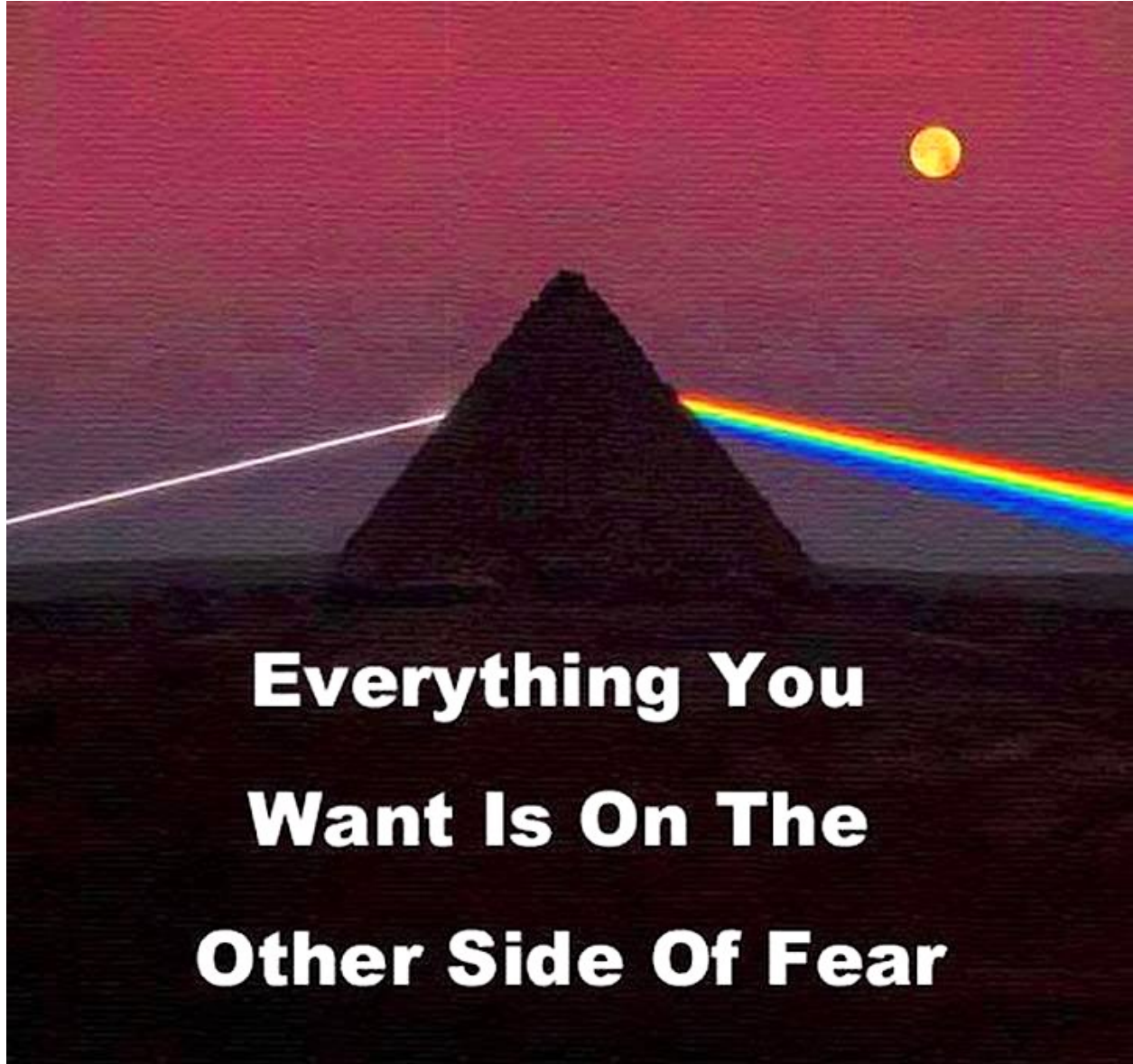


Growth [Rev. 20180915]

By J — Latest revision: <http://allis.foundation/Growth.pdf>



ABOVE: MEME BY UNKNOWN — 'FEAR IS NOT A MONUMENT TO BE CONQUERED; OTHER SIDE IS REACHED AFTER FACING YOUR SELF' *1

"Somewhere along the line, that which is true is being made to appear false, because that which is false is accepted as truth." —*Dewey B. Larson*

"An emotional plague afflicts people whose belief systems are so rigid they ignore relevant facts and become enraged if anyone challenges their beliefs." —*Wilhelm Reich*

Brain-Damaged Kids: Sesame Street's Happy New Normal

Sesame Street has changed with the times. So it's not surprising that the nearly 50-year-old kids' TV show has noticed that its audience has changed somewhat and it's innovating to meet the latest trend.

On April 10, Sesame Street will officially debut its newest character, a Muppet four-year-old with bright orange hair, a pink dress and a toy rabbit called Fluffster, in a special episode called "Meet Julia." Julia is autistic. She doesn't respond to Big Bird's greeting. She likes to play *next* to Elmo rather than *with* him. Julia flaps her arms sometimes, she repeats phrases, covers her ears and gets distraught at noises.

"We wanted to address autism in general because of the growing number of children who are diagnosed with autism spectrum disorder," Sherrie Westin, EVP of global social impact and philanthropy at Sesame Workshop, the non-profit behind Sesame Street, told the Guardian.

Did you notice that Westin didn't mention the actual numbers? Officially, one in 68 American children is "on the spectrum" these days. That's one brain-damaged child for every other classroom, at least.

Back when Sesame Street first aired, in 1969, nobody had even heard of autism. It would be more than a decade before even psychiatrists heard of it and added "infantile autism" to their diagnostic manual. Autism didn't enter the public consciousness until 1988 when Tom Cruise and Dustin Hoffman made *Rain Man*, a movie about a rare genius who could regurgitate facts with mathematical precision but couldn't tie his shoes—he was more savant than autistic really, but nobody knew the difference because then autism still affected only one in 10,000 American children. There were virtually no autistic kids watching *Sesame Street*. In the early 1990s autism suddenly quadrupled to one in 2,500, and it continued to soar, year on year, doubling and tripling, until now that autistic children are so abundant, they need a Muppet to represent them.

"The chances of a little kid two, three, four-years-old having some kind of a relationship with another kid with autism is pretty high," CBS interviewer Lesley Stahl said on a *60 minutes* show about the new Muppet.

"Especially once they hit school age, because they'll be in their classrooms," agreed *Sesame Street* writer Christine Ferraro who has been with the show for 25 years while ASD diagnoses multiplied.

"It was an opportunity to help explain autism and to help increase awareness and understanding."

So the show features little Julia behaving oddly and the script tries to get children used to this new feature of their society—to accept it as a little diversity to tolerate or better yet, another colour in the big rainbow of life to appreciate.

"You're bouncing up and down like a rubber ball," says one Muppet character to Muppet Julia.

"And that's just okay," says a laughing CBC anchor remarking on the show. The whole idea is to make autism fun and "just okay."

I'm guessing little Muppet Julia won't be smearing feces on Sesame Street's walls then? Or banging her head on the floor like some autistic kids do. Or crying in agony from gut pain—bowel disorders are one of the many "comorbid" conditions of autism. Will she have regular epileptic seizures—they affect one in four autistic children, you know?

... I'm not being cruel. I'm thinking it's cruel for a television program and the media to normalize and trivialize a neurodevelopmental disorder that is plaguing our children today and the epidemic of illness that goes beyond autism -- that has 43 percent of American children sick with a chronic illness.

