

**Why Things Are  
The Way They Are**  
**Self-Direction v. The System**

by  
Erica Carle

**DORRANCE PUBLISHING CO., INC.**  
**PITTSBURGH, PENNSYLVANIA 15222**

*All Rights Reserved*

Copyright ©1996 by Erica Carle

No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage or retrieval system without permission in writing from the publisher.

ISBN #0-8059-3944-X

Printed in the United States of America

*First Printing*

For information or to order additional books, please write:

Dorrance Publishing Co., Inc.

643 Smithfield Street

Pittsburgh, Pennsylvania 15222

U.S.A.

## **Dedication**

*For Kyle, Kurt, Luke, Tori, Trey, Samantha,  
and all their young contemporaries  
—and in loving memory of Lauren.*

## TABLE OF CONTENTS

---

1. About People—Is Anybody Home? . . . . .	1
2. Building Inner Strength . . . . .	9
3. Vulnerability of Ignorance. . . . .	15
4. The Social Engineers . . . . .	21
5. Emotional Comfort—Our Primary Motivation. . . . .	29
6. How Materialism Uses Self Doubt. . . . .	35
7. Problems of Self-deficiency. . . . .	41
8. Goals of the System. . . . .	47
9. Expectations—Reasonable and Unreasonable . . . . .	55
10. The Materialist Mentality. . . . .	63
11. Red Rover, Red Rover—With Problems Come Over. . . . .	71
12. Playing With Bullies . . . . .	79
13. Red Rover, Red Rover—With New Values Come Over . . . . .	87
14. Red Rover, Red Rover—Let Christians Come Over . . . . .	97
15. Red Rover, Red Rover—Education Come Over. . . . .	107
16. Red Rover, Red Rover—Let Drugs Bring You Over. . . . .	115
17. Red Rover, Red Rover—Let Sex Bring You Over. . . . .	123
18. Red Rover, Red Rover—Let Business Come Over . . . . .	131
19. Red Rover, Red Rover—Let Women Come Over. . . . .	139
20. Red Rover, Red Rover—Will You Go Over? . . . . .	149

**M**ark Twain's character, Tom Sawyer, had as keen a grasp of practical psychology as any present-day, college-educated marketing specialist. Not only did Tom get all the help he needed to make fast work of the odious chore of fence whitewashing, he contrived to have his helpful friends part with their valuables and thank him for the privilege of doing his work.

Equally gifted in practical psychology—even as a child—was the real life multimillionaire industrialist, Andrew Carnegie. As a lad he needed help to feed and care for the rabbits he was raising. He told each of his friends that in exchange for his help he could name one of the rabbits after himself. It was an early gleaning of the talent for managing people that served Carnegie well in accumulating his vast fortune.

Small wonder millions seek to acquire the ability to control the behavior of others. Books, popular magazines, radio talk shows, and TV discussions are filled with instruction on how to please, appeal to, or manage others. One can study psychological techniques to control or manipulate employees, bosses, children, in-laws, parents, spouses, lovers, potential customers, groups, crowds, voters, or anyone who can benefit one in any way.

But where does that leave us? If everyone is concentrating on psychological techniques to influence and change others, who defends the home front? What is left for us to do for ourselves? With so many manipulators ready to lean on our behavior control switches, does anyone get to manage his own behavior? Or are we engaged in an endless game of round-robin where everyone derives more satisfaction and profit from controlling others than managing himself?

For that matter how do we know whether we can manage ourselves? Amid all the instruction and advice, we could find that we may not have as much personal power or self control as we would like to think. Self-defense, in the sense of controlling our own behavior rather than being manipulated or dominated by others, or totally by circumstance, may be more difficult than we would like to admit. In fact some scholars—especially among those trained in sociology,

political science, and behaviorist psychology—operate on the assumption that as individuals we have no control over ourselves, that we are like biological robots rather than self-controlled individuals. All we do, they believe, is determined by material and social causes. Heredity and environment account for everything.

These scholars deny the existence of will, self-direction, and even individual personality. They say every human action eventually will be accounted for by scientific physical laws. They regard the idea that one's will can influence one's own behavior as troublesome, unscientific nonsense.

