digest nor retain the material offered. In this way the result is weakened and in the end entirely cancelled out.

Thus we find the rationale for simple, three word slogans that, repeated endlessly, effectively communicate the kinds of ideas the New Prince would need to feed the public. From the few comments of Creel’s referenced above, we find references to ‘great masses [of] aliens,’ ‘seditious attacks [upon] government,’ ‘bold disruptions [of] industry,’ ‘a domestic peril,’ and ‘threats [to] American institutions.’ We may notice here that while we are using nothing but three-word phrases, with perhaps an ‘of’ or something of that nature to connect them, each of them while existing as an independent entity connects to a larger story that can be referenced anytime any one of the phrases is used.

This was perhaps the greatest genius of Creel’s approach. When he said ‘great masses of aliens,’ what he was also saying was ‘attacks on government’ and ‘threats to America.’ These were implanted in the minds of the mass of the population through constant repetition in the mass media, who lapped up anything they could sensationalise and use to sell papers on that basis. Paired back to their bare bones, such phrases were textbook examples of this particular propaganda

devices we find everywhere: ‘Support our troops,’ ‘Stay the course,’ ‘Just do it,’ ‘Stop the boats,’ just to name a few of the more well known examples.

Thus just there was a precedent for McCarthyist anti-communist panic in Puritanical anti-witch panic, with all the invocation of moral ~~disengagement~~ realignment and the development of Big Noble Lies, so too was the Big Noble Lie or this Noble Hoax evident in the work of the Committee on Public Information a precedent for the propaganda efforts accompanying the rise of National Socialism in Germany (without wanting to go into too much more detail, as we have a separate section for this below, but we find that the wartime efforts of the CPI directly preceded the First Red Scare of 1919-1920, in which US Attorney General A. Mitchell Palmer was able to conduct technically illegal raids against the red menace and expel some of the worst offenders from the country, while the US Congress was able to pass all sorts of useful legislation such as the Espionage Act and the Sedition Act over the cries of bleeding heart civil libertarian extremists. The mechanics of moral ~~disengagement~~ realignment were again pivotal to the success of the accompanying PR campaign).

Being as there was a precedent as well as crossover with other historical narratives, we find it not particularly surprising then that the basic narrative underpinning Hitler’s National Socialist ideology was unusually consistent with the fundamental mechanics of moral ~~disengagement~~ realignment — especially where the development of a Noble Hoax was concerned. His authoritarian ideal of national unity demanded moral ~~disengagement~~ realignment by virtue of the need to defend it from the twin perils of criticism and doubt on the one hand, and the desire to extend its power throughout the world through aggressive warfare on the other. Though Hitler may well have never stated explicitly that those who were not for him were against him, the noted skill and effectiveness of the Nazis in demonising any doubt or criticism as service to the covert Jewish conspiracy for world domination was another unmistakable lesson of moral ~~disengagement~~ realignment at work.

Hitler was quite fortunate insofar as anti-semitism had been

rife in Germany since the days of Martin Luther, and he had ample material with which to construct the mythology of a covert Jewish plot for world domination, with all that apparently implied for threats to the integrity of the German nation. He was even more fortunate to the extent that many of the major ‘evidence’ of this conspiracy, such as the very good ‘Protocols of the Elders of Zion’ had already been prepared for him (the *Protocols* were the work of some particularly creative Polish secret policemen). Hitler’s genius as a constructor of Noble Hoaxes and enabler of Social Stockholm Syndromes derived from his ability to utilise the mechanisms of moral ~~disengagement~~ realignment to shift the blame for the global war of conquest he had been planning to those who would most likely become its first victims — the Jewish ethnic minority within Germany itself and the Slavic groups to the east whose lands would form part of the German *lebensraum*, or ‘living space.’

Here Hitler was able to play the victim and victim-blame at the same time; he blamed the Jews for corrupting German society as part of what he claimed was a nefarious plot to weaken and colonise it, though in reality by scare-mongering and polarising German society he was the one colonising it in fact. Such a cunning slight of hand appears to account for the fact that few if any average Germans picked up on the irony of drawing up plans for world conquest in the name of saving the world from plans for world conquest. Such was Hitler’s success in utilising moral ~~disengagement~~ realignment strategies to shut down the critical faculties of the commoners and to win them over to his Big Noble Lie.

This would also appear to account for the success of the Reichstag Fire, the burning of the German Parliament in 1933 that Hitler used as a pretext to suspend the Weimar Constitution and most civil liberties along with them, and cement his grip on power thereby, in the name of protecting Germany from danger.⁸³ As anyone who knows anything about the Nazi period in Germany knows, however, the Reichstag Fire was probably lit by the Nazis and blamed on a Dutch Communist with mental health problems. As before, however, and despite some dangerously independent thinking from the presiding judge in the trial that followed in which

he concluded that there was not enough evidence to support the theory of a communist conspiracy to destroy the parliament, the event created enough panic to deter most average Germans from asking common sense questions. Primary amongst these would have been what German Communists would have to gain from engaging in an incredibly futile act that they themselves would be only too well-aware would bring the force of the Nazi state down on their heads and hand their sworn enemies a propaganda victory.

The question of responsibility is a significant one in the present context because it serves to demonstrate the relationship between moral panic and the Noble Hoax; under regular circumstances the Noble Hoax is an obvious fraud, but under conditions of panic standard logic no longer applies. We can tell that the Nazis were responsible, not only because the fire fits the broader model of moral ~~disengagement~~ realignment, but also because they used the same strategy to start the war.⁸⁴ Operation Himmer was a particularly instructive example of moral ~~disengagement~~ realignment, since history leaves us much evidence to demonstrate exactly how it was planned and used to establish a pretext from which to launch the Noble Hoax that formed the basis for Germany's justification for the Second World War more generally. As far as Big Noble Lies are concerned surely this must rank amongst the most cunning and brazen, and therefore the most educational.

When Hitler was ready to attack Poland and launch his war of conquest he needed a pretext, just as one day mostly likely will any New Prince. This in short was the rationale behind Operation Himmler, or Operation Canned Goods as it was also called for reasons that will become obvious shortly. This military operation, predicated on claims of Polish aggression for which there was no evidence, consisted in the main of a staged Polish incursion against the German border.

In practise this amounted to a German attack on its Polish border, complete with concentration camp inmates dressed up in military uniforms and otherwise prepared to play the part of 'victims of Polish aggression' (any Polish border guards killed in the German attack had it coming). Having scattered the 'victims' along the Polish

border for propaganda and raised tensions throughout the country over the course of the preceding months with numerous tales of escalating Polish terror against ethnic Germans that side of the border, Hitler had all the pretext he needed to invoke the mechanisms of moral ~~disengagement~~ realignment, play the victim of Polish aggression and get his war underway. To his Polish victims past and forthcoming he eloquently stated:

I can no longer find any willingness on the part of the Polish Government to conduct serious negotiations with us. These proposals for mediation have failed because in the meanwhile there, first of all, came as an answer the sudden Polish general mobilization, followed by more Polish atrocities. These were again repeated last night. Recently in one night there were as many as twenty-one frontier incidents: last night there were fourteen, of which three were quite serious. I have, therefore, resolved to speak to Poland in the same language that Poland for months past has used toward us.

Thus as we can see the effectiveness of the Big Hoax or Big Noble Lie in mobilising the German population behind the war, even when the rest of the world was under no illusion that it was Hitler who was responsible for starting the war. Of course some beholden to liberal prejudices might have argued that issues remained relating to the need to explain to the millions of victims why their deaths were warranted, but given the astronomical time and resources such patently irrational and absurd concepts would require again clearly demonstrate the necessity for shorthand to deal with those and any others incapable of attaining to correct perception of reality.

Chapter 8

Of the Bolsheviks

In the main, the degeneration of human thought into socialism, which might well be regarded as a kind of mental illness, is responsible for the philosophical calamity of economic democracy and workers' control of the means of production. It is this ideological disaster area that is primarily responsible for feeding the pathetic and hopeless delusion that the commoners may exercise any appreciable control over the conditions of their own lives. Socialism is nought but a tragic furphy (especially where the more libertarian varieties are concerned) that leads many to chase the impossible dream of direct democracy and control over the conditions of their work when they could be consuming.

This horrible and most unfortunate of facts notwithstanding, the specific history of the Russian Communist Party in the period after 1917 in fact provides very instructive episodes of moral ~~disengagement~~ realignment, in which dominant figures such as Vladimir Lenin, Leon Trotsky and Joseph Stalin managed to apply the Big Noble Lie, Noble Hoax and Social Stockholm Syndrome strategies in defense of their own power in ways that are, once again, quite instructive to the present needs of the New Prince.

The most notable immediate difference between the National Socialists and Bolsheviks is the ideological emphasis of the latter on notions of class, which though they may have had some vague foundation at the beginning of the industrial revolution when working conditions were primitive and workers were at times ruthlessly exploited by merciless bosses, quickly improved. In more modern times workers have come to enjoy many of the trappings of middle class life as rising wages closed the gap between workers and bosses and society was once again united by the common prosperity of all — a situation that continues right up to the present moment.

Of course there remained a few grumblers and malcontents who missed out on the great feast to be enjoyed by all, but these typically were lazy idlers and moral weaklings who did nothing but sitting around complaining to one another and writing various

ignoble screeds against all they perceived to be the cause of their ills while assiduously ever avoiding pointing the finger of blame at themselves.

Such facts notwithstanding, the Bolsheviks under Lenin's leadership sought to implement what they called a 'Proletarian dictatorship,' or what they called a 'Workers' state,' with a view to liberating the so-called 'working class' from 'wage-slavery.' Marx had developed the original concept of the 'dictatorship of the proletariat' as it was known while still alive, embracing it wholeheartedly as the global socialist organisation, the First International, became polarised around the issue of state power as a revolutionary tool. This issue would ultimately result in a historic split in the extreme left between the pro-state Marxists and the anti-state anarchists lead by Mikhail Bakunin, a particularly delusional and irrational deviant who proclaimed the abolition of all hierarchies and the capacity of each to control the conditions of their own lives.

Bakunin's constant whining about the perils of statism naturally drove Marx and Engels up the wall, and we find in their writings many affirmations of the principle of authority that we ourselves share. Surprisingly enough, the affirmation of the principle of authority is even affirmed where it serves as a guiding principle for revolution, which by definition is otherwise a sweeping change in the entire condition of human existence. By its own logic it would seem to be severely compromised, though this is of course none of our concern. As far as Engels for one was concerned, a revolution was 'certainly the most authoritarian thing there is;'

it is the act whereby one part of the population imposes its will upon the other part by means of rifles, bayonets and cannon — authoritarian means, if such there be at all; and if the victorious party does not want to have fought in vain, it must maintain this rule by means of the terror which its arms inspire in the reactionists.⁸⁷

This comment in particular encapsulates the mentality that came to characterise Marxism and later Leninism, one far more honest and laudable than the near-endless screeds proclaiming the evils of

capitalism and the need to destroy it in favour of taking all the wealth from the job creating class and giving it to the sponging class, who are always wanting more time with their families, living wages and toilet breaks. In fact it is indicative of one of the great conflicts within Leninism between its revolutionary pretences on the one hand, particularly where its aspirations to a complete overhaul of the human condition were concerned, and its practical efforts in working wholeheartedly to retain the principle of authority on the other. In a very real sense the realpolitik of the Bolsheviks exposed the misplaced idealism of socialism in general; in embracing the authority principle even despite their own revolutionary idealism, they unwittingly revealed where their true sympathies lay.