I'm wondering why a children's philanthropic organization isn't outraged about a tragedy that causes children pain, robs them of their childhood and their potential, devastates their parents, exhausts their families financially and emotionally and frequently tears them apart. Why isn't it demanding answers for this epidemic from public health officials who still claim to not have a clue what is causing it?

And why, like those same public health officials, is Sesame Street and CBS and all the other mainstream media expecting us to embrace little normal Muppet Julia while it ignores the thousands of parents who know exactly what caused their child's autism? The thousands who describe almost identical accounts of fever and seizure or illness, then regression into autistic symptoms that began shortly after a visit to a doctor's office—and an injection. Or more than one injection, because children today get 50 doses of 14 powerfully immune-system altering vaccinations that doctors barely understand, by age six.

Why is Lesley Stahl smiling and reporting a saccharine Muppet story like it's real news when a top scientist at the CDC named William Thompson has admitted that he and his colleagues colluded to obscure and then shredded data which showed a link between autism and the MMR vaccine? "Oh my God, I can't believe we did what we did," Thompson said to Brian Hooker, a bioengineer professor at Simpson University and the father of an autistic child—on tape. Why isn't *60 Minutes* blowing the whole story open for the nation to see the corruption and the child abuse that results?

Why is there no mainstream media reporting on a study released this month in the preeminent vaccine industry journal finding that nearly one in 100 children who gets a measles vaccine visits an emergency room with a spiking fever, seizure or rash within two weeks of the shot?

Why is there no CBS special report on our efforts to expose the dangers of aluminum in childhood vaccines—the potential for the neurotoxic metal to migrate to brains, to stay there and to do damage? And aluminum's links to autism? Where is the CBC and the *Guardian* reporting on the World Mercury Project's press conference raising concerns about toxic mercury in vaccines? Or their story on contaminants in vaccine manufacturing process that endanger children?

If even a fraction of these scandals are true, *Sesame Street* is part of a very large child abuse paradigm. It's an enabler that harms the victims of abuse further by pretending everything they suffer is "normal." Their pain is a Mr. Snuffleupagus; it's real but nobody ever sees it.

The exploding autism epidemic is a crime and a tragedy. Those who perpetuate it with fraudulent science, propaganda and false facts are the puppets (or worse). The companies that profit from expanding schedules and mandates are complicit, but so are the media and philanthropic organizations that promote them.

But the truth is getting harder and harder to hide. Maybe Julia the autistic Muppet will wake some parents up to the reality of vaccine injury that is increasing all around them, not inure them into accepting a next wave of damaged children as normal. ^{*2}

The Pretense of Knowledge

This classic essay was presented by Hayek on the occasion of his Nobel Prize in Economics...

The particular occasion of this lecture, combined with the chief practical problem which economists have to face today, have made the choice of its topic almost inevitable. On the one hand the still recent establishment of the Nobel Memorial Prize in Economic Science marks a significant step in the process by which, in the opinion of the general public, economics has been conceded some of the dignity and prestige of the physical sciences. On the other hand, the economists are at this moment called upon to say how to extricate the free world from the serious threat of accelerating inflation which, it must be admitted, has been brought about by policies which the majority of economists recommended and even urged governments to pursue. We have indeed at the moment little cause for pride: as a profession we have made a mess of things.

It seems to me that this failure of the economists to guide policy more successfully is closely connected with their propensity to imitate as closely as possible the procedures of the brilliantly successful physical sciences—an attempt which in our field may lead to outright error. It is an approach which has come to be described as the "scientistic" attitude—an attitude which, as I defined it some thirty years ago, "is decidedly unscientific in the true sense of the word, since it involves a mechanical and uncritical application of habits of thought to fields different from those in which they have been formed."¹ I want today to begin by explaining how some of the gravest errors of recent economic policy are a direct consequence of this scientistic error.

The theory which has been guiding monetary and financial policy during the last thirty years, and which I contend is largely the product of such a mistaken conception of the proper scientific procedure, consists in the assertion that there exists a simple positive correlation between total employment and the size of the aggregate demand for goods and services; it leads to the belief that we can permanently assure full employment by maintaining total money expenditure at an appropriate level. Among the various theories advanced to account for extensive unemployment, this is probably the only one in support of which strong quantitative evidence can be adduced. I nevertheless regard it as fundamentally false, and to act upon it, as we now experience, as very harmful.

This brings me to the crucial issue. Unlike the position that exists in the physical sciences, in economics and other disciplines that deal with essentially complex phenomena, the aspects of the events to be accounted for about which we can get quantitative data are necessarily limited and may not include the important ones. While in the physical sciences it is generally assumed, probably with good reason, that any important factor which determines the observed events will itself be directly observable and measurable, in the study of such complex phenomena as the market, which depend on the actions of many individuals, all the circumstances which will determine the outcome of a process, for reasons which I shall explain later, will hardly ever be fully known or measurable. And while in the physical sciences the investigator will be able to measure what, on the basis of a *prima facie* theory, he thinks important, in the social sciences often that is treated as important which happens to be accessible to measurement. This is sometimes carried to the point where it is demanded that our theories must be formulated in such terms that they refer only to measurable magnitudes.

It can hardly be denied that such a demand quite arbitrarily limits the facts which are to be admitted as possible causes of the events which occur in the real world. This view, which is often quite naively accepted as required by scientific procedure, has some rather paradoxical consequences. We know: of course, with regard to the market and similar social structures, a great many facts which we cannot measure and on which indeed we have only some very imprecise and general information. And because the effects of these facts in any particular instance cannot be

confirmed by quantitative evidence, they are simply disregarded by those sworn to admit only what they regard as scientific evidence: they thereupon happily proceed on the fiction that the factors which they can measure are the only ones that are relevant.

The correlation between aggregate demand and total employment, for instance, may only be approximate, but as it is the only one on which we have quantitative data, it is accepted as the only causal connection that counts. On this standard there may thus well exist better "scientific" evidence for a false theory, which will be accepted because it is more "scientific", than for a valid explanation, which is rejected because there is no sufficient quantitative evidence for it.

Let me illustrate this by a brief sketch of what I regard as the chief actual cause of extensive unemployment—an account which will also explain why such unemployment cannot be lastingly cured by the inflationary policies recommended by the now fashionable theory. This correct explanation appears to me to be the existence of discrepancies between the distribution of demand among the different goods and services and the allocation of labour and other resources among the production of those outputs. We possess a fairly good "qualitative" knowledge of the forces by which a correspondence between demand and supply in the different sectors of the economic system is brought about, of the conditions under which it will be achieved, and of the factors likely to prevent such an adjustment. The separate steps in the account of this process rely on facts of everyday experience, and few who take the trouble to follow the argument will question the validity of the factual assumptions, or the logical correctness of the conclusions drawn from them. We have indeed good reason to believe that unemployment indicates that the structure of relative prices and wages has been distorted (usually by monopolistic or governmental price fixing), and that to restore equality between the demand and the supply of labour in all sectors changes of relative prices and some transfers of labour will be necessary.

But when we are asked for quantitative evidence for the particular structure of prices and wages that would be required in order to assure a smooth continuous sale of the products and services offered, we must admit that we have no such information. We know, in other words, the general conditions in which what we call, somewhat misleadingly, an equilibrium will establish itself: but we never know what the particular prices or wages are which would exist if the market were to bring about such an equilibrium. We can merely say what the conditions are in which we can expect the market to establish prices and wages at which demand will equal supply. But we can never produce statistical information which would show how much the prevailing prices and wages deviate from those which would secure a continuous sale of the current supply of labour. Though this account of the causes of unemployment is an empirical theory, in the sense that it might be proved false, e.g. if, with a constant money supply, a general increase of wages did not lead to unemployment, it is certainly not the kind of theory which we could use to obtain specific numerical predictions concerning the rates of wages, or the distribution of labour, to be expected.