Auguste Comte, the nineteenth century “father” of sociology, wrote that self-controlled individual personality, if it exists, ought to be eradicated. He sought total management of human society through a system of environmental manipulation and social discipline:

We must get rid of personality in every shape, even of the personality of an imaginary being, if we would found a powerful and enduring discipline, in the name of Humanity.<sup>1</sup>

Professor T. H. Huxley (1825–1895), biologist and philosopher, propounded the materialist doctrine that the only thing that can affect matter is matter. He claimed that what we call *volition* or *self-direction* is not the cause of an act, but merely its *symbol in consciousness*. He said we only think we control our own behavior. The feeling of volition signals a state in the brain which is the immediate cause of action. Huxley compared the feeling of volition to the blowing of a train's steam whistle. It signals the start of the train but does not cause it.

The modern day behaviorist psychologist, the late B. F. Skinner, followed right along. He said that in order to have a perfect society men should not be expected to control themselves, but ought to be controlled by planned changes in the observable environment.

Were these materialists correct? Do we fool ourselves if we believe the thoughts in our minds control the actions of our bodies? Is self-direction just a destructive illusion, a deception, and an unnecessary burden on society? Is there no such thing as self, soul, or a real person?

If we deceive ourselves about personal existence, we ought to stop talking about self-control, and there is no use thinking seriously about right, wrong, volition, freedom, or choice. If our actions and reactions are either pre-determined or automatic; if there is nobody home inside, nothing within us whereby we can modify our own behavior; if self-awareness is just an illusion—then no one is free in any respect. We are bio-robots being moved by forces beyond our control.

Everything is traceable to heredity and environment. We have no real choices. We do only what our heredity and environment compel or allow us to do. No one ought to be blamed for anything called *evil*, or praised for what is said to be *good*.

It may not be comfortable to contemplate, but it would be a mistake to cast the mechanistic or materialistic theory aside without investigation. The idea that personality is an illusion and that all behavior can and ought to be scientifically controlled through a planned system, is too widely accepted to be ignored. This acceptance has a profound effect on education, business, industry, public policy, and the personal behavior of many individuals.

There are a great many facts and observations that seem to support the mechanistic theory. Heredity, environment, and automatic activity account for a large portion of our behavior. We have limits and are not totally free, as many people would like to believe. We cannot do whatever we want to do. For instance we have land, water, and air on our planet, but we cannot choose to live under the water like fish or float about in the air like birds. Our bodies are not equipped for either alternative. Our natural dwelling place is on the land, drinking the water and breathing the air.

We do not have perfect freedom to decide what we will do with our own bodies. We cannot refuse to breathe, drink, eat, sleep, or move—except briefly. Sometimes we can't even choose whether we will cough or sneeze. If something gets caught in our throat, or if the lining of our nasal passages is irritated, the cough or sneeze reflex is activated, and we cough or sneeze in spite of ourselves. Other times—try as we will—we cannot keep from laughing or crying. While we learn to feed ourselves, we do not have conscious control over what happens to the food after we swallow it. Once swallowed, digestion of our food takes place automatically. We wouldn't want conscious control over all of our bodily functions. Imagine what it would be like if we had to supervise digestion or breathing. It would leave time for little else.

But what else is there? The fact that our nervous systems operate on reflexive, unconscious, and inborn automatic levels is useful and necessary, but pre-programmed or built-in responses are not our only possibilities. If they were, materialists would be correct and we would be no more than bio-robots whose thoughts and actions are totally determined for us. It would be useless to try to build inner strength or claim areas of self-control, and I would be wasting my time discussing the materialistic philosophy with you. It would not be a philosophy, but a fact. We would be living by it as if we were merely animals or robots, even if we did not acknowledge it.

If we do claim power beyond that of robots and animals; if we

claim areas of inner control and strength, we need to recognize, understand, respect, use, develop, and protect them. What is self-control? What is will? How do we know we have it? What are its limits? Who might deprive us of it? Why? How might they go about it? If we are real and wish to retain the best possible control over ourselves, we need to learn to use our inner strength to defend against individuals, groups, attitudes, substances, habits, systems, and techniques that attack our power to think and act intelligently.

Self-direction does have limits, but if it exists, the first thing it demands is a self-conscious ego to direct and modify activity. There has to be somebody home—a sense of self—inside our head. If there is no sense of self and no inner will, we are no more independent than a pile of iron filings in the field of a powerful magnet. We, like the filings, head toward the strongest immediate attractive force or away from the strongest repulsive force. Behavior control could be accomplished, as Skinner suggested, by arranging relationships and environments so we are subjected to the necessary attractive or deterrent forces to accomplish society's purposes. Behaviorists, materialists, political scientists, sociologists, psychologists, and philosophers who look at human beings as mere animals or bio-robots would encounter no opposition to any efforts at human engineering so long as they offered enough attractive incentives or arranged the necessary deterrents to evoke desired behaviors.