The fact of the matter is that the authoritarian strains in Marxist thought run deep; the conflict between the revolutionary pretensions and the recognition of the inevitability of the authority principle in general and the phenomenon of hierarchy in particular is a characteristic facet of Marxist ideology. A textbook example exists in the form of the following example from Engels' *Anti-Dühring*; here, Engels actually advocates embracing and strengthening the authoritarian relations of production his partner in revolution has spent his entire life analysing and attempting to overthrow, as a means of overthrowing them:

Along with the constantly diminishing number of the magnates of capital, grows the mass of misery . . . grows the revolt of the working class, a class always increasing in number, and disciplined, united, and organized by the very mechanism of the process of capitalist production itself. [In this way] the expropriators are expropriated.

In other words, the capitalist system is evil because it subjects workers to hierarchical and exploitative economic hierarchies, and yet it is more than willing to take advantage of these same supposedly exploitative hierarchies where it comes to strengthening their own power in the fight against what they claim to oppose (one is inclined to wonder if hierarchy is good enough for communists, then perhaps it is good enough for capitalists as well).

In order to overcome what we claim to oppose, says Engels, we should embrace it; we can and must safeguard the socialist revolution by strengthening precisely that which it has apparently been called into existence to overcome. In its essence this is a genius application of the mechanics of moral ~~disengagement~~ realignment, not least because this particular approach, the approach that invokes revolutionary ideas, results in the making of a revolution to safeguard power — to be distinguished of course from the opposing idea, taking power to safeguard the revolution from the forces of reaction.

In practise then, the defence of the doctrine of the 'dictatorship of the proletariat' in the final analysis became a defence of the party dictatorship acting in the name of the proletariat. The only real proof that the party dictatorship was synonymous with the working class was its claim that it was, thus in practise the needs of the party were identified with the needs of the working class, such that criticism of the party was held to be anti-worker, bourgeois and counter-revolutionary.

To the extent that this was so, this approach formed the basic foundation of the Big Noble Lie or Noble Hoax as manifest under Bolshevism; since it was the party and not the workers who represented the heart and soul of the revolution, to go against the party was to go against the revolution. One's attitude towards the workers was more or less immaterial.

As Lenin and later Stalin were able to nurture dependence on their authority amongst the Russian people at large, the Social Stockholm Syndrome applied here as in other examples, the difference being in this case that in some important respects it almost was Social; it was naturally a lie, but a lie with a social promise and one that was believed. If one can tell a lie with a social promise and be believed, then surely one can tell a one that is tangible and real, as ours are, and we're in business.

What is obvious then is that Leninist ideology revolves around the fixation with 'defence of the revolution' against the 'forces of reaction,' as the suitably vague 'forces of reaction' provide the power structure with the flexibility to invent or alter the bogeyman it needs to smear those it considers a threat to its grip on power as needed.

What, after all, constitutes the ‘forces of reaction’ and who decides? Again we need to remember here that Lenin defines the interests of the Bolshevik party with those of the revolution. When he refers to the interests of the revolution, what he really means is the interests of the party, and since the party is internally autocratic when he refers to the interests of the party he means his own self-interest.

As much as one might detest Socialism and all that it represents in terms of false hope for those who need authority to be rescued from themselves and misleading promises about utopian ideals that can never be realised because of the evils of human nature (except where those in charge are concerned, naturally), one certainly has to admire his skill and ingenuity in disguising his true agenda. Such is Lenin’s skill in masking his own interests in keeping and holding onto power in fact that he manages to redefine the entire philosophical and intellectual tradition of Socialism in terms favourable to his own grip on power.

In this vein, Lenin redefined Socialism as ‘merely the next step forward from state capitalist monopoly,’ that which is merely ‘state capitalist monopoly which is made to serve the interests of the whole people and has to that extent ceased to be capitalist monopoly.’⁸⁷ Much is visible in this marvellous formulation of the kind of moral ~~disengagement~~ realignment we have been discussing throughout this text. State capitalist monopoly controlled by others is state capitalist monopoly, and that is evil, by state capitalist monopoly controlled by a party controlled by Lenin is good because Lenin chooses to exercise state capitalist monopoly in the name of the people instead of in his own.

Thus he can identify his own state capitalist monopoly with Socialism for no better reason than he chooses to believe that his state capitalist monopoly serves the people (which is what the state capitalist monopolisers who choose to act in their own name also believe, incidentally), giving him an edge over non-Socialist state capitalist monopolisers.

Since Lenin does identify the interests of the working class with the interests of the party machinery that controls the state capitalist monopoly that operates in the name of socialism, and embraces and

intensifies the autocratic relations of production Marx spent his life analysing and critiquing in the name of overcoming them into the bargain, he can accuse his critics of serving the kind of state capitalist monopolism he's defending!

This is nothing short of pure genius. In playing the victim of his critics and victimising them by attributing to them the characteristics he embodies by his own admission, Lenin shifts the blame for the failure of the dictatorship of the proletariat idea onto the hated enemy and is able to avoid accountability for the shortcomings of state capitalism by blaming state capitalists he doesn't control, once again deriving support for state capitalist monopoly on the basis of nothing more than the ideological framework through which he chooses to describe his decision to do what suits himself most!

The icing on the cake arrives when he weighs in against democracy for the classes he defines as his enemy; while his readers, many of whom would become his victims, interpret his words to mean he wants to crush the recalcitrant exploiters and oppressors, the 'capitalists' he refers to are in fact anyone who opposes his dictatorial power — his personal dictatorial power, the power he exercises over the vanguard party that exercises control over the state capitalist monopoly of resources in the name of the working class:

The dictatorship of the proletariat, i.e. the organization of the vanguard of the oppressed as the ruling class for the purpose of suppressing the oppressors, cannot result merely in an expansion of democracy. Simultaneously, with an immense expansion of democracy, which, for the first time, becomes democracy for the poor, democracy for the people, and not democracy for the money-bags, the dictatorship of the proletariat imposes a series of restrictions on the freedom of the oppressors, the exploiters, the capitalists. We must suppress them in order to free humanity from wage slavery, their resistance must be crushed by force; it is clear that there is no freedom and no democracy where there is suppression and where there is violence.⁸⁹

Some will no doubt object that this is a severe misreading of Lenin's

intentions, that it is taken out of context and it does not reflect the true democratic nature of his communist ideals, of his desire to abolish wage slavery and ensure that each controls the conditions of their work and of their lives more generally. One might argue by contrast that Lenin's approach to *realpolitik* is reflected in the conduct of those who came after him, most notably Stalin and Trotsky — both of whom raised him to the level of a near God.

Suffice it to give credit then where credit is due; Lenin's audaciousness in implementing his strategy for neutralising his enemies and retaining his grip on power is a true marvel of the modern world. While one might despise the ideals under which Lenin operated, can certainly appreciate his practical approach to politics, and it is not at all difficult to understand some of the ways he might have inspired others who, whatever they might have said publicly, clearly acknowledged the abhorrent nature of socialist ideals through their refusal to abandon the authority principle and hand Russian society over to the crazed mob.

Lenin's approach to moral ~~disengagement~~ realignment was well understood by his closest comrades, Leon Trotsky being one of those who understood the reality of maintaining Bolshevik power better than any other (with the possible exception of Joseph Stalin). Trotsky's own conduct throughout his years in power is certainly testament to his intuitive understanding of moral ~~disengagement~~ realignment and the extent of the influence that Lenin had over him — so much so that we are inclined to take with a grain of salt many of the warnings against the perils of Stalinism he produced after having been purged and sent into exile during the struggle for power that ensued in the wake of Lenin's death in 1924.

We find perhaps the greatest expression of this in Trotsky's pivotal role in the suppression of the uprising against the Bolshevik government that began at the Kronstadt naval base near St. Petersburg in 1921. To understand Trotsky's cunning we need to understand how, during the revolutionary events of 1917, the Russian navy had played a pivotal role, and were accordingly held in such high esteem that they became the subject of one of the first motion pictures, 'The Battleship Potemkin.' So highly regarded

were the revolutionary sailors for their role in both the 1905 and 1917 revolutions that Trotsky himself described them as the ‘cream of the revolution.’

In as little as four years, however, the political conditions in Russia had changed dramatically, and the Bolshevik party under Lenin’s leadership had most effectively neutralised the extremely dangerous moves towards the abolition of hierarchical power structures, much less to say the disastrous spread of socialist doctrines throughout the country. Lenin’s cunning application of moral ~~disengagement~~ realignment in the name of the hated ideology snatched power out of the hands of workers and returned it to the ruling class, which was in the process of recomposing itself into a state bureaucracy under the aegis of the Bolshevik party. The latter managed the resulting state capitalist dictatorship in the name of the same workers with whose oppression they were busying themselves.

That this did not sit well with those who had been deluded into believing they could ever manage their own lives goes without saying; the Russian sailors of the Kronstadt naval base in particular were clearly furious that they had been plied with false hope by cunning Leninists who had so blinded them with impossible dreams of personal agency that they had allowed themselves to be used as political stepping stones. Their response was typical of their revolutionary habits; they rebelled against the Bolshevik Party and passed the infamous Petropavlovsk Resolution, demanding the restoration of political rights and free elections to the Soviets.

As Commissar for War and head of the Red Army, Trotsky’s response was as cunning as it was ruthless. For the benefit of the soldiers he was shortly to order to attack the rebels, he released the following statement to the latter invoking the Noble Hoax by associating challenges to his authority with attacks on the revolution in the same manner Lenin had done. This not only allowed him to avoid having to engage with the contents of the Petropavlovsk Resolution and the grievances of the Kronstadt sailors, but to smear it as the work of ‘White Guard reactionaries’ (ie. remnants of the tsarist autocracy that had just been overthrown) who were working to roll back the revolution and restore the Tsar.

You are being told fairy tales when they tell you that Petrograd is with you or that the Ukraine supports you. These are impertinent lies. The last sailor in Petrograd abandoned you when he learned that generals like Kozlovskv led you. Siberia and the Ukraine support the Soviet power. Red Petrograd laughs at the miserable efforts of a handful of White Guards and Socialist Revolutionaries. You are surrounded on all sides. A few hours more will lapse and then you will be compelled to surrender. Kronstadt has neither bread nor fuel. *If you insist, we will shoot you like partridges.*⁹⁰

It is particularly instructive for us where the power of terror is concerned to remember that the Russian sailors Trotsky describes here as White Guardists were the very same heroes of two revolutions in the previous 20 years, and the very same Trotsky cited as being amongst the most responsible for his being in power in the first place. Through the use of the Big Noble Lie, and between the terror inspired by the outside threat his association of criticism of his policies with support for counterrevolution, Trotsky was able to compel almost instantaneous amnesia in his troops and amongst the population of Petrograd, who tolerated the indiscriminate slaughter of their former heroes at the hands of (following their logic, at least) an obvious usurper and tyrant.

Indeed, by the socialists' own standards, one might have thought the soldiers who suppressed the uprising would have been repulsed by the idea of the dictatorship of the proletariat slaughtering the proletariat in the name of protecting them from the reaction and safeguarding the revolution from the kinds of people who might have wanted to subject them to, say, indiscriminate slaughter. Again however we find the paralysing power of fear, and powerful lesson in statecraft from a most instructive example.