Why should we, however, in economics, have to plead ignorance of the sort of facts on which, in the case of a physical theory, a scientist would certainly be expected to give precise information? It is probably not surprising that those impressed by the example of the physical sciences should find this position very unsatisfactory and should insist on the standards of proof which they find there. The reason for this state of affairs is the fact, to which I have already briefly referred, that the social sciences, like much of biology but unlike most fields of the physical sciences, have to deal with structures of essential complexity, i.e. with structures whose characteristic properties can be exhibited only by models made up of relatively large numbers of variables. Competition, for instance, is a process which will produce certain results only if it proceeds among a fairly large number of acting persons.

In some fields, particularly where problems of a similar kind arise in the physical sciences, the difficulties can be overcome by using, instead of specific information about the individual elements, data about the relative frequency, or the probability, of the occurrence of the various distinctive properties of the elements. But this is true only where we have to deal with what has been called by Dr. Warren Weaver (formerly of the Rockefeller Foundation), with a distinction which ought to be much more widely understood, "phenomena of unorganized complexity," in contrast to those "phenomena of organized complexity" with which we have to deal in the social sciences. Organized complexity here means that the character of the structures showing it depends not only on the properties of the individual elements of which they are composed, and the relative frequency with which they occur, but also on the manner in which the individual elements are connected with each other. In the explanation of the working of such structures we can for this reason not replace the information about the individual elements by statistical information, but require full information about each element if from our theory we are to derive specific predictions about individual events. Without such specific information about the individual elements we shall be confined to what on another occasion I have called mere pattern predictions—predictions of some of the general attributes of the structures that will form themselves, but not containing specific statements about the individual elements of which the structures will be made up.

This is particularly true of our theories accounting for the determination of the systems of relative prices and wages that will form themselves on a well functioning market. Into the determination of these prices and wages there will enter the effects of particular information possessed by every one of the participants in the market process—a sum of facts which in their totality cannot be known to the scientific observer, or to any other single brain. It is indeed the source of the superiority of the market order, and the reason why, when it is not suppressed by the powers of government, it regularly displaces other types of order, that in the resulting allocation of resources more of the knowledge of particular facts will be utilized which exists only dispersed among uncounted persons, than any one person can possess. But because we, the observing scientists, can thus never know all the determinants of such an order, and in consequence also cannot know at which particular structure of prices and wages demand would everywhere equal supply, we also cannot measure the deviations from that order; nor can we statistically test our theory that it is the deviations from that "equilibrium" system of prices and wages which make it impossible to sell some of the products and services at the prices at which they are offered.

Before I continue with my immediate concern, the effects of all this on the employment policies currently pursued, allow me to define more specifically the inherent limitations of our numerical knowledge which are so often overlooked. I want to do this to avoid giving the impression that I generally reject the mathematical method in economics. I regard it in fact as the great advantage of the mathematical technique that it allows us to describe, by means of algebraic equations, the general character of a pattern even where we are ignorant of the numerical values which will determine its particular manifestation. We could scarcely have achieved that comprehensive picture of the mutual interdependencies of the different events in a market without this algebraic technique. It has led to the illusion, however, that we can use this technique for the determination and prediction of the numerical values of those magnitudes; and this has led to a vain search for quantitative or numerical constants. This happened in spite of the fact that the modern founders of mathematical economics had no such illusions. It is true that their systems of equations describing the pattern of a market equilibrium are so framed that if we were able to fill in all the blanks of the abstract formulae, i.e. if we knew all the parameters of these equations, we could calculate the prices and quantities of all commodities and services sold. But, as Vilfredo Pareto, one of the founders of this theory, clearly stated, its purpose cannot be "to arrive at a numerical calculation of prices", because, as he said, it would be "absurd" to assume that we could ascertain all the data. Indeed, the chief point was already seen by those remarkable anticipators of modern economics, the Spanish schoolmen of the sixteenth century, who emphasized that what they called *pretium mathematicum*, the mathematical price, depended on so many particular circumstances that it could

never be known to man but was known only to God. I sometimes wish that our mathematical economists would take this to heart. I must confess that I still doubt whether their search for measurable magnitudes has made significant contributions to our theoretical understanding of economic phenomena—as distinct from their value as a description of particular situations. Nor am I prepared to accept the excuse that this branch of research is still very young: Sir William Petty, the founder of econometrics, was after all a somewhat senior colleague of Sir Isaac Newton in the Royal Society!

There may be few instances in which the superstition that only measurable magnitudes can be important has done positive harm in the economic field: but the present inflation and employment problems are a very serious one. Its effect has been that what is probably the true cause of extensive unemployment has been disregarded by the scientistically minded majority of economists, because its operation could not be confirmed by directly observable relations between measurable magnitudes, and that an almost exclusive concentration on quantitatively measurable surface phenomena has produced a policy which has made matters worse.

It has, of course, to be readily admitted that the kind of theory which I regard as the true explanation of unemployment is a theory of somewhat limited content because it allows us to make only very general predictions of the kind of events which we must expect in a given situation. But the effects on policy of the more ambitious constructions have not been very fortunate and I confess that I prefer true but imperfect knowledge, even if it leaves much undetermined and unpredictable, to a pretence of exact knowledge that is likely to be false. The credit which the apparent conformity with recognized scientific standards can gain for seemingly simple but false theories may, as the present instance shows, have grave consequences.

In fact, in the case discussed, the very measures which the dominant "macro-economic" theory has recommended as a remedy for unemployment, namely the increase of aggregate demand, have become a cause of a very extensive misallocation of resources which is likely to make later large-scale unemployment inevitable. The continuous injection of additional amounts of money at points of the economic system where it creates a temporary demand which must cease when the increase of the quantity of money stops or slows down, together with the expectation of a continuing rise of prices, draws labour and other resources into employments which can last only so long as the increase of the quantity of money continues at the same rate—or perhaps even only so long as it continues to accelerate at a given rate. What this policy has produced is not so much a level of employment that could not have been brought about in other ways, as a distribution of employment which cannot be indefinitely maintained and which after some time can be maintained only by a rate of inflation which would rapidly lead to a disorganisation of all economic activity. The fact is that by a mistaken theoretical view we have been led into a precarious position in which we cannot prevent substantial unemployment from re-appearing; not because, as this view is sometimes misrepresented, this unemployment is deliberately brought about as a means to combat inflation, but because it is now bound to occur as a deeply regrettable but inescapable consequence of the mistaken policies of the past as soon as inflation ceases to accelerate.