Do humans differ from animals? From machines? What, if anything, do real people have, or can they have, to set them apart from insects, fish, birds, monkeys, apes, dogs, dolphins, computers, and robots? Are we essentially different in some way or just more complicated and skillful? Some scientists have credited the differences they have found between men and beasts to our upright posture and the construction of our hands with an opposable thumb. Others have said it is our ability to make and use tools. Then there is our ability to communicate with each other through language. But these differences are also credited to the fact that we have a more complicated nervous system than lesser creatures. It is claimed that such differences do not necessarily indicate anything beyond biological variation between species of animals. Therefore materialists believe we, like some animals, ought to be classified and grouped by physical characteristics for scientific study and behavior management.

Is there something materialists have failed to notice or are determined to deny? Is there something aggressive psychologists do not wish to acknowledge that can set us apart from animals and make us more than biological machines to be managed in a manipulated environment? If so, what?

Dr. William B. Carpenter, a highly respected physiologist who was



a contemporary of the materialist biologist, Huxley, taught that something more than automatic, pre-programmed or reflexive behavior is possible for humans. He acknowledged similarities between men and animals and between men and machines, but he clarified the areas where self-direction is possible. He explained that one thing absolutely necessary for self-direction and independent thinking is the ability to control our attention. It does not sound like much, but having the ability to control and focus our own attention enables us to increase our knowledge or to reject what we do not wish to consider. It enables us to gain new insights and skills. It enables us to avoid activities we believe to be wrong or destructive and to seek what we believe to be right and constructive. It enables us to reject falsehood and seek truth.

What animals care about truth? So long as they are comfortable and well fed, it is enough. What machine cares about ideas or truth or seeks to increase its usefulness and abilities? What machine focuses its own attention, appreciates beauty, cares about other machines, tries to improve its environment, decides how it will use its own parts, accepts blame for its own errors, or tries to correct its own malfunctions? Real people do. I do not believe we are meant to behave like robots. Real people care. We use our God-given intelligence and inner strength to make the types of choices that mere biological mechanisms never could.

Dr. Carpenter explained that when we are born our mental activity is entirely spontaneous. However our will soon begins to function by selecting from the many impressions being made on the senses those on which the mind will focus its attention. Although the will can never originate any form of mental activity, it can exert its power by volitional direction of the attention.

When we are taught to direct our attention to the perfection and utilization of our natural gifts and to exercise them only in the manner most fitted to expand and elevate, Carpenter said, we can develop and improve them. When we are taught to refrain from using our gifts toward all that might limit or debase, we learn habitually to reject destructive influences. The will does not originate ideas. It selects from those that are available to it, but it can determine what shall not be regarded by the mind through its power of keeping the attention fixed in another direction.

If the will is habitually exerted in certain directions, Dr. Carpenter explained, it tends to form the character by establishing a set of habits which help to determine the working of the "mechanism of thought and feeling." We can discipline our thoughts and feelings by repressing activities that are too strong and directing our energy into more fitting channels. Our mental organism can be trained to

harmonious and effective working just as the bodily organism.

As our will acquires domination over our automatic tendencies, our ideas and our emotions show the influence of habitual control. Our character and conduct in life come to be the expression of our best intellectual energies directed by the motives we elect as our guiding principles of action.

Learning depends on the power of the will to control *attention*. This power varies a great deal in different individuals and at different times in the same individual. Some of this variation is due to natural constitution, some to state of health and blood chemistry, some depends on the degree of knowledge that control is possible, and some is due to previous training—or lack of it.

In lower animals and in young children who lack training and knowledge, the attention seems to be purely *automatic*. It is determined by the attractiveness of the object. Diverting the attention from one object to another depends on which has the greater attractive force.

With systematic instruction new influences can be brought into play. The parent or teacher tries to fix the attention of the child on objects which may, in themselves, have no initial attraction. The desire for *praise or reward*, or *fear of punishment* call forth the effort needed to keep the attention fixed. An effort should also be made to make the subject interesting. The habit of attention, at first purely automatic, gradually becomes subject to the will of the instructor.

As the habit of attention gains strength, the instructor can bring in the influence of a *system of discipline*. If the instructor has a strong will, sound judgment, and qualities which attract affection and respect, he can aid pupils in gaining power to fix their attention.

As mental development continues the direction of attention to ideas, rather than sense-impressions, becomes easier. The time of mental independence at last arrives when the direction of the attention is given by the individual's own will, instead of by the will of another.