Such was the effectiveness of the terror inspired by the 'counterrevolutionary threat' coupled with the fuzziness surrounding its exact definition that Trotsky was able to take advantage of the Noble Hoax once again to neutralise strident criticisms of his actions

at the 10th Party Congress not long afterwards. Within the Bolshevik Party, the ‘Workers’ Opposition’ took issue with the suppression of the commune at Kronstadt, and condemned Trotsky for having ‘violated the spirit of the revolution, [and] sacrificed democratic and egalitarian ideals on the altar of expediency and for inclining to bureaucratic concern with power for its own sake.’⁹¹

Just as if he had somehow been privy to the conversation between Göering and Timur described above, Trotsky refused to even engage with his critics, but preceded immediately from the presumption that to criticise his judgment was to attack the party. ‘They have come out with dangerous slogans,’ he cunningly declared.

They have made a fetish of democratic principles. They have placed the workers’ right to elect representatives above the Party. As if the Party were not entitled to assert its dictatorship even if that dictatorship temporarily clashed with the passing moods of the workers’ democracy!⁹²

By this stage you, dear reader, must be starting to understand what was so clever about what Trotsky was doing here — but also to appreciate what is so dangerous about the above comment as well. The idea that the Kronstadt sailors were fetishizing democratic principles was a very clever and nuanced way of smearing his critics; by suggesting that his critics were attributing essentially magical qualities to democracy he was able to pass off their criticisms as the product perhaps of fevered imaginations, imaginations that in losing touch with reality had ceased to be responsible and had sought perhaps instead to blame Trotsky for problems that had nothing to do with the issue at hand, and in so doing essentially to attack him.

If Trotsky had finished here we might have been able to consider this a stroke of genius; unfortunately for him he did not, and continued talking. We need not comment on his admission that the proletarian dictatorship and the workers’ movement were not the same thing except to point out that in spreading the Big Noble Lie, it also behoves us to know when to stop talking.

Trotsky’s blunder in this respect would appear to explain his

having to review the suppression of the Kronstadt revolt the best part of two decades later. In ‘Hue and Cry Over Kronstadt,’ Trotsky was obliged to elaborate on his Noble Hoax to silence the critics who had no doubt picked up on his gross error 17 years before — a piece which is as instructive not only for its use of moral ~~disengagement~~ realignment techniques, but again to demonstrate the similarities with Stalin in that specific respect and as a warning for anyone who decides to publicly announce unpalatable truths about the nature of the power structure they control.⁹³

As Stalin was doing at around the same time, Trotsky elaborated on the theme of the Kronstadt sailors as White Guardists by developing the theme of the rebels as ‘an armed reaction of the petty bourgeoisie against the hardships of social revolution and the severity of the proletarian dictatorship’ — the difference being apparently that they were no longer actual White Guardists in the pay of Deniken, but rather fellow travellers and dupes.

That was exactly the significance of the Kronstadt slogan, ‘Soviets without Communists,’ which was immediately seized upon, not only by the SRs but by the bourgeois liberals as well. *As a rather far-sighted representative of capital, Professor Miliukov understood that to free the soviets from the leadership of the Bolsheviks would have meant within a short time to demolish the soviets themselves* [emphasis added]. The experience of the Russian soviets during the period of Menshevik and SR domination and, even more clearly, the experience of the German and Austrian soviets under the domination of the Social Democrats, proved this. *Social Revolutionary-Anarchist soviets could serve only as a bridge from the proletarian dictatorship to capitalist restoration* [emphasis added]. They could play no other role, regardless of the ‘ideas’ of their participants. The Kronstadt uprising thus had a counter-revolutionary character.⁹⁴

Despite Trotsky’s bitter hatred for his mortal enemy, Stalin, and despite his insistence and that of his supporters that he and the hated Stalin were nothing alike, what is unmistakable in the strategies of both is the great regard with which they had both held Lenin and

their common ability to learn from his example by displaying great skill in invoking moral ~~disengagement~~ realignment. The comments Trotsky would make in later years in defence of his actions around the Kronstadt issue was identical to the logic to that Stalin invoked in defence of his own policies. 'We must bear in mind that the growth of the power of the Soviet state will increase the resistance of the last remnants of the dying classes,' he wrote.

It is precisely because they are dying, and living their last days that they will pass from one form of attack to another, to sharper forms of attack, appealing to the backward strata of the population, and mobilizing them against the Soviet power. There is no foul lie or slander that these 'have-beens' would not use against the Soviet power and around which they would not try to mobilize the backward elements. This may give ground for the revival of the activities of the defeated groups of the old counter-revolutionary parties: the Socialist-Revolutionaries, the Mensheviks, the bourgeois nationalists in the centre and in the outlying regions; it may give grounds also for the revival of the activities of the fragments of counter-revolutionary opposition elements from among the Trotskyites and the Right deviationists. Of course, there is nothing terrible in this. But we must bear all this in mind if we want to put an end to these elements quickly and without great loss.⁹⁵

According to this formulation then, criticism of the Dictatorship of the Proletariat could only come from those who were dupes of capitalism, and not because of the totalitarian nature of the Soviet Union. Stalin knew as well as his critics that they hated his rule because of their delusions concerning their capacity to control the conditions of their own lives, as did many others around the world who found the abject authoritarianism of Stalinist-controlled communist parties thwarting the Quixotic objectives they had substituted for the realistic and sensible path of galactic domination offered by the Rhodes Project.

The purpose here as always was to achieve the rational objectives of the Big Noble Lie without becoming subject to various inefficiencies associated with the development of a logical, evidence-

based argument; whether it was achieved by claiming that critics of power were giving aid to capitalist reaction or whether by claiming they were giving aid to extraterrestrials hostile to the human way of life and who were trying to white ant the foundations of human civilisation was immaterial. The net effect was the same.

Nevertheless, in providing this explanation, Stalin applied exactly the same logic as Trotsky — the only difference in this instance being that he added Trotsky to the list of petit-bourgeois counter-revolutionaries! Once again fear of the other once again effectively and instructively trounced reason where Trotsky's lifelong service to the Bolshevik cause and common sense were concerned. This was also a characteristic feature of Stalin's approach to statecraft, and it is hardly the stuff of hyperbole to acknowledge that moral ~~disengagement~~ realignment was vital to his own success as a ruler of men, a fact he demonstrated most vividly and most ruthlessly in response to the 1932 assassination in Moscow of Sergei Kirov.

Kirov was the President of the Leningrad Soviet, and a figure that historians now agree was most likely carried out by the NKVD on the orders of Stalin himself. This assassination is said to have served the purpose of expediting the process of cracking down on internal opposition within the Russian Communist Party, and consolidating Stalin's stranglehold on power — one he would maintain from 1924 up until his death in 1952.

Even if Stalin hadn't been involved, which appears unlikely given he was the most able to orchestrate it and the direct beneficiary, the murder of Kirov still provided Stalin with a pretext to drum up fears of Trotskyist subversion and counter-revolutionary tendencies within the Russian Communist Party. By portraying it in the state-controlled press as an act of terrorism by counter-revolutionaries acting on the orders of the 'renegade' Trotsky, he was then able to justify a purge of the insufficiently obedient on the grounds that it was necessary to forestall the overthrow of the Bolshevik regime and the reinstallation of the much-hated capitalist adversaries.

While many of a weaker disposition might shrink from the widespread bloodletting that characterises this process and engage

in much hand-wringing about civil liberties and other manifestations of liberal prejudice, the great value of this process was indeed demonstrated by the success Stalin had in expunging the perilous chaos that had set in with the spread of socialist ideology and its demands for so-called 'social justice.' It is obvious to anyone who bothers to look that Stalin was obliged to manufacture a threat for the sake of shorthand, to cast himself as the victim of a Trotskyist conspiracy, to reconfiguring the ideological tenor of Soviet society away from perilous experiments with economic democracy, which could only have ended in tears.

The inevitable howling from the left is of marginal consequence, as Stalin and the rest of the remaining Bolshevik cadre were certainly able to put their deaths to good use for the good of the rest of the working class, even if a good percentage of the working class was too dead to be able to appreciate the benefits themselves. It was all for the greater good.

Chapter 9

Of the United States

We have already begun to look at certain aspects of approaches in the United States to the management of the unruly mob, sympathise though we might with the conditions that make them such and that demand our intervention for their own good though we naturally do. We find a fundamental difficulty in trying to explain to the average person that they are too ignorant, stupid and insane to be able to control the conditions of their own life; they howl, they piss and moan, they get red in the face and throw what they perceive to be facts around like it's going out of fashion. Having neither the insight nor the perspective, the average person does not know that they cannot know, and therefore they must believe, nor can they know that they do not know that they cannot know, nor can they know that they cannot know that they do not know that they cannot know, *ad infinitum*. They are truly locked in a spiral of inevitability, a basic problem faced by all rulers, and eventually by you, the New Prince.

Democracy in sense is similar to Socialism in that it cruelly entertains impossible dreams of 'true freedom,' though it differs from the latter to the extent that it has never truly embraced the wishy washy idealism displayed by the average socialist. For all its pretences to the contrary, democracy remains firmly rooted to reality insofar as it emphasises rule by the best men — in this instance trading on the laughable mythology of 'representation' to make the average Joe or Jane feel included within a socio-political paradigm that otherwise guarantees their passivity, subordination and obedience. To that extent then, representative democracy is the best friend of those who would save the men of best quality from the unruly mob.

As noted above, James Madison, one of the key figures in the drafting of the United States Constitution, went on record as stating that the primary function of government was to 'protect the minority of the opulent from the majority.' If this is the case, then the ideology of representative democracy can hardly be defamed by the claim that it has ever given itself over to fluffy egalitarian utopias. The full text

of his comment reads as follows and offers us invaluable insight.

In England, at this day, if elections were open to all classes of people, the property of the landed proprietors would be insecure. An agrarian law would soon take place. If these observations be just, our government ought to secure the permanent interests of the country against innovation. Landholders ought to have a share in the government, to support these invaluable interests, and to balance and check the other. They ought to be so constituted as to protect the minority of the opulent against the majority. The senate, therefore, ought to be this body; and to answer these purposes, they ought to have permanency and stability.⁹⁶

As this passage demonstrates, we need hardly refer to the fact that Madison and the other Founding Fathers were all slave-owners to be cognisant of the welcome absence of fluffy egalitarian muddle-headedness from democratic ideology. It was naturally permanency and stability rather than the aforementioned utopias that were Madison's driving concern, and we need hardly point out that he is not known as the 'Father of the Constitution' for nothing.

What Madison was in fact was a hard-headed realist, who knew that, even despite the fact that the United States had just won a revolutionary war against the English despot, they could not so easily dispense with his modalities, and that despite the democratic rhetoric that suggested the notion that all might determine the nature of their own fates, such a treacherous chimera could never seriously be entertained by anyone with their feet planted firmly on the ground.

Clearly, the new democracy had to be constituted to keep the opulent minority in a position of dominance against the dispossessed majority in order to maintain the only kind of political order that could protect the mass of humanity from themselves. Only this would prevent society from degenerating into an anarchic hell where the law of the jungle prevailed, the strong dominated the weak, the moral right was determined by those who were able to impose their will at gunpoint and society was driven into chaos for the sake of protecting the privileges of those able to dominate the rest.

To the extent that protecting the minority of the opulent from

the majority served the interests of stability, by ensuring that the minority of the opulent were able to ensure they had the resources to remain the minority of the opulent, then the stability of the social order could be ensured and the likelihood that the mass would not die from the negative effects of instability (eg. getting imprisoned or shot for protesting) reduced to zero.