I must, however, now leave these problems of immediate practical importance which I have introduced chiefly as an illustration of the momentous consequences that may follow from errors concerning abstract problems of the philosophy of science. There is as much reason to be apprehensive about the long run dangers created in a much wider field by the uncritical acceptance of assertions which have the appearance of being scientific as there is with regard to the problems I have just discussed. What I mainly wanted to bring out by the topical illustration is that certainly in my field, but I believe also generally in the sciences of man, what looks superficially like the most scientific procedure is often the most unscientific, and, beyond this, that in these fields there are definite limits to what we can expect science to achieve. This means that to entrust to science—or to deliberate control according to

scientific principles—more than scientific method can achieve may have deplorable effects. The progress of the natural sciences in modern times has of course so much exceeded all expectations that any suggestion that there may be some limits to it is bound to arouse suspicion. Especially all those will resist such an insight who have hoped that our increasing power of prediction and control, generally regarded as the characteristic result of scientific advance, applied to the processes of society, would soon enable us to mould society entirely to our liking. It is indeed true that, in contrast to the exhilaration which the discoveries of the physical sciences tend to produce, the insights which we gain from the study of society more often have a dampening effect on our aspirations; and it is perhaps not surprising that the more impetuous younger members of our profession are not always prepared to accept this. Yet the confidence in the unlimited power of science is only too often based on a false belief that the scientific method consists in the application of a ready-made technique, or in imitating the form rather than the substance of scientific procedure, as if one needed only to follow some cooking recipes to solve all social problems. It sometimes almost seems as if the techniques of science were more easily learnt than the thinking that shows us what the problems are and how to approach them.

The conflict between what in its present mood the public expects science to achieve in satisfaction of popular hopes and what is really in its power is a serious matter because, even if the true scientists should all recognize the limitations of what they can do in the field of human affairs, so long as the public expects more there will always be some who will pretend, and perhaps honestly believe, that they can do more to meet popular demands than is really in their power. It is often difficult enough for the expert, and certainly in many instances impossible for the layman, to distinguish between legitimate and illegitimate claims advanced in the name of science. The enormous publicity recently given by the media to a report pronouncing in the name of science on *The Limits to Growth*, and the silence of the same media about the devastating criticism this report has received from the competent experts, must make one feel somewhat apprehensive about the use to which the prestige of science can be put. But it is by no means only in the field of economics that far-reaching claims are made on behalf of a more scientific direction of all human activities and the desirability of replacing spontaneous processes by "conscious human control". If I am not mistaken, psychology, psychiatry and some branches of sociology, not to speak about the so-called philosophy of history, are even more affected by what I have called the scientific prejudice, and by specious claims of what science can achieve.

If we are to safeguard the reputation of science, and to prevent the arrogation of knowledge based on a superficial similarity of procedure with that of the physical sciences, much effort will have to be directed toward debunking such arrogations, some of which have by now become the vested interests of established university departments. We cannot be grateful enough to such modern philosophers of science as Sir Karl Popper for giving us a test by which we can distinguish between what we may accept as scientific and what not—a test which I am sure some doctrines now widely accepted as scientific would not pass. There are some special problems, however, in connection with those essentially complex phenomena of which social structures are so important an instance, which make me wish to restate in conclusion in more general terms the reasons why in these fields not only are there only absolute obstacles to the prediction of specific events, but why to act as if we possessed scientific knowledge enabling us to transcend them may itself become a serious obstacle to the advance of the human intellect.

The chief point we must remember is that the great and rapid advance of the physical sciences took place in fields where it proved that explanation and prediction could be based on laws which accounted for the observed phenomena as functions of comparatively few variables—either particular facts or relative frequencies of events. This may even be the ultimate reason why we single out these realms as "physical" in contrast to those more highly organized structures which I have here called essentially complex phenomena. There is no reason why the position must be the same in the latter as in the former fields. The difficulties which we encounter in the latter are not, as one

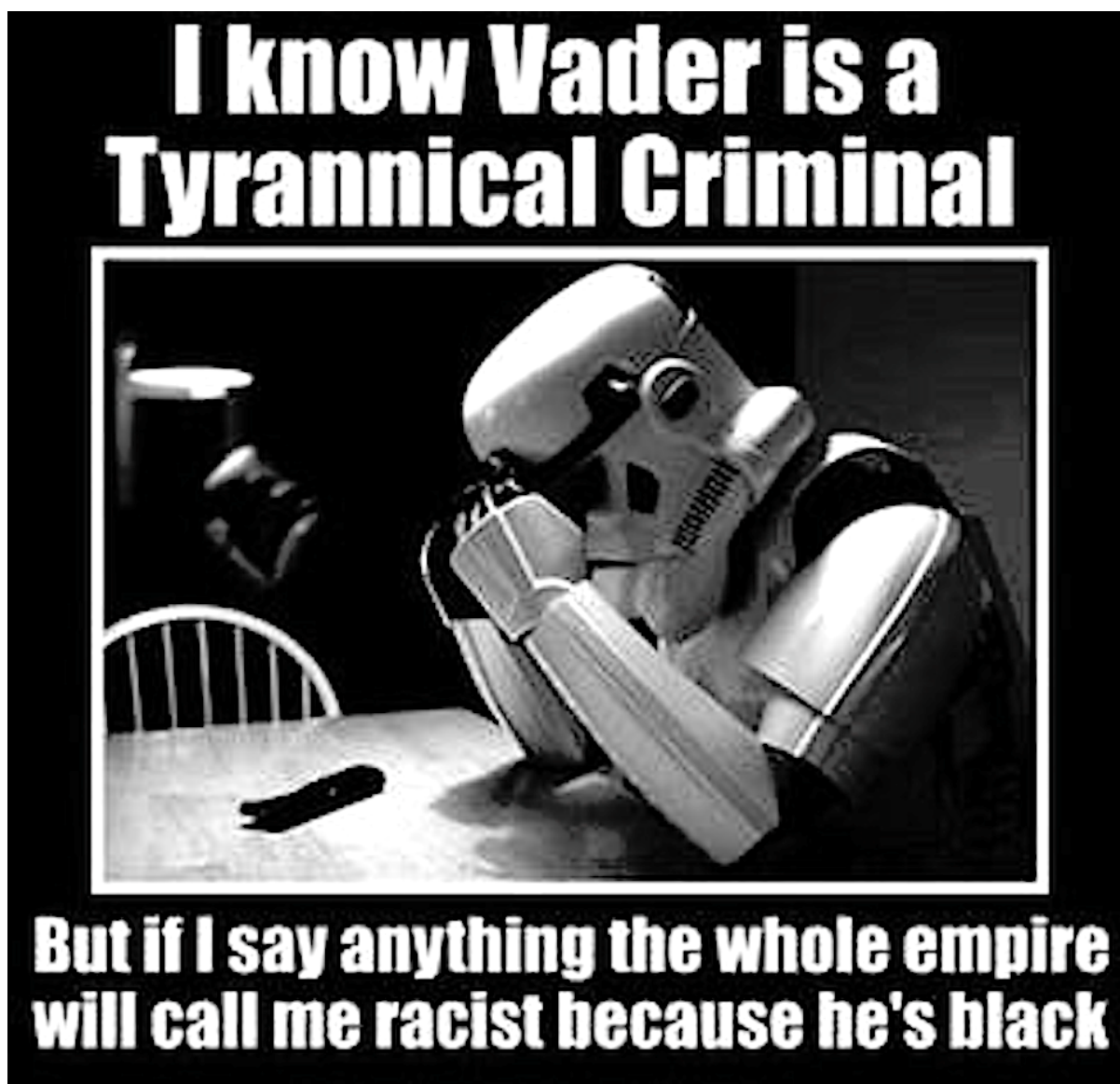
might at first suspect, difficulties about formulating theories for the explanation of the observed events—although they cause also special difficulties about testing proposed explanations and therefore about eliminating bad theories. They are due to the chief problem which arises when we apply our theories to any particular situation in the real world. A theory of essentially complex phenomena must refer to a large number of particular facts; and to derive a prediction from it, or to test it, we have to ascertain all these particular facts. Once we succeeded in this there should be no particular difficulty about deriving testable predictions—with the help of modern computers it should be easy enough to insert these data into the appropriate blanks of the theoretical formulae and to derive a prediction. The real difficulty, to the solution of which science has little to contribute, and which is sometimes indeed insoluble, consists in the ascertainment of the particular facts.