Self-direction depends first on our believing that we have the power of will, and second on the habitual exercise of that power. Every exercise of the will increases its vigor and efficiency. Every weak concession to a dominant passion tends to make the individual its slave. We learn to use our own will when we try to do the right and intelligent thing, when we seek the best information available, and when we travel in the direction that will enable us to reach our goals. But we need to learn—and also to teach our children—that there are deceivers who attempt to capture and hold our attention for their own purposes. There are those who know how to play on our emotions so we act without thinking.

Our commitment to truth and right action must be *emotional*, as well as intellectual because all of our thoughts and actions can be limited by our emotions. If we do not have a strong desire for truth and for doing the right and intelligent thing, destructive passions and commitment to questionable ideas may limit our ability to think and act intelligently.

Inner strength is not automatic. Self-direction does not just happen. It involves a belief in our own existence, an ability to control our own attention, the desire to use and improve our natural abilities, a dedication to truth, a sensitivity to deception, the cultivation of habits that build self-control, and the will to do the right and intelligent thing.

---

<sup>1</sup>Auguste Comte, *System of Positive Polity*, Vol. IV, published by the Author in August 1854, translated by Richard Congreve, (New York: Lenox Hill Pub. & Dist. Co. 1973 [Burt Franklin: Research & Source Works Series 125. Philosophy and Religious History Monographs 4 1968. Reprint on the 1875 ed.]), 249.

**A**s we gain skills and knowledge we increase our inner strength. Although we are not born with the awareness and abilities we now possess, we learn by observation, instruction, study, and practice. Learning facts and skills requires desire, self-discipline, and the ability to focus our attention. Yet after new skills are learned, performance can become so automatic it requires little or no concentration or attention. The knowledge becomes so well-known that the learning of it is forgotten. It seems like second nature. We might appear, even to ourselves, to act like programmed robots.

When I first learned to type, I had to think about where the keys were and what my fingers were doing. After instruction and much practice, my fingers seemed to know by themselves where to find the keys. Typing, which at first demanded my full attention, has become so automatic that I can now concentrate on thoughts, words, and sentences rather than how my fingers find the keys. But that does not obscure the fact that in order to learn to type in the first place, I had to exercise my will to focus my attention and effort on the task at hand.

When we reach the point we can perform a chore or function with little or no concentration, we free our minds to focus on other things and on further learning. We have countless skills of the type that are under conscious control while they are being learned but later become automatic such as walking, talking, eating with utensils, playing piano, typing, riding a bicycle, dressing, reading, etc. All of these skills require concentration and practice at first, but later they become automatic or habitual. The nervous system becomes so thoroughly attuned to the sequence of events that one movement suggests the next. Conscious direction to the process is no longer needed unless something unusual occurs. For instance, we generally pay no attention to our bodily movements when walking, but if we stumble or find ourselves on treacherous or unfamiliar terrain, all our attention is focused, for a while, on how we step and where we find footing.

Sometimes even extremely complicated learned chores require no

awareness on the part of the person performing them. The previously established patterns in the nervous system are followed without conscious direction. There have been cases of piano players playing familiar pieces perfectly, telegraphers continuing to send faultless messages, and soldiers marching for miles while sleeping soundly. If you have ever read aloud to a child you may, at some time, have done so without error and with perfect pronunciation and expression while your mind was occupied with other matters.

All these skills demand attention, awareness, self-discipline, and a judgment that they are advantageous while they are being learned and before they become part of our mental apparatus. Also, something within must focus our attention on the task we wish to accomplish. While it would be impulsive and unscientific to ignore the possibility that materialists have a point when they state the importance of heredity and environment, it would be intellectually blind to ignore our own will or volition in controlling our attention for learning, developing skills, solving problems, evaluating behavior, planning events, verifying information, and forming our own character.

Dr. William B. Carpenter termed those movements that are called forth by a distinct effort of will and directed to the execution of a definite purpose, *volitional* movements. *Automatic* movements are those which are not dependent on any pre-formed intention. They are executed automatically in response to an internal prompting or external suggestion of which we may or may not be conscious. Those activities which were volitional at one time, but through practice or repetition became secondarily-automatic, he referred to as *voluntary*. The will initiates these voluntary actions, but they go on by themselves in sequences established by previous habit. The will can stop them or change their direction as easily as it set them going. They are entirely under the control of the will, but they are maintained automatically.