This being the case, it makes sense then to understand representative democracy in the United States as a system designed not to allow the mass to indulge their idle fantasies of controlling the conditions of their own lives, but rather to seduce them with easy lies about their representative caring what they think while not allowing them to get in the way of the class rule of elites whose inherent superiority was demonstrated by the *fait accompli* of power.

Really-existing representative democracy, the form that existed in practise, was therefore of a type that could be considered a variant on the theme of effective shorthand for the common man and women who cannot know and must believe, a variant on Big Noble Lie that could relieve the mass of the heavy burden of having to think and make up their own minds about things, a burden that they spurned most of the time anyway and generally only leads to disaster on the rare occasions when they didn't.

We can begin to get some idea how the kind of shorthand we have been discussing began to be developed under conditions of formal representative democracy when considering the fact that, when George Creel exaggerated the threat of the 'radical alien' menace in the years before World War One, he did so on the basis of a preformed set of assumptions about the meaning of freedom and citizenship in the United States that reflected an intuitive understanding of the Big Noble Lie and the necessity of inculcating the mass of the population with the Social Stockholm Syndrome.

The defining characteristic of this approach, its signature facet if you will, was his propensity to interpret freedom in America according to an pragmatically inflexible, morally absolutist us-and-them credo, that 'he that is not for America is against America.'⁹⁷

Naturally Creel's particular form of shorthand served to identify the interests of the ruling classes with those of the nation, and thereby

to enable them to recast any criticism of or challenge to their authority as a class with an attack on the nation as a whole. This manner of establishing the Noble Hoax was perfectly consistent with everything we have already established about the nature and consequences of the great schism in the triune brain, not to mention its manifestation in the division of societies into classes dominated by elites whose legacy of superior reasoning escapes the common man. With this masterful stroke, based on an intuitive understanding of the mechanics of moral ~~disengagement~~ realignment, Creel provided the rising corporate power with a means of purposefully confusing dissent and treason.

It enabled us to purposefully confuse 'seditious attacks upon the government' and criticism of the classist foundation of the status quo, just as it allowed us to equate 'bold disruptions of industry' with strike action carried out by foreign-born workers in pursuit of their hopeless dreams of so-called 'social justice'⁹⁸ (this formula would return in more advanced form with the rise of McCarthy).

Clearly one could not simply go out onto every factory floor and explain to the average worker that it was in their own best interests to go back to work, not ask questions and work as hard as they possibly could for the bare minimum amount of pay because the national good demanded it, any more than there were either the resources or the will to psychoanalyse each citizen individually to try to find out why they continued to insist on demanding autonomy in the face of the damning facts surrounding those who failed to rise above their characteristic insanity and set their humanity aside in order to become part of the ruling class.

Thanks to their arrogance and vanity one could no more get an ear to point out to them that all their hard work would enable the development of better and more efficient production processes (such that the benefits would trickle down to their children, grandchildren and every generation thereafter in the form of higher wages and reduced hours at work that they could use to spend cultivating their intellect and engage in all sorts of activities devoted to self-development and self-actualisation), than one could convince them that not wanting to spend their lives working was a sickness and the needed professional treatment.

One could no more afford to spend the time to explain to them the myriad of reasons why work would set them free, than one could simply and easily cure those those who were wont to name call and smear anyone who tried show generosity towards their inferiors with shameful epithets such as racist, sexist and fascist.

It was inevitable then that certain segments of the mass of the population of the United States (such as the working class, women, non-whites, etc.) were neither willing to, nor capable of, understanding that they were incapable of controlling the conditions of their own work and their own lives directly. Many had already implicitly admitted as such by participating in the election process, though which they alienated direct political control to supposed political representatives, and had been successfully domesticated under conditions of representative democracy such that they were no longer a threat to the class rule that dominant elites managed for the most part to successfully disguise.

For the rest, Communism, as we have seen, served as a useful foundation for the Big Noble Lie and the Noble Hoax, and a solid pretext for saving the common people from themselves.

Internally, Creel and then Joseph McCarthy were able to blame the 'victim' by claiming that dissenters were giving aid to the Bolshevik bogeyman, and 'play' the victim by conflating criticism of their ideas with attacks on their person to establish the idea in the public mind that the pursuit of an independent life was destroying the foundations of American society, which from a certain point of view it was. We have already covered the work of Creel and McCarthy sufficiently to skip further examination, but what is worth noting at this point is that, where the former was faced with the Quixotic aspirations of the working class to control the conditions of its own work, the latter was dealing with threats to US dominion in an international context.

Here McCarthy's approach dovetailed with that of George Kennan, Director of Policy Planning at the US State Department in the years following World War II. Kennan was confronted with the Quixotic aspirations of subject nations, whose adventurism in pursuit of national self-determination threatened US dominion over

the world and made very difficult then the saving of the world from itself. We can only sympathise with Kennan, in this respect who wrote in 1948 that

We have about 50% of the world's wealth, but only 6.3% of its population. This disparity is particularly great as between ourselves [sic] and the peoples of Asia. In this situation, we cannot fail to be the object of envy and resentment. Our real task in the coming period is to devise a pattern of relationships that will permit us to maintain this position of disparity without positive detriment to our national security. To do so, we will have to dispense with all sentimentality and daydreaming; and our attention will have to be concentrated everywhere on our immediate national objectives. We should cease to talk about vague and unreal objectives such as human rights, the raising of living standards, and democratization. The day is not far off when we are going to have to deal in straight power concepts. The less we are then hampered by idealistic slogans, the better.⁹⁹

In reading this passage, we must remember that the 50% of the world's wealth the wealthy parts of the United States population possessed was the deciding factor that made it possible for them to even think about saving the world from itself at all. While from a certain naïve point of view, Kennan's comments might appear amoral, in fact it was the necessary precondition of the Big Noble Lie.

Weaker nations could not rule themselves, as any challenge to imperial authority would give rise to a 'domino effect' that would end in a complete decomposition of power, precipitating global chaos. The wealth of the imperial power would provide it with the means to supply the common peoples of the global south with the Nanny Empire to save them from their incapacity for freedom and compel them into serving higher purposes that were for their own benefit anyway.

Chapter 10

Of International History

Other historical examples of successful uses of the Big Noble Lie to effect moral ~~disengagement~~ realignment abound, especially in international relations which will be of interest to any aspiring New Prince especially when humanity acquires the capacity for interplanetary travel.

Joseph Schumpeter, in his essay on *Roman Imperialism*, wrote of the Romans' great success, both in motivating the Italian peasantry around the military objectives of the ruling classes, and in deterring them from wandering off along the hopeless road of individual freedom, even when 'The conquests gained him nothing, (but) on the contrary ... made possible competition on the part of foreign grain, one of the causes for his disappearance.'

While it was certainly true, Schumpeter felt, that 'He may not have been able to foresee that eventuality in the republican period, but he did feel all the more keenly the burden of military service that was always interfering with his concerns, often destroying his livelihood,' the Roman equivalent of the Public Relations industry nevertheless managed to forestall the onset of critical thought, which in the final analysis only gave aid to the enemy anyway.

There was no corner of the known world where some interest was not alleged to be in danger or under actual attack. If the interests were not Roman, they were those of Rome's allies; and if Rome had no allies, then allies would be invented. When it was utterly impossible to contrive such an interest—why, then it was the national honor that had been insulted. The fight was always invested with an aura of legality. Rome was always being attacked by evil-minded neighbours, always fighting for a breathing space. The whole world was pervaded by a host of enemies, and it was manifestly Rome's duty to guard against their indubitably aggressive designs. They were enemies who only waited to fall on the Roman people.¹⁰⁰

This certainly appeared to be the case where the attack on the port

of Ostia in 68BCE was concerned.¹⁰¹ Carried out by what were essentially pirates, described by Theodor Mommsen as ‘the ruined men of all nations, a piratical state with a peculiar esprit de corps,’ this particular attack, which reportedly resulted in the port being ‘set on fire, the consular war fleet destroyed, and two prominent senators, together with their bodyguards and staff, kidnapped,’ was notable for creating an abject state of fear. Said Mommsen: ‘The Latin husbandman, the traveller on the Appian highway, the genteel bathing visitor at the terrestrial paradise of Baiae were no longer secure of their property or their life for a single moment.’

Here as in the other historical examples and many others we have neither time nor space to examine, the crisis provided a perfect opportunity for the Roman general Gnaeus Pompeius Magnus, eventually to be known as Pompey the Great, to step in.¹⁰² Pompey was able to build on the fear of piracy such that, on the one hand no one would ask why there were pirates and what it was about the conditions of the Roman Empire that led to the existence of outlaws, and on the other no one in Rome would hesitate to let him do whatever he wanted as long as he promised to save them from the external threat. We should expect it to be revealed to us then that this is exactly what he did.

Pompey arranged for one of his lieutenants to introduce a bill into the Roman Senate giving him ‘not only the supreme naval command but what amounted in fact to an absolute authority and uncontrolled power over everyone,’ the Greek historian Plutarch wrote.”¹⁰³ Despite the Senate degenerating into a riot while those present worked through their liberal prejudices no doubt, Pompey was in the end given ‘almost the entire contents of the Roman treasury’ as well as everything else he had asked for, and was able to ‘stay in the Middle East for six years, establishing puppet regimes throughout the region, and turning himself into the richest man in the empire.’ By morally disengaging realigning the situation, he was able to gain powers that could not be taken back, and once he had dispensed with the pirates was able to do as he pleased free of the political interference of anyone from the lower classes confused as to their role in society.

This example in particular demonstrates perhaps more than any other the true value of moral ~~disengagement~~ realignment to the maintenance of political hierarchies, a fact that should be pressed upon us considering the kinds of historical parallels that might be drawn between the events of antiquity, of societies thousands of years old, and ours of today.

One such leader who has helped to bridge the past and the present would seem to have been Pope Urban II, he who initiated the historical Crusades. That the church was able to apply and provide another instructive example of moral ~~disengagement~~ realignment in action should come as no surprise, especially if we remember that the church was the inheritor of the spirit and traditions of the Roman Empire—indeed, of its psychological and emotional legacy of submission to authority. Pope Leo X was not lying when he said, ‘it has served us well, this myth of Christ.’ Indeed it had, as it gave rise to attitudes such as those expressed by St. Ignatius Loyola in 1500 that ‘We should always be disposed to believe that which appears to us to be white is really black, if the hierarchy of the church so decides.’ Such attitudes were without a doubt vital to the effectiveness of the Noble Big Lies on which its power depended, just as they are in every sense vital to the effectiveness of ours now.

Some of you may be familiar with the background to the Crusades. In the eleventh century, the Byzantine Emperor Alexis I was losing ground to Muslim armies and appealed to Pope Urban II for support to reconquer the Holy Lands for the Empire. Pope Urban II, 1095, according to the chroniclers Robert the Monk and Fulcher of Chartres, obliged by whipping up fears of the heathen infidels and hatred of their supposed transgressions against the One True God, inciting men to kill in the name of ‘love thy enemy.’ The Crusades that followed lasted three centuries. The recorded version of Urban’s speech to the Crusaders before they departed for the Middle East is quite instructive as it in many ways a textbook example of moral ~~disengagement~~ realignment.

In the first instance we find the fear-mongering over the real or imagined crimes of the enemy, a very important step to establish

a general sense of panic. Note that Urban II presents nothing in the way of evidence; this is most likely the best way to go as the less facts there are to muddy the waters the less chance of the wrong message getting across.