A simple example will show the nature of this difficulty. Consider some ball game played by a few people of approximately equal skill. If we knew a few particular facts in addition to our general knowledge of the ability of the individual players, such as their state of attention, their perceptions and the state of their hearts, lungs, muscles etc. at each moment of the game, we could probably predict the outcome. Indeed, if we were familiar both with the game and the teams we should probably have a fairly shrewd idea on what the outcome will depend. But we shall of course not be able to ascertain those facts and in consequence the result of the game will be outside the range of the scientifically predictable, however well we may know what effects particular events would have on the result of the game. This does not mean that we can make no predictions at all about the course of such a game. If we know the rules of the different games we shall, in watching one, very soon know which game is being played and what kinds of actions we can expect and what kind not. But our capacity to predict will be confined to such general characteristics of the events to be expected and not include the capacity of predicting particular individual events.

This corresponds to what I have called earlier the mere pattern predictions to which we are increasingly confined as we penetrate from the realm in which relatively simple laws prevail into the range of phenomena where organized complexity rules. As we advance we find more and more frequently that we can in fact ascertain only some but not all the particular circumstances which determine the outcome of a given process; and in consequence we are able to predict only some but not all the properties of the result we have to expect. Often all that we shall be able to predict will be some abstract characteristic of the pattern that will appear—relations between kinds of elements about which individually we know very little. Yet, as I am anxious to repeat, we will still achieve predictions which can be falsified and which therefore are of empirical significance.

Of course, compared with the precise predictions we have learnt to expect in the physical sciences, this sort of mere pattern predictions is a second best with which one does not like to have to be content. Yet the danger of which I want to warn is precisely the belief that in order to have a claim to be accepted as scientific it is necessary to achieve more. This way lies charlatanism and worse. To act on the belief that we possess the knowledge and the power which enable us to shape the processes of society entirely to our liking, knowledge which in fact we do not possess, is likely to make us do much harm. In the physical sciences there may be little objection to trying to do the impossible; one might even feel that one ought not to discourage the over-confident because their experiments may after all produce some new insights. But in the social field the erroneous belief that the exercise of some power would have beneficial consequences is likely to lead to a new power to coerce other men being conferred on some authority. Even if such power is not in itself bad, its exercise is likely to impede the functioning of those spontaneous ordering forces by which, without understanding them, man is in fact so largely assisted in the pursuit of his aims. We are only beginning to understand on how subtle a communication system the functioning of an advanced industrial society is based—a communications system which we call the market and which turns out to be a more efficient mechanism for digesting dispersed information than any that man has deliberately designed.

If man is not to do more harm than good in his efforts to improve the social order, he will have to learn that in this, as in all other fields where essential complexity of an organized kind prevails, he cannot acquire the full knowledge which would make mastery of the events possible. He will therefore have to use what knowledge he can achieve, not to shape the results as the craftsman shapes his handiwork, but rather to cultivate a growth by providing the appropriate environment, in the manner in which the gardener does this for his plants. There is danger in the exuberant feeling of ever growing power which the advance of the physical sciences has engendered and which tempts man to try, "dizzy with success", to use a characteristic phrase of early communism, to subject not only our natural but also our human environment to the control of a human will. The recognition of the insuperable limits to his knowledge ought indeed to teach the student of society a lesson of humility which should guard him against becoming an accomplice in men's fatal striving to control society—a striving which makes him not only a tyrant over his fellows, but which may well make him the destroyer of a civilization which no brain has designed but which has grown from the free efforts of millions of individuals. *3



ABOVE: MEME BY UNKNOWN — 'ONE OF MANY MEMES THAT CAN NO LONGER BE FOUND ON GOOGLE, NOW PROTECTING EVIL ITSELF' *4

Liberal Activists Worked With AGs to Target Conservatives

In Ray Bradbury's classic dystopian novel, "Fahrenheit 451," a future society criminalizes the possession of books and burns them in order to suppress any dissenting ideas, opinions, and views. Today, we have state attorneys general trying to implement their own version of "Fahrenheit 451" to criminalize dissent over a disputed, unproven scientific theory: man-induced climate change.

Recently, the attorney general of the Virgin Islands, Claude Walker, unleashed a subpoena on the Competitive Enterprise Institute seeking 10 years' worth of research and communications about climate change.

It turns out that same Grand Inquisitor, Claude Walker, has hit ExxonMobil with a similar subpoena that seeks all of that company's communications, conversations, and correspondence with 88 conservative and libertarian think tanks, foundations, and universities, and 54 individual researchers, scientists, and writers.

Included in that list of think tanks, foundations, and other organizations is The Heritage Foundation, Cato Institute, Heartland Institute, National Center for Public Policy Research, Manhattan Institute, Washington Legal Foundation, FreedomWorks, Reason Foundation, Pacific Legal Foundation, Federalist Society, Landmark Legal Foundation, Americans for Prosperity, and the Hoover Institution.

The schools targeted include George Mason University, Washington University, Suffolk University, and Arizona State University. Among the individual scientists, researchers, and professors pursued by Walker are well-known University of Alabama scientist (and climate skeptic) John Christy and M.I.T. professor Richard Lindzen.

In response to the subpoena, which Walker says is connected to a possible violation of the Virgin Islands version of the federal Racketeer Influenced and Corrupt Organizations Act, ExxonMobil has filed a lawsuit in state court in Tarrant County, Texas (where the company has its principal office). The company is seeking a declaratory judgment against Walker and the plaintiffs' law firm to whom Walker has delegated his prosecutorial authority, Cohen Milstein Sellers & Toll, that the so-called "investigation" and subpoena violate "constitutionally protected rights of freedom of speech, freedom from unreasonable searches and seizures, and due process of law and constitute the common law tort of abuse of process."

Walker's Politically Motivated Attack

ExxonMobil lays out what is happening here. Referring to the coalition of state attorneys general that has been formed to pursue these abusive cases, the company points out that the statements by the attorneys general at their March press conference make it "unmistakably clear" that this is "a politically-motivated" coalition whose actions are "urged on by activists intolerant of contrary views."

Walker himself has said he is targeting ExxonMobil because it manufactures a product he believes is "destroying this earth." It seems Walker has not considered the fact that our abundant and relatively cheap fossil fuels have done much to contribute to the wealth, prosperity, and high standard of living for most Americans.

ExxonMobil claims Walker has no jurisdiction over the company since ExxonMobil has no physical presence, no property, no employees, and "has conducted no business operations in the Virgin Islands in the last five years."

More to the point, though, ExxonMobil claims that Walker is abusing his power to “deter ExxonMobil from participating in ongoing public deliberations about climate change and to fish through decades of ExxonMobil’s documents with the hope of finding some ammunition to enhance Attorney General Walker’s position in the policy debate.” ExxonMobil charges that Walker’s allegation against the company “amounts to little more than a weak pretext for an unlawful exercise of government power;” it is the use of “law enforcement tools to achieve political goals.”

As the Competitive Enterprise Institute did in its objection, ExxonMobil also alleges that Walker’s delegation of his prosecutorial power to a private law firm “likely on a contingency-fee basis” violates basic “due process of law and fundamental fairness,” particularly because that same law firm has “pursued a bitterly contested and contentious litigation in an unrelated lawsuit against ExxonMobil ... which could result in a substantial fee award if Cohen Milstein’s client were to prevail.” That raises “substantial doubts about whether that firm should be permitted to serve as the ‘disinterested prosecutor’ whose impartiality is demanded by law and expected by the public.”