Just as physical activities become automatic, mental patterns can also be formed. This is especially important in teaching children. They should be encouraged to memorize useful information, such as the sounds of letters and combinations of letters; addition, subtraction, multiplication, and division combinations; important dates and locations; worthwhile bits of poetry and inspirational literature from the past. If the skills and information have been verified and accepted, practiced and ingrained, the correct sounds, proper numbers, and bits of wisdom come to mind automatically when suggested or needed. The nervous system becomes so thoroughly attuned to the sequence of thoughts that one thought suggests the next.

Patterns of social and moral behavior, whether good or bad, can also become automatic. Children benefit from being required to learn,

practice, and cling to good habits and attitudes. By being subjected to a sensible schedule of discipline they learn the skills needed to gain control over their own bodies, minds, and emotions. The supervision of their own thoughts, feelings, and actions becomes easier, almost routine. Children can also learn what is expected of them in various situations to help them feel comfortable and act appropriately in a variety of environments.

Inner-strength does not just happen. We have to work at it, and we have to be taught that it is possible. If we use our intelligence and if we are properly instructed, we can use this inner-strength to develop and maintain self-control even in very dangerous and emotionally charged situations.

For example, although we never had a fire in school, we had scores of fire drills. At least once per semester from grade school through high school a bell would ring and everyone would file out of school in an orderly fashion. The drill was a form of mental training to control our emotions and actions. We were rehearsing what we might do in a fire emergency. We knew ahead of time that there would be drills, but we never knew whether there was a real fire until after the event. However, we practiced enough so that if it ever had been a real fire all of us could have known to remain calm, follow our teachers, go to our assigned exit, and stay outside until we heard the bell that told us it was all right to file back to class. Panic would have been averted because each child and each teacher knew what to do. Fire drills are potentially life-saving forms of mental and physical training.

It may seem to a casual observer that children marching out of school in single file and going to a designated spot are being programmed like robots, but there is a difference. We were always told the reason we were doing this, and we agreed that it was a good thing to learn and do. We were given honest information about a possible situation. We were taught about the danger of fires and then how to react so that fear and confusion would not lead to tragedy. We responded in a sensible fashion by listening to and following instructions and then voluntarily exercising intelligent control over our behavior. We were not unintelligent robots. We were informed participants. We knew what we were doing and why we were doing it.

It takes time and training to build useful activities into habitual behavior. Newly-born babies don't supervise any of their own activities. They do what they do because they can't help it. They breathe because they can't help it; nurse because they can't help it; soil their diapers because they can't help it; grasp a finger placed in the palm of their hand because they can't help it. But as the weeks go by, they become more aware of themselves and their surroundings. With constant supervision, examples, and instruction, they begin to

care about what they do and to take control of themselves.

Think about us when we were born. What were we but tiny biological machines? What could we do? We could only do that which was inborn and automatic. We had no conscious control. But have you ever studied a baby in his first few months of life? At first babies don't think about what they are doing, nor do they in any way decide what to do. They don't even have emotions—just reactions. They know nothing about their environment because they have experienced nothing from it. They respond to stimulation and to their own sensations just as materialists suggest. Hunger hurts, so babies cry. Offer the breast or a bottle and they nurse. But they will do the same with a pacifier or even the tip of your finger. The sucking response is automatic, as are many other actions. Place your finger in the palm of a baby's hand and his little fingers will grasp it. Lay him on his back with no covers or restraints and his arms and legs will wave and kick as if exercising for later useful service.

Babies cry in their early weeks, not because they are unhappy or because they are thinking about calling for help, but because they are physically uncomfortable. Crying is their natural, inborn response. But soon they learn to recognize those who bring them comfort and respond to their presence or absence. The expectation of physical comfort is translated into emotional comfort. After a few weeks babies smile when they see a familiar and friendly face or cry when they are put down or left alone. They begin to feel happiness, fear, and loneliness.

Another emotion—a very useful emotion—babies experience early in life is curiosity. They watch movement, listen to sounds, touch, feel and taste objects. They learn about the world around them. Information is the “food” that satisfies their need for mental nourishment, and they seek it by every means available to them. Before long they begin to apply what they have learned. At first totally dependent, babies become aware of their growing ability to control their bodies and objects within their reach. They start doing for themselves. They experience delight and even enthusiasm on making new discoveries about their surroundings and abilities.

It was interesting to our family to observe how intrigued the newest member seemed to be with the mobile that was hung above his crib. He watched intently, especially when the little trinkets were in motion, so we found a way to keep them in motion by taking advantage of the baby's own natural movement. We tied a piece of soft yarn to the mobile and looped the other end around the baby's ankle. By his own natural kicking motions he had the power to amuse himself. Every time his leg moved, the trinkets of the mobile swayed and jangled.