‘From the confines of Jerusalem and from the city of Constantinople,’ he starts, ‘a grievous report has gone forth and has repeatedly been brought to our ears; namely, that a race from the kingdom of the Persians, an accursed race, a race wholly alienated from God, a generation that set not their heart alight and whose spirit was not steadfast with God, violently invaded the lands of those Christians and has depopulated them by pillage and fire.’ Urban could perhaps have, with a little more effort, rustled up one or two more crimes to illustrate the evil of those he seeks to demonise, but pillage and fire is enough to get a general sense of destructiveness.

He continues: ‘They have led away a part of the captives into their own country, and a part have they have killed by cruel tortures.’ Note the lack of specifics here; the imagination is free to run riot. ‘They have either destroyed the churches of God or appropriated them for the rites of their own religion. They destroy the altars, after having defiled them with their uncleanness. The kingdom of the Greeks is now dismembered by them and has been deprived of territory so vast in extent that it could be traversed in two months’ time.’ So we see not only have they committed wanton acts of destruction, killing and enslaving as they went, but have sullied the lands they inhabit, adding insult to injury. Remembering to add this element would appear to be the hallmark of the particularly skilled propagandist and any New Prince worth their salt should remember how effective it can be in making a good Big Noble Lie a great one.

After whipping up the faithful into a frenzy of fear and loathing, Urban II proceeds to harness the emotions thus stirred up. ‘Let those who have formerly been accustomed to contend wickedly in private warfare against the faithful fight against the infidel,’ he says, ‘and bring to a victorious end the war which ought already to have been begun. Let those who have hitherto been

robbers now become soldiers. Let those who have formerly contended against their brothers and relatives now fight against the barbarians as they ought.'

Here we see Urban II cleverly harnessing actions the faithful are already doing and channelling them in more politically useful directions. Does he tell the faithful that they should all love one another like sisters and brothers? Of course not! Does he tell them to love their enemies? Of course not! Who should ever have time for such sentimental poppycock! Urban II is a realist, and like all great realists he knows that the people should not be frightened with what they do not understand — sentimental poppycock least of all — but that they should rather be presented with opportunities to vent their various fears and hatreds in socially acceptable and, above all else, politically sanctioned ways. A very astute player is our Pope Urban II and a very good example to follow.

After providing the faithful with a course of action, Urban works his way up to the crescendo of his act, being careful to avoid sentimental poppycock while concentrating on the parts that most reflect the pressing needs of the moment. 'Most beloved brethren,' he says, 'today is manifest in you what the Lord says in the Gospel, 'Where two or three are gathered together in my name, there am I in the midst of them'; for unless God had been present in your spirits, all of you would not have uttered the same cry; since, although the cry issued from numerous mouths, yet the origin of the cry as one.'

Here, Urban cleverly equates the obedience of the faithful with the will of God, sneaking in the idea though the back door that to disobey the authority or otherwise question the judgement of — drumroll — Pope Urban II is to go against the will of God (this notion is generally expressed otherwise as 'those who are not for us are against us,' but this is usually something that is only announced directly by the most vulgar propagandists; those who are more cunning find ways to imply the concept indirectly without announcing themselves as authoritarians to even the most gullible).

Having taking inspiration then from Mark 9:40, Luke 9:50 and other similar passages, then, Pope Urban II reaches the crescendo of his speech in full flight, having closed the door to any

thought of criticism, questioning of judgment or requesting of evidence in order to substantiate the claims being made. With the act of comparing his authority to the will of God, Urban II not only closes the door to independent thought (which is of naturally the thin end of the wedge of seduction by and submission to the will of Satan), but opens another; if to question his authority, or even to fail to submit to his authority with the requisite level of admiration and awe, is to challenge the will of God, then to relinquish the capacity for independent thought and submit to his authority is to embrace, perhaps even embody it.

One can hardly underestimate the potential for orgiastic ecstasy, especially in a group environment where the individual would have been swept up in the passions of the moment and anyone who dared voice a dissenting opinion would have been in danger of their life. When it comes down to it really, spiritual enlightenment and being caught up in the hysteria of the mob is much of a muchness really; as far as those present when Pope Urban II was giving this speech was concerned, as long as they were unable to tell the difference that was probably the main thing — and so it remains. Thus we find Urban II concluding in this really quite striking manner: ‘Therefore I say to you that God, who implanted is in your breasts, has drawn it forth from you. Let that then be your war cry in combats, because God gives it to you. When an armed attack is made upon the enemy, this one cry be raised by all the soldiers of God: ‘It is the will of God! It is the will of God!’ [Deus vult! Deus Vult!]

What we have here then are the same basic elements of a strategy that applied a thousand years previously, just as it most likely applied a thousand years previous to that, just as it applied a thousand years hence, and just as it applies to the present. The need exists to invade the Holy Lands because the power of our empire demands it, but we need a pretext because we cannot explain the reasons to the average person, who is only capable of a sort of ‘hand to mouth consciousness,’ has no grasp of higher logic, and for all we know lives in a state of paranoid self-delusion, a state of unevolved barbarity knowing nothing more than the most

elementary needs of the self. Muslims inhabit the Holy Lands, and we experience conflict with them because we compete for power and control, with social outcome as per the long term trickle down effect. So we shall say that their fighting is the wicked and depraved fighting of those who are alienated from God and whose spirit is not steadfast with God, whereas our fighting is the righteous fighting of those who are one with God and whose spirit is steadfast with God. We are all just doing the same thing, fighting, but this fact will mobilise no one with anyone near the passion or zeal as one who believes in a Big Noble Lie.

God is not necessary in order to perpetuate a Big Noble Lie, but he can certainly come in handy for anyone who is more likely to believe one if it is invoked in his name. Otherwise a secular Big Noble Lie can be just as effective, especially if the ideological abstraction being invoked is surrounded in the same aura of sacredness and is thus invested with the same emotionality, willingness to believe come what may and general identification of faith with obedience as an overtly religious idea. A textbook example of this is of course the kind of nationalism we see in the United States, which for the most part is rarely even viewed as nationalism given the extent to which Americanism has been normalised.

Nationalists in the United States aren't nationalists who exhibit the same characteristics and behaviours as nationalists in other parts of the world; they are Americans, and those who reject nationalism as an ideology regardless of the country it happens to be practised in, or who feel rightly or wrongly that 'American' is used interchangeably with 'the well-to-do' and that those who criticise economic privilege are demonised as being 'un-American,' are not understood to be independent thinkers so much as suspect individuals and potential traitors. This is as it should be; if Americans attempting to think for themselves is not understood to be allowing the terrorists to win then neither will people feel that there must be authoritarianism and oppression, at least in the foreseeable future, or there will be chaos, and then will open the floodgates of anarchy.

What must happen of course is what has and does happen,

which is that the dominant ideology is so normalised that to doubt it is as unthinkable as it once was to doubt that the Earth is the centre of the universe, that the world was flat, that kings ruled by divine right, and that there was a magic man in the sky who was all-powerful. This is natural and just; many battles for the defence of normalised ideology have been lost down through the centuries, and that of the nation-state is one of the last great arrows in our quiver. When movements arose to rise above kings, our class attempted to defend the normalisation of monarchies by explaining that without kings and queens to hold the fabric of society together, society would succumb to chaos. Monarchies were abolished and to a very great extent there was chaos—if by order one means the pandemonium of national ballots versus the orderly procession of monarchical succession.

Likewise, when movements arose to rise above organised religion, our class attempted to defend the normalisation of organised religion by explaining that without Gods to hold the fabric of society together, society would succumb to chaos. Organised religions fell into decline and to a very great extent there was chaos—if by order one means the pandemonium of a society filled with people running every which way ‘pursuing self-actualisation’ and attempting to ‘grow and find themselves as individuals.’ No, the nation-state is one of the last and strongest bastions of the Sacred and Absolute, that which ought to be worshipped with a religious fervour that would make even the fundamentalists blush—the nation-state of the United States of America most of all.

Some of what this should look like we can see in 20th century Cold War ideology, as well as that of the Terror Scare that began in the early decades of the 21st. The faith in the Good of the United States versus the Evil of the Soviet Union is absolute, a belief so deeply ingrained as to not require evidence or even comment. As defining documents of the Cold War such as National Security Council Memorandum number 68 explain to us, the ‘The fundamental purpose of the United States is laid down in the Preamble to the Constitution: to form a more perfect Union,

establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the Blessings of Liberty to ourselves and our Posterity.’

Naturally one does not enquire as to whether this purpose is established or remains in the realm of rhetoric, as to whether or not any tranquillity that is established is just or unjust, democratic or tyrannical. One does not enquire as to how Native Americans, blacks, women or the poor feel about how well their dignity and worth as individuals is respected and provided for, much less to say their general welfare. No one wants to know the answer to these kinds of questions, much less to say what the Blessings of Liberty look like in practise. To our purposes these kinds of questions are immaterial and we do not care to know in fact, even if we must be seen to for the sake of our Great Noble Hoax. As far as we are concerned those kinds of questions are a complete non-issue, if not altogether counterproductive especially to the extent that we must pay them lip service from time to time to avoid prodding the great bear of mass revolt any more than necessary.

NSC68 continues: ‘In essence, the fundamental purpose is to assure the integrity and vitality of our free society, which is founded upon the dignity and worth of the individual. Three realities emerge as a consequence of this purpose: Our determination to maintain the essential elements of individual freedom, as set forth in the Constitution and Bill of Rights; our determination to create conditions under which our free and democratic system can live and prosper; and our determination to fight if necessary to defend our way of life, for which as in the Declaration of Independence, ‘with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our Fortunes, and our sacred Honor.’

Clearly this is poppycock from start to finish, and anyone who knows anything about the world understands that poppycock is reserved only for daydreamers — but of course daydreamers is what the mass must always be. To know the truth, that the priests at the head of the church of democracy are atheists, well, that is to invite anarchy, and as we have noted numerous times already, we must have oppression or we will have chaos.

This is why we state these purposes as part of the general project of promoting faith in our nationalist ideology and the normalisation of the assumptions that underpin it; these well-articulated lies form part of the greater Big Noble Lie that we tell in order to mobilise the masses behind the political agendas of the well-to-do who rule. Perhaps somewhere far down the line they might have the opportunity to grow out of their animal condition and close the gap of inferiority between themselves and their betters, but in the meantime they stay safe and sound where they are: under control.

As NSC68 well demonstrates however, obvious facts such as this must not prevent us however from promoting the Big Noble Lie. The fact, as we have said before and will keep saying as many times as we need to until the emphasis achieves the desired effect, is that the people cannot know and therefore they must believe. Thus we discover that, apparently, the 'fundamental design of those who control the Soviet Union and the international communist movement is to retain and solidify their absolute power, first in the Soviet Union and second in the areas now under their control.'

In the minds of the Soviet leaders, however, achievement of this design requires the dynamic extension of their authority and the ultimate elimination of any effective opposition to their authority.' The Kremlin Design 'calls for the complete subversion or forcible destruction of the machinery of government and structure of society in the countries of the non-Soviet world and their replacement by an apparatus and structure subservient to and controlled from the Kremlin. To that end Soviet efforts are now directed toward the domination of the Eurasian land mass. The United States, as the principal center of power in the non-Soviet world and the bulwark of opposition to Soviet expansion, is the principal enemy whose integrity and vitality must be subverted or destroyed by one means or another if the Kremlin is to achieve its fundamental design.