This is particularly true because of the firm’s seeming misbehavior in a series of cases that ExxonMobil recites in the complaint. This includes a case in which Cohen Milstein’s co-counsel, Terrence Collingsworth, filed a lawsuit on behalf of Ecuadorian plaintiffs against Texaco that ultimately resulted in a federal judge rebuking Collingsworth for “misconduct” and accusing him of having “manufactured” the case. ExxonMobil cites the “scathing opinion issued by an Alabama federal judge in Dec. 2015, in which the judge found that Collingsworth had improperly made payments to witnesses, and made repeated and knowing false statements to both the court and to opposing counsel in an effort to conceal the payments.”

ExxonMobil asks the Texas court to declare that the “issuance and mailing of the subpoena” violates various provisions of the U.S. Constitution, federal law, and the Texas Constitution.

Legal Attack Organized by Climate Activists

It seems that this effort by Walker and other state attorneys general may have been done in coordination with left-wing climate activists. According to The Washington Free Beacon, “a small coalition of prominent climate change activists and political operatives” met on Jan. 8 in a closed door meeting at the Rockefeller Family Fund in Manhattan. Their agenda: taking down oil giant ExxonMobil through a coordinated campaign of legal action, divestment efforts, and political pressure.”

A copy of the agenda from that meeting states that two of the common goals of these activists are to “establish in public’s mind [sic.] that Exxon is a corrupt institution that has pushed humanity (and all creation) toward climate chaos and grave harm” and to “delegitimize them as a political actor.” Part of the discussion of their grand strategy was how to include “industry associations, scientists and front groups” in their targeting. And at the top of their list for “legal actions & related campaigns” was state “AGs.”

That last goal was apparently put into action. According to Fox News, a series of emails obtained by the Energy & Environmental Legal Institute showed communications between some of these same anti-fossil fuel activists and the attorneys general that are part of this “Green” coalition against climate change dissenters.

Some of them secretly briefed state attorneys general before their March press conference on arguments they could present to justify “climate change litigation” and the “imperative of taking action now.” The attorneys general and their staff tried to hide this discussion and coordination with the activists by “using a ‘Common Interest

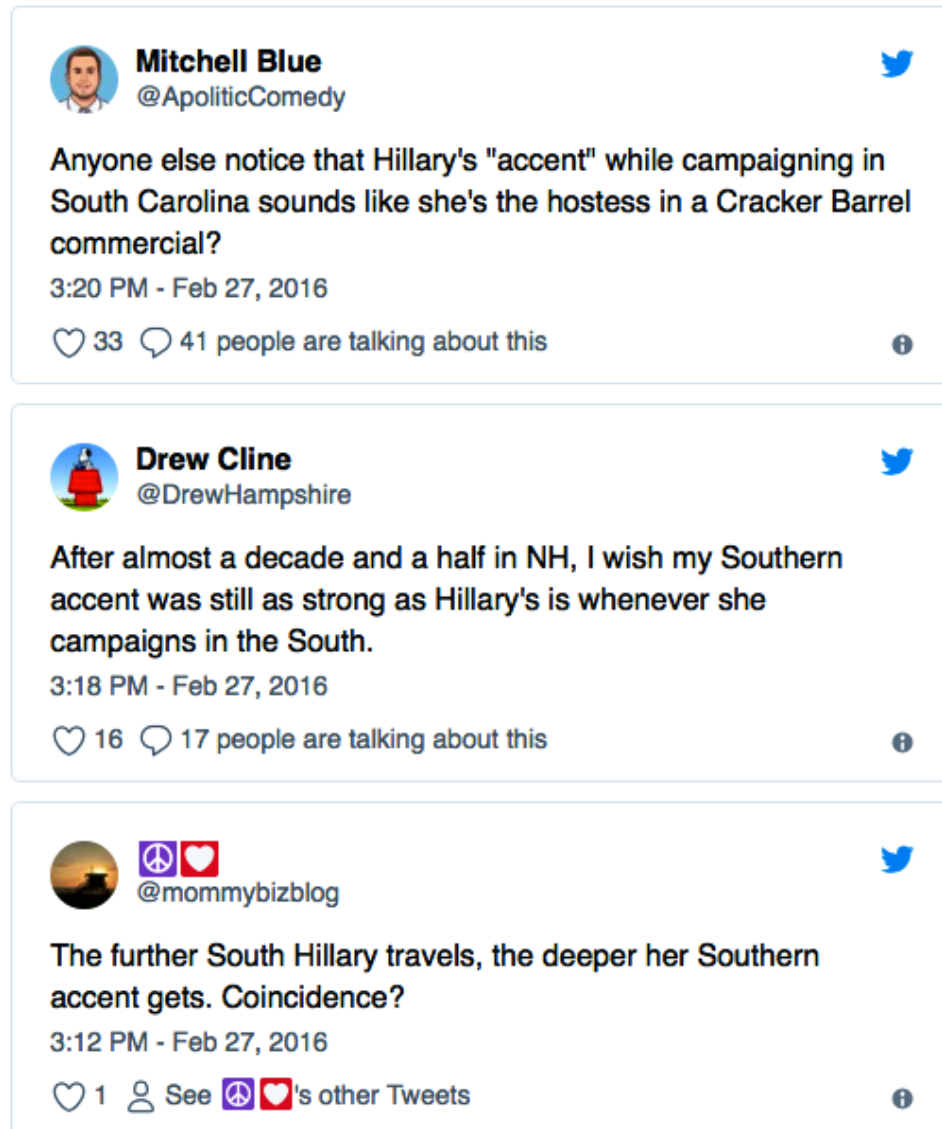
Agreement'... [that] sought to protect as privileged the discussions about defending President Obama's controversial global warming rules, and going after political opponents using the Racketeer Influenced and Corrupt Organizations Act."

Some state attorneys general have criticized the dangerous and misguided efforts of their inquisitorial peers. As Louisiana Attorney General Jeff Landry correctly states, they are using "prosecutorial weapons to intimidate critics, silence free speech, or chill the robust exchange of ideas" about a public policy issue. And it is just as malevolent as the burning of books in the society depicted by Bradbury in "Fahrenheit 451." *5



... Hillary's 'Embarrassingly Bad' Southern Accent Returns

Campaigning in southern states people are noticing that Hillary Clinton's infamous southern drawl has made a comeback:



Phony much, Hillary? ”7

"Responsibility is a unique concept; it can only reside and inhere within a single individual. You may delegate it but it is still with you. You may share it with others but your portion is not diminished. You may disclaim it but you cannot divest yourself of it. Even if you do not recognize it or admit its presence, you cannot escape it. If the responsibility is rightfully yours, no evasion or ignorance or passing the blame can shift the burden to someone else."

—Admiral Hyman G. Rickover

Heralded Author Identifies Left as Work of the Devil

‘What could be more satanic than political correctness, the crime of free-thinking?’

Michael Walsh is not suggesting they sacrifice goats, but he is saying there is something decidedly satanic about leftists’ politics, and he cites classical literature and history as his proof.

The author, Disney screenwriter, occasional New York Post op-ed columnist, regular contributor to National Review and PJ Media, winner of the American Books Awards prize for fiction for his 2004 novel, “And All the Saints,” and former music critic for Time magazine was in Washington this week to give a talk at the Family Research Council.

His highly acclaimed new book, “The Devil’s Pleasure Palace,” has garnered rave reviews from such conservative luminaries as Victor Davis Hanson, William Kristol and Kathryn Jean Lopez.