The motion fascinated him, but then we got a surprise. At about five to six weeks—after several experiences with the leg-powered mobile—the baby's mind clicked in to what was happening. He took charge, and his actions became controlled rather than random. He began to kick violently with the leg to which the yarn was tied. Sometimes he would stop kicking for a while, lie very still, and then kick again. He was controlling his actions and experimenting with the effect of his kicking.

When we changed and looped the yarn over his left ankle instead of the right, he was puzzled at first, but not for long. Soon that leg began a controlled kicking. He was obviously thrilled and excited with the discovery of his power to make the mobile bounce and sway. When he could see he was going to be laid in the crib, he literally quivered with anticipation until we could loop the yarn over his ankle and let him kick.

This particular game was over during his fourth month because by then he was turning over and tangling his legs in the yarn. But we were impressed with the fact that before he was six weeks old, we had seen the thrill he experienced at what might have been his first ecstatic moment of perception. Also, we had seen him demonstrate two types of motion. First came the automatic motion that happened without conscious direction, and then volitional motion. It was consciously controlled for a purpose. His mind was involved. He gave himself the pleasure of seeing the mobiles dance. Without a word of instruction, he had waited, observed, tested, and then in a frenzy of excitement, acted.

This action was obviously the result of perception. He had shown he was becoming a thinking individual. He was beginning to relate himself to his environment. It was a small indication, to be sure, but it was early evidence of emotional and mental growth, physical control, and logical perception. He was not only affected by his environment, but he knew in a small way that he had some control over his own body and some effect on his surroundings. Learning this was an emotionally satisfying experience. He knew what he was doing and why he was doing it.

Imagine from a baby's point of view how exciting that can be and how challenging life becomes after the first realization of his own power. His curiosity is insatiable. He wants to learn the truth about everything. He wants to see, hear, touch, test, learn, and do more; and he does it with astonishing speed.

Compare the behavior of a healthy, well cared for one to two year old with that of a newly born baby. The older child has learned to walk or is on the verge of it. He recognizes and responds emotionally to all the people he sees frequently. He understands hundreds of



words—even uses a few. He holds his own cup or bottle and is learning to feed himself. He is beginning to learn to control his bladder and bowels. He is becoming more self-responsible, less dependent.

Much activity is automatic and reflexive but some is volitional. He chooses to some extent what he will and will not do. He is beginning to learn what other people expect of him, and he wants to please them. He knows the difference between approval and disapproval. Approval makes him comfortable and happy and encourages him to continue what he is doing. Disapproval, fear, pain, or punishment can cause him to cease what he is doing, to cry, or both.

And he does meet with disapproval, especially if he has learned to walk. When he wants to find out about something, or continue what he is doing in spite of disapproval, he faces an emotional dilemma. Should he continue, thus satisfying his curiosity and spirit of adventure; or should he quit and avoid disapproval? Very often he chooses the unapproved course of action. He rejects expert opinion. He wants to know for himself. He wants to try, but he does not understand danger or his own destructiveness. Until he does, he must be subjected to behavior control. He must be physically restrained, kept in a location where he will not be in danger or a bother, or he must be emotionally intimidated by disapproval. He needs to learn that he cannot safely and without pain follow every impulse.

As he grows older and more receptive to reason, he can be taught to appraise situations, recognize danger, avoid misbehavior, and practice self-control. To restrain a child properly without destroying his enthusiasm, his curiosity to learn, and his growing desire to control himself is a constant challenge.

The goal of a child's parents, teachers, and trainers is important. Will the child be taught to be submissive to the will and systems of others, obeying merely for the sake of obedience; or will he learn to seek truth, gain self-control, recognize wisdom and virtue, and increase his personal power? Both types of education exist. The former looks on children as machines or products to be used. The latter sees children as personalities capable of developing inner strength, as heirs to, and future custodians of our wealth of knowledge—free to use what they can, add what they are able, and share willingly and truthfully with those who follow.

If knowledge is power, ignorance is vulnerability. To recognize an error or a lie, we need to know the truth. Having experience and learning the truth in as many situations as possible is a form of defensive psychology. If we know the truth—the relationships between things as they actually exist—we can appraise and compare new situations. We can learn to recognize lies and errors when we encounter them. We can evaluate what we see, hear, and feel in relation to what we already know.