They are evil; we only want to do good. We have already seen above in the quote from George Kennan that the United States has no time for poppycock, for what he correctly described as 'vague and

unreal objectives such as human rights, the raising of living standards, and democratization' — no, poppycock is for the mass. What the United States needed, and what NSC68 gave it, was a pretext to invade other countries throughout the world and to build an empire in the name of thwarting Soviet expansionism. No one cared that Stalin had renounced world revolution and turned the Communist parties of the world into foreign policy arms of the Soviet state; all that mattered was the truth of the Big Noble Lie of Soviet Expansionism and the Domino Effect.

Thus when the United States wanted to thwart the threat of independent national development in Asia and discourage countries in the region from disobedience, it discovered the communist threat first in Korea, then in Vietnam. The Vietnam War began after the Gulf of Tonkin incident, when four US warships reportedly engaged three North Vietnamese torpedo boats, sinking once of them, and then again the next day, though Lyndon B. Johnson later commented, 'For all I know our navy was shooting at whales out there.'¹⁰⁴ And yet, according to the Big Noble Lie, the Russian brute was stalking Columbia once more, and that's what the mass of the American public understood to be the facts of the situation, then and for a very long time afterwards.

So too in Central America and in other parts of the world, when the US conjured a communist threat in Guatemala in 1954 as a pretext to overthrow the government of Jacob Arbenz, who wanted the people of his country to be the primary beneficiaries of its wealth, another one in Chile in 1973 to oust President Salvador Allende so that US companies rather than the Chilean people could be the primary beneficiaries of that nation's wealth, same again in Iran in 1975 and so on and so forth.

Of course, when the Berlin Wall fell and the Eastern Bloc collapsed, the United States was without a major object of fear and loathing for twelve whole years between 1989 and 2001; amusingly enough hopes were that military spending would decrease after the final collapse of the Stalinist adversary. Those who understood how the world worked and what it took to motivate the mass and stimulate them into action even despite themselves knew better.

After the 9/11 attacks took place, when George W. Bush got up in front of the whole world and launched the Terror Scare, the script was the same one that it had always been: create a bogeyman and accuse anyone who criticizes your policies or conduct of attacking you and violating your freedoms on its behalf. The only thing that was different in this instance was the nature of the supposed threat; of course it was nonsense, but this fact was immaterial. Some said it was self-contradictory in that it destroyed democratic freedoms in the name of defending them, but then we also know that humans suffer from a neurobiological schism and must be saved from themselves.

It was another demonstration of the awesome power of the Big Noble Lie, as well as the adaptability of the basic script of moral ~~disengagement~~ realignment to ever-evolving and ever-changing circumstances.

Conclusion

Of the Humanitarian and Democratic Manipulation of Language and People

In 1948, the British novelist George Orwell produced his most significant work, *1984*. A most remarkable book, *1984* understood correctly was ultimately a meditation on the perils of anarchy. Faced with the unenviable task of attempting to indulge his liberal prejudices with a critique the authoritarian state while neglecting even to acknowledge the issue of maintaining order and of protecting the mass of humanity from themselves, Orwell walked a tightrope that ultimately failed to answer to the numerous shortcomings in his narrative such as those mentioned above.

Nevertheless, he managed to articulate methods of social control that in a very real sense, rather than functioning as a meaningful critique of the surveillance state which it is not, were and remain far better read as a handbook for keeping the rabble in line—at least until such time as they can overcome their own condition as a rabble by understanding that the paternalistic state is the essence of real democracy by virtue of their inadequacy as human beings.

Thus we find, in amongst the illogical ramblings of an ideological extremist lost to his own subjective fixations some true gems which we can salvage and rehabilitate in the name of the deliverance of humanity and the maintenance of economic growth, with all that involves in terms of the flow-on effects to society (ie by encouraging ultimately social impulses such as avarice and greed and discouraging anything that stands in the way of the ability of the businessman to deliver trickle-down effects to his community, eg. socialistic platitudes about concern for others, solidarity, etc).

In making a correct reading of *1984* as a manual of statecraft, we can learn much about the protection of the mass of humanity from evils, the greatest of which being itself, while gaining insights into the bleeding-heart of the liberal and the moral rot of the socialist. In terms of this little book, we can draw the threads of our overview of history together so that it will repeat properly next time.

‘Every war when it comes, or before it comes,’ Orwell wrote in a seminal passage, ‘is represented not as a war but as an act of self-defense against a homicidal maniac.’ Of necessity of course, though he ignores the fact. If it wasn’t for the outside threat, the spectre of pirates and barbarians in Rome, that of infidels in the Holy Lands during the era of the Crusades, that of witches during the Middle Ages, that of heretics during the Spanish Inquisition, that of ungodly savages during periods of colonisation, that of the bourgeois reaction during the rise of the Bolshevik state, that of the Jewish plot during the rise of the Nazi state, that of the Communist domino effect throughout the third world and of terrorist networks under the American Empire, how could wars and the accumulation of power been possible?

Why would masses of people have ever agreed to be sent off to their own deaths without some kind of Noble Lie to motivate them? If anyone had tried to do something so stupid and counterproductive as tell the truth, they would have been lynched in a heartbeat. One wonders what Orwell expects of people in power, that they should put their heads on the chopping block by telling the truth, as if truth had ever played any significant part in the functioning of power structures at any time in history, much less to say war.

‘In our time political speech and writing are largely the defense of the indefensible,’ Orwell continued. ‘But if thought corrupts language, language can also corrupt thought.’ Indefensible according to the subjective prejudices of those who fail to realise that independent thought gives aid to terrorists and that we must have oppression or we will have chaos. But of course those insufferably sanctimonious, so-called freedom fighters who cry oppression never take this factor into account; they cry about the corruption of language and thought without so much as a moment’s thought as to why language and thought might *need* corrupting; it is always easiest for those who take no responsibility for their genetic inadequacy where taking control of the conditions of their own lives is concerned to project all their problems onto their so-called oppressors who take liberties with their language and destroy the meaning of words in order to manipulate them unjustly into perpetual servitude. Thus he complained that: ‘All the war-

propaganda, all the screaming and lies and hatred, comes invariably from people who are not fighting,' as if fighting the subject classes for power was not a war.

The conclusion? 'Political language...is designed to make lies sound truthful and murder respectable, and to give an appearance of solidity to pure wind.' No distinction however between the basic lie and the Noble Lie, or Noble Hoax, and the Big Noble Lie. All lies are the same, there is no distinction between lies for good purposes and lies for bad, between lies told due to malevolence and vindictiveness and those told for the love of those too stupid to know what is good for them. How can one make moral judgments if one draws such a black and white contrast between right and wrong? As far as Orwell appears to be concerned then, this formulation gives rise to the conspiracy theory that suggests, 'War against a foreign country only happens when the moneyed classes think they are going to profit from it.'

Since all lies are bad, so the assumption goes, then power operates only destructively, thus resulting in the supposed fact that 'Nationalism is power hunger tempered by self-deception.' If this kind of wanton, habitual lying and systematic deception isn't bad enough, Orwell reaches his towering crescendo of cynicism and intellectual dishonesty in his penultimate screed, 'War is peace. Freedom is slavery. Ignorance is strength'—as if it wasn't perfectly obvious that they were! Obviously one cannot contradict the fascistic autocracy of Political Correctness without bearing the brunt of all the venom and bile of those who deign the power to themselves to decide how others should think and act, when that power clearly should be ours!?

Not that this stops Orwell, of course. 'We have now sunk to a depth at which restatement of the obvious is the first duty of intelligent men,' he adds. 'If liberty means anything at all, it means the right to tell people what they do not want to hear. In times of universal deceit, telling the truth will be a revolutionary act.' If he had had the courage to do so, then, he would have admitted in contrast to the screeds against the manipulation of language for which he is infamous that the objective of all manifestations of the Big Noble Lie

is to create a kind of shorthand for the average man and woman, who since they can never know must believe and must therefore for their own sake, as Rousseau noted, be ‘forced to be free.’

The masses must always have government and be governed whether they want it or not, but if they can be made to want it then so much the better. Good government must pander to their vanity while functioning in fact to ensure their compliance with power and their general submission to authority. Realism dictates that the only form of government that can work is one that accepts the inevitability of class distinction based on the moral turpitude of the lower classes and the moral finesse of elites as demonstrated throughout history, and is one then that works covertly to protect those who rule from those who are ruled, and those who are ruled from themselves.

Those who are ruled need this; the freedom that the average man and woman desires is the freedom from responsibility, the freedom to indulge in escapisms and the freedom to fill their time with fleeting amusements that perpetually distract them from the shallowness and broader meaninglessness of their own collective existence, from their own subhuman inadequacies. The freedom the average man and woman really wants is the freedom to run away from themselves and the freedom to not think.

This is therefore not only the freedom people need, it is the freedom the people want and this is the freedom they should have. Their attempts to create rational societies thus far have failed because they think they want freedom, but when it comes down to it they neither know what to do with it or have the faculties to make use of it. They do know want knowledge; they do not want agency. They hate and fear those who try to help them to liberate themselves and embrace their oppressors at practically every turn. The freedom they will have then will be the freedom to be saddled and ridden like beasts of burden. This is what the satisfaction of human needs looks like; this is the true face of democracy.

Thus will it be in the name of defending democracy that we will find a pretext upon which to implement Social Stockholm Syndrome for the common herd. When their very existence lives in the shadow of the terror of the Big Noble Lie, of the great threat to

democracy to which they must respond, we will ride them saddled to the stars. For their part, the common herd will believe us to be saving them from danger, and they will fight and die to conquer outer space on our behalf. On that fine and glorious day the Empire of Rome, the greatest achievement of human civilization, will be born anew as our gift to the galaxy.

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⁸¹ Someone mentioned it on Facebook.

⁸² Adolf Hitler, *Mein Kampf*, Chapter 6.

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⁸⁴ ‘On the basis of Article 48 paragraph 2 of the Constitution of the German Reich, the following is ordered in defense against Communist state-endangering acts of violence: 1. Articles 114, 115, 117, 118, 123, 124 and 153 of the Constitution of the German Reich are suspended until further notice. It is therefore permissible to restrict the rights of personal freedom [habeas corpus], freedom of opinion, including the freedom of the press, the freedom to organize and assemble, the privacy of postal, telegraphic and telephonic communications, and warrants for house searches, orders for confiscations as well as restrictions on property, are also permissible beyond the legal limits otherwise prescribed. Order of the Reich President for the Protection of People and State; ‘The government will make use of these powers only insofar as they are essential for carrying out vitally necessary measures... The number of cases in which an internal necessity exists for having recourse to such a law is in itself a limited one.’ Adolf Hitler.

⁸⁵ en.wikipedia.org/wiki/Operation_Canned_Goods

⁸⁶ These days of course we know better, though the advancements of science particularly where the structure of the triune brain is concerned, not to mention the inherent evil of human nature in general, fails to stop many from dreaming of utopias that can and never be; for our part, we have never allowed the inherent evil of human nature to come between us and the ideal of Perfect Government.

⁸⁷ Engels, *On Authority*.

⁸⁸ V.I. Lenin, 1918

⁸⁹ Lenin, *The State and Revolution*.

⁹⁰ Marice Brinton, *The Bolsheviks and Workers Control*, libcom.org.