The title of the book comes from an obscure opera of the same name by Schubert, in which a pleasure palace offering all earthly delights turns out to be a deadly illusion, something Walsh finds echoed when leftist thought has been put into practice.

The work outlines how cultural Marxism became the mainstream philosophy in American academia, even as economic Marxism was being thrown onto the ash heap of history as an utter failure.

How could this have happened? How could the American elite have fallen for the philosophy of the losers?

Walsh maintains, following World War II, the cultural Marxist philosophers of the Frankfurt School who emigrated from Germany and entered American academia persuasively peddled an illusion: a utopian paradise on earth, meant “to tempt and seduce Western civilization into self-destruction, with shame and doubt as its principal snares.”

In his book, Walsh said the left has erected “a modern Devil’s Pleasure Palace, a Potemkin village built on the promises of ‘social justice’ and equality for all ... a world without want or cold or fear or racism or sexism ... a world that sounds very much like heaven,” but, instead, “this world has become hell.”

He said that was evidenced by, “The corpses of the untold millions who have died in the attempts of the literally Unholy Left to found the Kingdom of Heaven here on earth, divorced from God,” which, he notes, is also the same ambition as Satan’s: to reclaim heaven, but without God.

“Since few people would willingly consign themselves to Hell,” penned Walsh, “Lying is the centerpiece of both the satanic and the leftist projects ... the rebels must always mask their true intentions.”

And being rebels is what the left and Satan have most in common, in the view of the author.

Walsh observed how the left and the devil have the same aims: destroy the traditional and established order.

He wrote, “Critical Theory is the very essence of satanism: rebellion for the sake of rebellion against an established order that has obtained for eons, and with no greater promise for the future than destruction.”

Critical Theory was the brainchild of the Frankfurt School, and it has come to dominate thinking in American academia, with its call to question any and everything.

Walsh said the theory in practice became an attack on everything of value. He described the real goal of Critical Theory as an attempt to demolish Western civilization.

He called it, basically, “a juvenile revolt against your parents.”

The author described the work of the Frankfurt scholars as grounded in an ideology that performed “an unremitting assault on Western values and institutions, including Christianity, the family, conventional sexual morality, nationalistic patriotism ... Literally nothing was sacred.”

Walsh described how these leftist thinkers maintain everything we stand for, the values and traditions of America and all of Western Civilization, is arbitrary and capricious. An illustration would be how many on the left consider gender roles to be a subjective matter of personal preference rather than a fixed matter of biology.

And what did left seek to fix by destroying everything? With what did it seek to replace civilization? Walsh called it the hardest part of all to accept, that the answer to those questions was “nothing.”

Walsh, in his book, described the widespread acceptance of the constantly questioning nihilism of Critical Theory in American academia as having undermined the nation’s very foundations: “The crisis in which the United States of America currently finds itself enmeshed is a *moral* crisis, which has engendered a crisis of cultural confidence, which in turn has begotten a fiscal crisis that threatens—no, guarantees—the destruction of the nation should we fail to address it.”

The author sees the ongoing effects of Critical Theory vividly illustrated on campuses today with its “unholy offspring, political correctness. a kind of Hell in itself.”

“Political correctness turns our innermost thoughts hellish and bids fair to punish humanity for the crime of free thinking. What could be more satanic?”

So, why a lecture on the Mephistophelean nature of leftist politics at the Family Research Council?

Because, Walsh observed, “the family is the first target” of the left, “just as the nascent family of Adam and Eve was Satan’s target.”

He wrote: “Like Satan, the modern leftist state is jealous of the family’s prerogatives, enraged by its power, and it seeks to replace this with its own authority.”

The author told the gathering, the first step in the attack on the family was to mock it. Walsh noted how by the 1960s, relentless scorn was heaped upon traditional families, notably those portrayed in such 1950s television shows as “Leave it to Beaver” and “Father Knows Best.”

Such traditional wholesomeness was derided as unrealistic. The nuclear family was eventually accused of such “crimes against humanity” as patriarchy.

As the left relentlessly assaulted the traditional family, while insisting other types of family were just as good, the nuclear family was finally jettisoned as the ideal.

Walsh said the family may have been the first target of the left, but the biggest target was “the fundamental nature of the sexual relationship between men and women.” He said it “had to be disassociated from the procreative pedestal,” and that is why the left has pushed so hard for such issues as abortion on demand and same-sex marriage.

The author mused that sex, “for all its difficulty, points the way to transcendence” in both classical Western literature as well as the Bible. But, to a Frankfurt School founding member such as Herbert Marcuse, sex was just about pleasure.

Walsh acknowledged that “not every sex act has larger meaning, but the goal of Critical Theory was to reduce the sex act by people to the same as for animals.”

“When nothing is transcendent, everything is in the mud, and the left is always in the mud. The unholy, satanic left are the ones so bitter they want to pull down the temple walls just for the sheer hell of it.”

“I would say all great art is motivated by sex,” he continued, citing such examples as Mozart and Michelangelo. But, “Marcuse endorsed polymorphous perversity.” In other words, anything goes. As they said in the sixties, if it feels good, do it.

Walsh described how Marcuse became a friend of Hugh Hefner and influenced the “Playboy philosophy” of hedonism.

“The Devil’s Pleasure Palace” uses Milton’s “Paradise Lost” and Goethe’s “Faust” to illustrate how the love of, and desire for a woman, has compelled men to attempt heroic deeds since time immemorial, and how women have played heroic roles, too, in the same dramas, as well as dramas of their own.

Walsh maintains the classic hero myth was planted in the human psyche even before the existence of religion, “as a moral compass that guides even the least religious of us” to do the right thing, as it were.

He says all great stories are actually based on the same story: the journey of the hero. And, that includes the story behind every religion as well as almost every good Hollywood screenplay.

And, he asserts, those stories are all based on a formula outlined long ago by Aristotle: the three-act play with a recognizable beginning, middle and end. Even the Christ story, he said, was based on that formula: boy shows promise, faces trials as a man, finds redemption in the end.

Walsh cited the classic description of the hero myth given by Joseph Campbell in his book, “The Hero with a Thousand Faces”:

“A hero ventures forth from the world of common day into a region of supernatural wonder: Fabulous forces are there encountered and a decisive victory is won: The hero comes back from this mysterious adventure with the power to bestow boons on his fellow man.”

Walsh added, “The quest has many apparently different objectives, but in reality there is only one: salvation.”

The screenwriter described how the resurrection of the god figure runs throughout history, and said such legends resonate with us to this day because they are the foundations of our faith.

And, unlike the members of the Frankfurt School, Walsh does not believe the reasons we find the hero myth so compelling are either arbitrary or capricious. In fact, he insisted, this foundational myth is so ubiquitous and persistent across all cultures, Walsh believes it is proof that this primal story is something fundamental to human nature, and something we all share.

“They come from somewhere,” he said of these stories.

Walsh claimed the love for these stories “is the thing God has planted in your soul. Everyone wants to be a hero in his or her own life,” not a cog in a machine.

He said you be can the hero in the story of your own life “if you stick to first principles.” Meaning, anyone can have a heroic life if she or he discovers the meaning and worth of traditional values, and why they have been venerated throughout the history of Western Civilization, until they were questioned and undermined in the sixties.