All of us are as vulnerable as uninformed children when we are dealing with subjects or situations in which we are ignorant or inexperienced. It is easy to mislead or deceive people who don't know better—especially if they have no convenient way of checking facts. If we are told by an engineer that a bridge is safe for traffic, we tend to believe him. If we are told by a physician that a particular medicine or treatment will help a condition, we generally follow his advice. If we are told by a teacher or a book that a particular event took place at a certain time and place for a stated purpose, we seldom question. We do not expect to be deceived.

But if the engineer and the builders were more concerned with profit than workmanship and safety; if the physician were more concerned with fees and repeat visits than caring for his patients; if the teachers were more interested in furthering a cause, promoting a philosophy, or conforming to a group than in sharing the truth; or if a book's author was more bent on achieving a political goal than presenting the truth—our lives, our health, and the integrity of our mental “libraries” would be endangered. We would draw faulty conclusions based on faulty information.

We need the truth if we are to think productively and build on what we have learned. It is not enough to be truthful ourselves. We have to insist on the truth from others if our contacts with them are to be helpful and productive rather than misleading, dangerous, or exploitive. As we gain in knowledge we develop our own judgment. We don't blindly and without question accept the word of those who claim to be, or who are represented as experts. We learn to be

respectfully skeptical of experts until we are well enough acquainted with them and informed about their work to develop confidence in their ability and integrity.

Aside from physical injury, the worst thing that can happen to a child's developing intelligence and growing independence is falsehood and deceit. Children do not have enough knowledge or experience to be able to compare and evaluate information so they can discriminate between true and false. They must rely on the truthfulness of adults and older children. If they are told an animal is a dog, they will believe it. If another is identified as a cat, they will believe. When enough dogs and cats have been identified for them, their little minds go to work on the information until one day they come across a dog they have never seen, of a breed they have never known. They point and say, "Dog?" You say, "Yes, dog!"

It is so casual, so matter-of-fact, you may not stop to consider what a remarkable bit of thinking is involved. A child, probably less than two years old, has seen big dogs, little dogs, black dogs, white dogs, brown dogs, spotted dogs, plain dogs, long-haired dogs, short-haired dogs, dogs with long tails, short tails, straight tails, curly tails, dogs that weigh less than five pounds and dogs that weigh a hundred pounds or more. They are all so different. Yet the child has been able to put together all the information received, recognize the animals identified as of the same type, and put that information to work when observing a new animal so that he can say, "Dog?" Small wonder he looks delighted when you respond, "Yes, dog!"

What an achievement! What a miracle! But imagine what might happen if there were falsehood along the way. Misinformation could totally disrupt a child's thinking process. Suppose a joker or a mean person pointed to a cat and said, "dog," or pointed to a dog and said, "cat." Such information would not fit with the rapidly-accumulating data the child has already acquired.

If there were nobody available to give him correct information, the child would be totally frustrated and confused. All he had learned about cats and dogs would not make sense. He could form no general conclusions. He would have to continue to look to experts to help him. He might even agree, if it were suggested, that some wiser person ought to put red collars on dogs and blue collars on cats. Then all he would have to remember is that dogs wear red collars and cats wear blue collars.

He might be emotionally comfortable with this because his mind would not be troubled with a problem he could not solve, but he would always be dependent. He would always need an expert to collar the pets and help him in their identification.

In the minds of some behavior control experts this would not be

an altogether undesirable situation. The expert becomes important, even necessary, to an individual who is unable to put observations and facts together to form logical conclusions. He needs someone to collar ideas for him, to put them together and tell him what they mean. Such a person becomes dependent on generalizations made by others. He does not have confidence in his ability to think for himself. He is easy to deceive, control, and manipulate.

One thing many of today's education designers tell us is that children have to be taught how to think. Expensive, highly-promoted programs, techniques, and exercises have been contrived for use in the nation's classrooms for this stated purpose, particularly in the field of social studies. In most cases, however, the programs are centered on what to think, not how to think, and sources of information are intentionally limited. Curriculum designers have even contrived a sort of formula which they call the *conceptual framework*. It leads children to pre-determined generalizations or concepts by carefully selecting the information and activities which are presented. The general ideas or concepts are already collared, but they are not always the ones children would have arrived at had information not been carefully pre-selected. The children are led to accept them on limited information.