⁹¹ The rest reads: ‘At the last minute, all those generals, the Kozlovskys, the Bourksers,

and all that riff raff, the Petrichenkos, and the Tourins will flee to Finland, to the White guards. And you, rank and file soldiers and sailors, where will you go then? Don't believe them when they promise to feed you in Finland. Haven't you heard what happened to Wrangel's supporters? They were transported to Constantinople. There they are dying like flies, in their thousands, of hunger and disease. This is the fate that awaits you, unless you immediately take a grip of yourselves. Surrender Immediately! Don't waste a minute. Collect your weapons and come over to us. Disarm and arrest your criminal leaders, and in particular the Tsarist generals. Whoever surrenders immediately will be forgiven. Surrender now. Signed: The Defence Committee.'

⁹² Brinton, *ibid*.

⁹³ Ernest Mandel, *Trotsky as Alternative*, London; Verso.

⁹⁴ marxists.org/archive/trotsky/1938/01/kronstadt.htm

⁹⁵ marxists.org/archive/trotsky/1938/01/kronstadt.htm

⁹⁶ *The Results of the First Five-Year Plan* (1933),

⁹⁷ <http://www.yale.edu/lawweb/avalon/const/yates.htm>

⁹⁸ Van Nuys, *Americanizing the West*, 53.

⁹⁹ Van Nuys, *Americanizing the West*, x.

¹⁰⁰ en.wikisource.org/wiki/Memo_PPS23_by_George_Kennan

¹⁰¹ Claes Ryn, *America the Virtuous*, p. 196. Schumpeter, Imperialism and Social Classes.

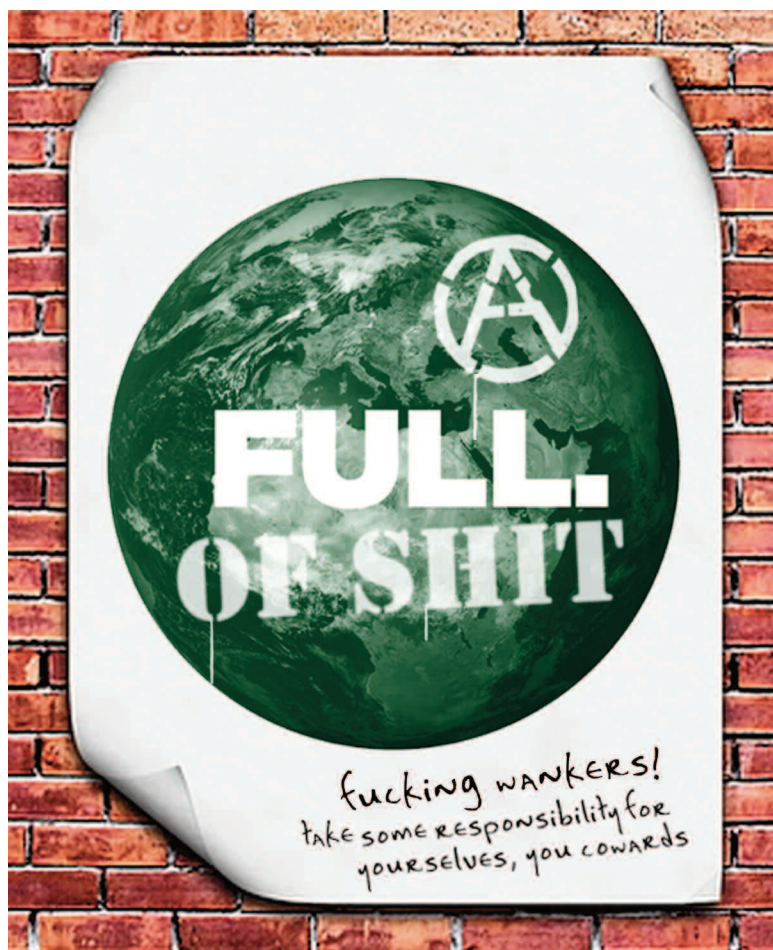
¹⁰² Robert Harris, 'Pirates of the Mediterranean,' *New York Times*, September 30, 2006, nytimes.com/2006/09/30/opinion/30harris.html.

¹⁰³ He was fortunate here in that the crisis came ready made, though to paraphrase Voltaire one might also say in certain situation that if crises did not exist to be exploited politically they would have to be invented, for the people must have an enemy to hate and fear. In recognising this political truism, perhaps we can come to understand and appreciate where the greatest value of the PR industry truly resides.

¹⁰⁴ Robert Harris, 'Pirates of the Mediterranean' *op. cit*.

¹⁰⁵ Gulf of Tonkin Incident somewhere or other. Do a Google search you lazy fucker, find out something for yourself. What is this, daycare?







The Political Economy of Scapegoating

Scapegoating is as old a tactic as political power itself, and a vital tool in the perpetuation of political, economic and social privilege. James Madison, the Father of the US Constitution, expressed a great truism about state power when he described its fundamental role as being to defend 'the minority of the opulent from the majority.' What Madison neglected to mention was that the defense of the minority of the opulent against the majority tended to entrench and exacerbate social and economic inequality. This in turn precipitated social chaos as inequality and disorder exacerbated social and class conflict, threatening the stability of the system as a whole.

Faced with this situation, the minority of the opulent needed some mechanism to neutralise social conflict

and ensure stability without having to address its root causes in the defense of their economic and social privileges from economic democracy and social justice. They needed peace without justice, a state synonymous with tyranny. Whether the tyranny was that of an individual autocrat, or a class of them, the same problem remained; what the minority of the opulent needed in effect was an ideological safety valve to take the pressure away of actually existing social conflicts and tensions and divert them onto a scapegoat, onto one or another ideological punching bag for the shortcomings of a society devoted to maintaining the minority of the opulent in the lifestyle to which they had become accustomed.

Its Machiavellian tenor

notwithstanding, a characteristic that has threatened here and there to give it away, the great strength of the ideological safety valve throughout the centuries has been its adaptability; while the form taken by the safety valve any particular period of history has been unique to that incarnation, the essential dynamics have always remained the same. Arthur Miller demonstrated as much when he caught it in the spotlight with *The Crucible*, drawing an adroit parallel between the Salem Witch Trials and the McCarthyist Red Scare politics of the 1950s. Unfortunately the ideological safety valve slipped the noose, being allowed to run amok throughout the Cold War before reappearing once again as the defining feature of the official US reaction to the 9-11 attacks.

Perhaps part of the explanation for the longevity of the ideological safety valve lies in the fact that it is only in the last few decades that it has come to be recognized for what it what is, in this instance by sociologists concerned with the recurring phenomenon of what we today call moral panics. This being the case, it becomes far easier to track the history of the scapegoating mechanism backwards. As it turns out, perhaps unsurprisingly, this ideological safety valve is one with an ancient vintage, each new incarnation of the ideological safety valve tending to innovate on the previous incarnation. Moreover, each new incarnation of the exact same ideological safety valve invoked in defense of the minority of the opulent seems often to contain elements of older ones so as to resonate with a ready-primed audience, and bury its message of fear deep in the collective unconscious.

We find the roots of the scare-mongering dynamics associated with

moral panics, the ideological safety valve and the defense of the minority of the opulent from the majority in what historian Norman Cohn described as an 'ancient fantasy.' The essence of the fantasy, what we might describe these days as a propaganda trope or cultural motif, was, as Cohn wrote, that 'there existed, somewhere in the midst of the great society, another society, small and clandestine, which not only threatened the existence of the great society but was also addicted to practices which were felt to be wholly abominable, in the literal sense of anti-human' (*Europe's Inner Demons*, ix).

The fantasy changed, became more complex, down through the centuries. It played an important part in some major persecutions; and the way in which it did also varied. Sometimes it was used merely to legitimate persecutions that would have occurred anyway; sometimes it served to widen persecutions that would otherwise have remained far more limited. In the case of the great [European] witchhunt it generated a massive persecution, which would have been inconceivable without it. In pursuing its history one is led far beyond the confines of the history of ideas and deep into the sociology and social psychology of persecution (ibid).

It is in fact this concern with the horrific and oft-bloody consequences of historical events like the European Witch Hunts that has been the driving force for research into the technical aspects of moral panics — in particular, 'deviance production' in sociology and 'moral disengagement' in social psychology.

Sociological research into the 'production of deviance' has been based on the fact that deviance is a product of the power to impose a particular interpretation of the meaning of 'deviance' on popular discourse at any given moment, as opposed to any particular characteristic, activity or behavior associated with anyone thus labeled. Along the same lines, research in social psychology into moral disengagement has focused on the various psychological devices by which we disable the mechanisms of self-condemnation in order to reconstruct actions that might otherwise be interpreted as immoral, harmful, dangerous, irresponsible or even criminal to maintain a positive self-image (or put more simply, the bullshit stories we tell ourselves to neutralize our consciences by tricking them into thinking we're good people when we're not). This approach recognizes that we rarely reject the idea of morality out of hand, merely apply it selectively.

Sociological approaches to studies of moral panics help us to understand various manifestations of moral panic for the ideological safety valves they are by looking at the ways various social issues are overblown and turned into pretexts for repression. Stuart Hall and Tony Jefferson for example describe what they call a 'signification spiral' that results in the production of a deviant as scapegoat for social ills created in the service of the minority of the opulent: a) The intensification of a particular issue; b) The identification of a subversive minority; c) 'Convergence' or the linking by labeling of the specific issue to other problems; d) The notion of 'thresholds' which, once crossed, can lead to further escalation of the problem's 'menace' to society; e) The element of explaining and

prophesying, which often involves making analogous references to the United States – the paradigm example; f) The call for firm steps (*Resistances through Ritual*, 1976).

Complementing and enhancing this sociological approach, research into moral disengagement has made a vital contribution to our understanding of the ideological safety valve to the extent that it reveals how the production of deviance functions in practice to facilitate persecution of ideological scapegoats. Typically, we 'disengage' from the targets of blame-shifting, political persecution and ideologically-driven scapegoating through such strategies as playing the victim, blaming the victim, and invoking the "with us or against us" fallacy so as to conflate being doubted, contradicted, questioned, challenged or criticized with attacks on our person. In many ways, this fallacy is the cornerstone of moral disengagement and one of its most powerful mechanism, particularly insofar as the logic of 'if you think for yourself the deviant practitioners of evil win' provides an initial pretext for the rest.

One way or the other then, the function of moral disengagement mechanisms is largely to (1) reconstruct immoral conduct, (2) displace or diffuse responsibility, (3) misrepresent injurious consequences as beneficial to the victim, and (4) dehumanize the victim. Additional strategies include euphemistic labeling ('collateral damage'); advantageous comparison ('I hit Saddam with the plastic spade in the sandpit because he hit me first'); displacement of responsibility ('just following orders'); diffusion of responsibility ('everyone does it'); and disregard or distortion of consequences ('they love it'). Defenders of the minority of the opulent can use

any or all of these psychological mechanisms to establish a rationale for targeting under cover of moral panic those whom they feel threatened, having demonized them as deviants from whom society needs rescuing in one manner or another.