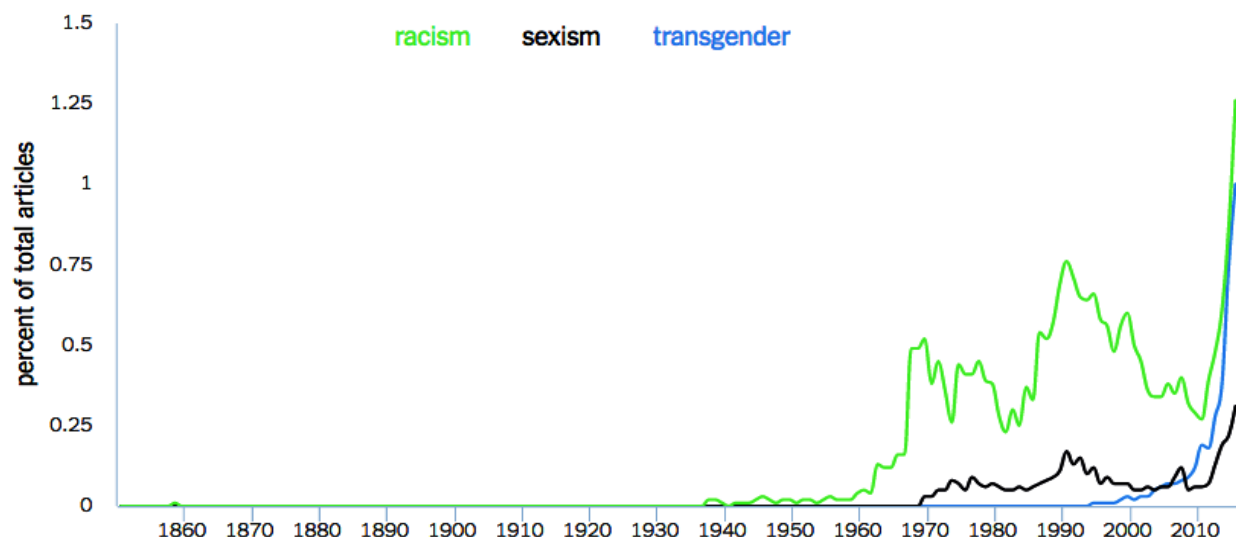
“So, go back to your first principles and rediscover your principles, because when you discover who you are, you can fight.”

And, the best way to fight political correctness?

“Refuse to accept it.”^{*8}

The Megaphone in One Graph

The *New York Times* has a tool called Chronicle for telling you what percentage of *Times* article have included a particular word over the centuries. Here we see “racism” in green, “sexism” in black, and “transgender” in blue, all shooting up post 2010: the Establishment having a nervous breakdown. [Chart below]^{*9}





ABOVE: COMIC BY GLENN MCCOY — 'IMAGINED VICTIMS CLAIM SPECIAL STATUS, POWER & REWARDS, VIA POLITICAL CORRECTNESS' *10



ABOVE: (CROPPED) MEME BY UNKNOWN — "DESPITE WAKING UP EVERY MORNING FOR EIGHT YEARS 'IN A HOUSE BUILT BY SLAVES', AMERICA'S FORMER FIRST LADY, MICHELLE OBAMA, INDULGED IN 100 MILLION DOLLARS' WORTH OF VACATIONS AT TAXPAYERS' EXPENSE; WORE HAUTE COUTURE; AND, WHILE ATTEMPTING TO LIMIT EVERY MORSEL AMERICANS PUT IN THEIR MOUTHS, ATE EPICUREAN FARE FIT FOR A QUEEN... RECENTLY, PENGUIN RANDOM HOUSE AND AN ADVANCE IN EXCESS OF \$65 MILLION FOR TWO MEMOIRS ENSURED THAT MRS. OBAMA CAN CONTINUE TO LIVE THE LIFESTYLE SHE'D GROWN ACCUSTOMED TO..." *11 *12

Hatred is the Main Component of the New World Order

One of the main components of the "new world order" is the hatred communists, socialists, libtards, progressives, and fascists have for other people. For simplicity, let's call them commie turds. They have no love or compassion for anyone but themselves.

They have the most perverted sense of authority and they push their nonsense upon all of those who do not resist. These people are the most worthless groups of people known to mankind.

Moral people seem to be at a disadvantage

I would like people to think about this question: What facts do you have or show that any government in the world has the authority to kill, murder, steal, extort, and brutalize anyone? If I decided to get a group of people together and then steal the fruit of the labor of other people, then we would be thieves and thugs. However, as soon as the word "government" is attached to the act, somehow people think that it has authority. People who are moral people have a difficult time relating to this because they think that the government has this authority. They trust the government to "do the right thing" when none of it has any authority. The only offense that can come against anyone is the usual lying, stealing, murder, and adultery which would violate the natural law. Many people think it is moral to support the government, even though its actions are obviously evil. The problem is that moral people don't seem to question the morality itself. All morality must be tested against the natural law to see whether something is right or wrong. Religion does have some good things but they are just as corrupted as the governments as they add to the immoral condition of society. I can't think of one religion that has any value and their writings are so inconsistent that it is difficult to know what is true and what is false. The nonsense of the commie turds becomes more difficult to discern if they mask their religion with a lot of the truth.

High moral standards are the key to a better society

Without higher moral standards there will be even more hatred. The commie turds hate God; hate men, hate women, and they especially hate children. Men and woman should be bringing joy to each other and the exchange of love between to married people and their children is important in order to have a stable and happy society. Commie turds hate your happiness. Commie turds hate your children and they show it by teaching your children perverse ideas. Commie turds love it when you cannot support your own family. They like it when you lose your job. Commie turds love to abort the children in the womb. Commie turds are a pathetic bunch of libtard bastards from hell.

The commie turd doesn't have to be one. It is remarkably easy to turn one's condition around and starting to act like intelligent adults. A commie turd perverts everything to their own destruction. So, even for a commie turd there is nothing of any value in his belief system. Everything he lives for is to be promoting hatred for himself and others. The higher moral standards will eliminate the hatred by modifying the behavior to conform to the natural law or the commandments that conform to the natural law.

Using natural law

Using the natural law is easy and all it takes is to use some common sense and I'll briefly go through some of them.

- **Idolatry:** don't worship a false god. The only god that matters is the God that created the heavens and the earth. There is no benefit to worshipping multiple gods. In my view, there are so many religions that I'm of the opinion that they are all useless.
- **Swearing oaths:** Another way of saying it is taking the Lord's name in vain. I've written a lot about swearing oaths and this is one of the major problems in society today. (Do a search on this blog for swearing oaths and you'll see all of the various articles.)
- **Honoring mother and father:** They are the ones who provided a home and took care of you so it is important to respect them. Parents must also bear the responsibility of bringing up their children in a good moral framework.
- **Cannot commit murder:** Obviously, this is important and this is why the governments have no authority. They cannot contain themselves and they routinely murder millions of people in the name of whatever nation-state they represent. This is an abomination and it shouldn't be tolerated.
- **Lying is forbidden:** The lie is the primary satanic tool for mind-bending in order to promote the "new world order." There is no limit to the lies. Lying is dangerous because it gives the hearer bad information. If a man takes action on the bad information, then he will have bad results.
- **Adultery and fornication:** These two things are major problems that need to be fixed. Young people should be married at an earlier age and men should have something going for them by the time they are 16 in terms of making a living in order to support a family. Sex, without the benefit of marriage, will always get bad results.

There are many other "natural laws" that can be observed through using common sense and right reason. These laws promote love and compassion for others. However, it is the of the commie turds that must be avoided. To be blunt, the commie turds hate everything that is good. Deep down inside their decrepit souls, they are losers and they know it. It is just a matter of time before they destroy society with their hatred...^{*13}



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God

The *All* that *IS*.

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