We need not look too hard to find historical examples of Cohn's 'ancient fantasy' as ideological safety value in practice. The aforementioned experience of the European Witch Hunts was so protracted in its wanton and brutal dispensing of state terror and mass murder that it now serves as an archetype or cultural trope for any scare campaign perpetrated in the process in particular of defending the indefensible; when someone is ganged up on by cowards on the basis of lies and falsehoods they are 'witch hunted.' Two main historical factors serve otherwise to demonstrate the continuing historical significance of the Witch Hunts:

- 1 Their instrumental role in rescuing the social and economic tendencies in Europe responsible for sewing the seeds of modern capitalism from peasant movements pursuing alternative models of economic democracy built around the commons, as feminist historian Silvia Federici has documented in her seminal work *Caliban and the Witch* (Autonomedia, NY);
- 2 Their instrumental role in invoking what I call 'the wages of patriarchy,' after David Roediger's *The Wages of Whiteness* (Verso) which discusses the role token privileges given to the white working class in capitalist societies plays in fuelling intra-

class ethnic divisions and entrenching the hierarchical social order dominated by the minority of the opulent.

As a protracted scare campaign waged as part of the massive waves of social warfare that occurred throughout Western Europe during the medieval era (eg the English Peasant Revolt of 1381, the French *Jacquerie*, the Flemish peasant revolts, the Peasant War in Germany), the gendered nature of the persecutions under the European Witch Hunts paid male peasants a 'gender wage' insofar as it spared them burning at the stake — the classic tactic of state terror designed to demonstrate to all and sundry what happened to those who opposed the minority of the opulent. The Witch Hunters operated their persecutions through the secular courts of Europe rather than the church-controlled ecclesiastical ones, a telling fact about the class nature of the European Witch Hunts when we remember that no such thing as democratic franchise existed during the Middle Ages.

As a means of class warfare, the witch persecutions functioned as a 'divide and conquer' strategy in the classic sense of the term. In fact the 'wages of patriarchy' worked and continue to work exactly the same way as the 'wages of whiteness.'

Thankfully, the roots of the witch-panic fuelling the European Witch Hunts are quite well understood. The hateful stereotype of the old hag on a broomstick, a specifically female folk demon whose purported role as Bride of Satan was to aid the execution of the latter's diabolical plot against God, a goal she would achieve by carrying out *maleficarum*, or evil works, did not simply

fall out of the sky, no more so than the dynamics and processes associated with moral panics as such. On the contrary, the roots of the witch stereotype originate back at least as far as the Roman Empire before Constantine, when the Pagan authorities persecuted the Christian minority on the basis of myths that Christians themselves adopted later for exactly the same purpose when the aforementioned adopted Christianity as the state religion.

'The stereotype of the witch, as it existed in many parts of Europe in the fifteenth, sixteenth and seventeenth centuries,' wrote Cohn, 'is made up of elements of diverse origin . . . some of these derived from a specific fantasy which can be traced back to Antiquity.' (ibid, ix.) Illustrating the application of the 'ancient fantasy' to the witch panic, Cohn quotes a pagan description of early Christians in the following terms:

I am told that, moved by some foolish urge, they consecrate and worship the head of a donkey, that most abject of all animals . . . Others say that they reverence the genitals of the presiding priest himself, and adore them as if they were their father's . . . As for the initiation of new members, the details are as disgusting as they are well known. A child, covered in dough as to deceive the unwary, is set before a would-be novice. The novice stabs the child to death with invisible blows; indeed he himself, deceived by the coating dough, thinks his stabs harmless. Then — it's horrible! — they hungrily drink the child's blood, and complete with one another as they divide his limbs. (ibid, 1).

In this example, we find the foundational tropes of Cohn's ancient fantasy as it appeared in Roman times: the diabolical feast and the incestuous orgy. Similar tropes appear even earlier in fables concerning the Bacchanalia. Ironically enough, they appear again later in texts written by orthodox Christians integrated into the Roman Empire.

One such text comes from Psellos, a 'leading Byzantine statesman' from Constantinople and author of a Greek dialogue entitled *On the Operation of the Demons*. In demonising dissident religious groups such as the Paulicians, who had split from the official church with a view to recovering what they felt was the spiritual vitality of early Christianity through more non-hierarchical approaches, Psellos turns the tables on his persecutors by applying the ancient fantasy to a religious context as a pretext for attacking religious dissent. Psellos's target in this case was the Bogomiles, another minority Gnostic sect who shared heretic status along with the now-minority pagans who were likewise guilty of thinking differently. The basic elements of Cohn's ancient fantasy are unmistakable:

In the evening, when the candles are lit, at the time when we celebrate the redemptive Passion of Our Lord, they bring together, in a house appointed for the purpose, young girls whom they have initiated into their rites. Then they extinguish the candles, so that the light shall not be witness to their abominable deeds, and throw themselves lasciviously on the girls; each one on whomever first falls into his hands, no matter whether she be his sister, his daughter or his mother. For they

think they are doing something that greatly pleases the demons by transgressing God's laws, which forbid marriage between blood relatives. When this rite has been completed, each goes home; and after waiting nine months, until the time has come for the unnatural children of such unnatural seed to be born, they come together again at the same place. Then on the third day after the birth, they tear the miserable babies from their mothers' arms. They cut their tender flesh all over with sharp knives and catch the stream of blood in basins. They throw the babies, still breathing and gasping, onto the fire, to be burned to ashes. After which, they mix the ashes with the blood in the basins and so make an abominable drink, with which they secretly pollute their food and drink, like those who mix poison with hippocras or other sweet drinks. Finally they partake of these foodstuffs; and not they alone but others also, who know nothing of their hidden proceedings (ibid, 19).

These two examples of scare mongering demonstrate the adaptability of the ancient fantasy as ideological safety valve, as does their adaptation to the changing needs of persecutors and persecuted. Changing fortunes precipitate a reversal of roles, persecuted becoming the persecutors in a way that bears parallels with more modern conflicts (particularly around the Middle East). The same was demonstrated again as proponents of primitive mercantilism amongst the opulent minority found themselves at loggerheads with proponents of primitive communalism amongst the dispossessed classes of the peasantry,

many of whom expressed their desire for social justice in religious dissent ('heresy'), or outright apostasy.

As a pretext for repression and ideological persecution, the utility of the Bride of Satan stereotype built on the power of previous incarnations of Cohn's 'ancient fantasy' to drive a wedge between the class enemy by using women's sexuality as a weapon against them. The *Malleus Maleficarum* (Witches' Hammer), the medieval witch hunter's handbook penned by the acutely unhinged Inquisitor Heinrich Kramer, demonises female sexuality as the root cause of such evils as miscarriages, the wiping out of harvests and the affliction of men and women 'with terrible ailments, both inner and outer' (1A). Kramer's deeply misogynistic invective accuses women of being prone to sexual temptation by Satan and accordingly becoming his willing accomplice due to weaknesses of character purportedly inherent to their gender. Predictably enough, these are described in terms that suggest the same lack of self-restraint as those precipitating the bloody feast and licentious orgy of earlier times — a more carnal disposition and diminished capacity for religious faith. In such notions, the threat presented to the Catholic patriarchy by the individually empowering potentialities of female sexuality is unmistakable.

The Bride of Satan or witch stereotype also cast the minority of the opulent as victims of those who dared resist the oppressiveness of medieval hierarchies, or voice a desire for social justice, especially through religious dissent. For the female half of the target population, the scapegoating dynamics of the European Witch Hunts had the effect of blaming peasant women for

existing on the one hand, and on the other for resisting moves by the minority of the opulent to maintain and extend their power — particularly through the enclosure movement in England — at the expense of the atypical levels of freedom the peasantry of Western Europe enjoyed in the latter stages of the Middle Ages. For the male half of the target population, the Witch Hunts gave them with additional motivation to accept the wages of patriarchy, abandon their social responsibilities to their female comrades, and victim-blame. Modern ignorance of the vision of economic democracy spurring medieval peasant movements indicates the extent of their success, as does the general level of sexism and misogyny.

Of additional relevance is the fact that the targeting of women during the European Witch Hunts and the demonisation of female sexuality had another function, that of incorporating the enemy class of landed peasantry into a new work regimen known as the wage system, and 2) sourcing and exploiting means of startup capital from which to kick-start the cycle of capitalist production. In actual fact these two goals were opposite sides of the same process, known as ‘primitive accumulation’ (see Michael Perelman, *The Invention of Capitalism*). As it was developed by the nascent capitalist classes of the period between the end of the Late Middle Ages and the beginning of the Modern Era, the process of primitive accumulation took three main forms:

- 3 Colonisation of the feudal commons via enclosures, an act that first forced the landed peasantry out of the economic self-sufficiency they had been habituated to throughout the

feudal era as the cornerstone of subsistence production, first into agrarian wage labour and then into the cities to become industrial wage slaves;

Military acquisition of colonial possessions for exploitation of land and human resources (see Jason W. Moore, *Capitalism in the Web of Life*); Colonisation of women’s bodies as a means of breeding factory fodder for exploitation in industry via the wage system and war fodder for the military acquisition of colonial possessions; the extirpation from women in general of the habit of freedom and their subjugation for the purpose of being rendered brood mares for capital and the state.

In this context the adaptation of the ancient fantasy and the ideological safety valve as a weapon of social and class warfare in a time far closer to our own follows a set pattern, though naturally by this stage the stereotype of the witch had long faded into the realm of fairy tale. The fact is well established by Edward Herman (*The Real Terror Network*) and Noam Chomsky (*Deterring Democracy*, numerous others) amongst others that ‘War on Terror’ mythology did not begin spontaneously with the 9-11 attacks as the pretense of their reaction suggested, but rather in the 1980s as a product of the tail end of the Cold War. In this instance, Reagan was fond of linking conflict in the region to the purported machinations of the Evil Empire:

There is no doubt that far more than simply arming the PLO, the Soviets had made Lebanon the center of Soviet activity in the Middle East . . . Based on documents they had

captured, it was clear that a terror network sponsored by the Soviets and involving Hungary, Bulgaria, the People's Democratic Republic of Yemen, Pakistan, India, the People's Republic of China, East Germany and Austria were all involved in assisting the PLO (Mattia Tolado, *The Origins of the US War on Terror*, 82).

If you resist the settler colonialism of those who colonize, persecute and then play the victim on the basis of having been persecuted historically themselves following exactly the same manner as the Christians of two millennia ago, the communist terrorists win. The 'ancient fantasy' as ideological safely value cum scare mongering and moral panic, with all that involved in terms of the production of deviance and moral disengagement, was and remains as strong as ever.

As the Reaganite quote reveals, the Terror Scare, the global moral panic over terrorism that characterized the US response to the 9-11 attacks, was built on Reaganite 'War on Terror' mythology in the same way that the Cold War was built on the 'Domino' Theory of encroaching communism — the peril of an exterior threat a classic example of Cohn's 'ancient fantasy,' and thus of the ideological safety valve. Its reappearance here, as with other examples throughout history, merely serves to demonstrate its continuing value as a means of spreading state terror, shutting down rational thought, driving the population thus panicked into the arms of tyrants and reconstructing state power such that those responsible for deploying the ideological safety valve, in presenting themselves as The Salvation of All That is Good from the Evil Others from

Outside, thus become cures of the problems for which their defense of the minority of the opulent is ultimately the cause.

A social order based on privilege and justice, and whose very existence depends on lies and dishonesty, can hardly appeal to reason or the better angles of human nature when looking to get itself out of hot water. The defenders of the minority of the opulent must look instead to the 'ancient fantasy' and the ideological safety valve for a pretext for blame shifting and repression. To date it has been extremely effective at rescuing the minority of the opulent from basic accountability and ownership for the consequences of their actions as a succession of ruling classes, a fact that would appear to account for its popularity across two millennia. The fact that their victims are forgetful does not help matters much, though we can easily redress the situation by refusing to further neglect our own history.

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