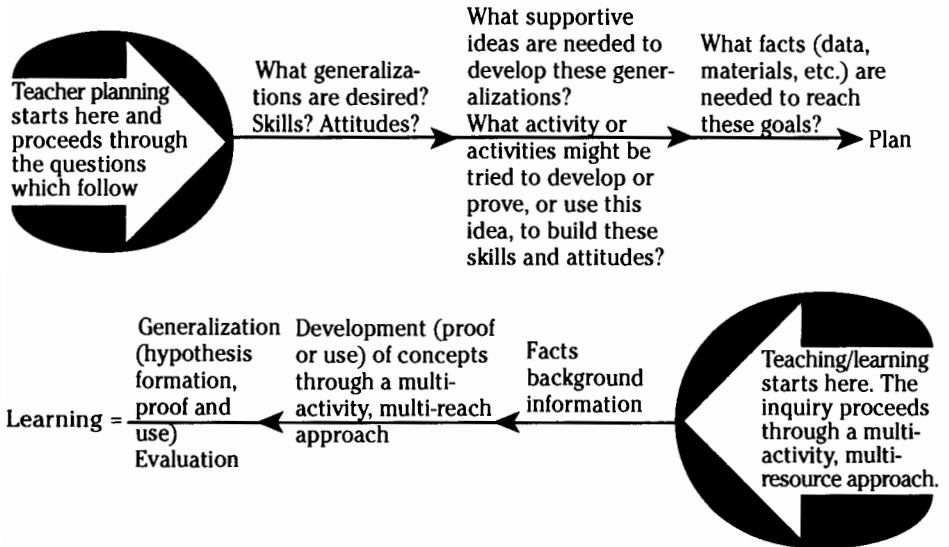
The framework begins with planning. The planners decide (1) what generalizations, skills, and attitudes are to be imparted, then (2) what supportive ideas will be needed to develop the generalizations, skills, and attitudes, and (3) what activities might be included to prove, or use the ideas, and finally (4) what facts, data, and materials lead toward the conceptual goals.

When the teaching begins, instructors work backwards using what they call a multi-activity, multi-resource approach. They (1) present the facts they have chosen, (2) allow learners to check those facts through their multi-activity, multi-research approach, and, (3) make generalizations from the supposed-to-be-accepted facts. After the pupils go through their assigned activities and research, we have (4), what, according to the planners, is called *learning*.<sup>2</sup>

In reality the conceptual framework is a system designed to limit the sources of information and suggest pre-determined concepts, such as the sociological concept of social evolution. Students receive only information which leads to the planners' pre-determined conclusions. While it seems to be from many and varied sources, those sources are carefully pre-selected. The diagram on the next page which was included in a 1964 instructional booklet for teachers in Wisconsin shows how this is done.

At first glance such a framework seems logical and helpful, but what if the generalizations are flawed or based on unproven theories? Students who accept the concepts and depend on the generalizations

MODEL OF PLANNING MAP



will try to fit new information into the framework. If this is not possible, they have two choices: (1) Discard the generalization and start all over, or (2) Stop thinking in that area and allow others to collar their ideas for them.

The conceptual framework promotes the most destructive type of ignorance—unrecognized ignorance. Those who pass through the process are often convinced they are fully informed on a subject. They have studied, researched, and discussed. They have come to a conclusion which they accepted as their own. Not only are they intellectually convinced of the resulting concept, they are emotionally committed to upholding it. From then on information that does not affirm the concept, agree with the generalization, or uphold the theory must be ignored.

If you want to know whether children need experts and a conceptual framework to teach them how to think, watch the little ones. If allowed to investigate freely and encouraged to observe carefully, they don't need a framework. They learn to think just as easily and naturally as they learn to kick, touch, walk, talk, see, or hear.

Unfortunately, children are sometimes deprived of the information and training needed to give them command of themselves and of situations in which they find themselves. This has been especially true in recent generations in the matter of teaching reading. Despite the

billions of dollars poured into educational efforts, the problem of illiteracy, even among high school graduates, remains. For decades parents, teachers, administrators, and experts have been battling and blaming each other or the children for the lack of success—all to no avail.

Throughout these years the system of teaching has remained fairly constant. It has been called *look-say*, which means children have been taught to recognize the shapes of words. It is a tedious process involving constant memorization—no fun for teacher or student. In spite of the fact that experts promoted the look-say system, some parents and teachers have blamed it for the lack of success in teaching reading. They have clung to, or returned to, the earlier, more successful phonic method. It has seemed natural to them to teach children to recognize the letters of the alphabet, explain how each letter represents a sound or several sounds, then how groups of letters form new sounds and combinations of sounds.

The method may be old and neglected, but it works. Before long a child can read words, and often, to his own surprise, he can read and understand pages of print and story books. Reading becomes a joy because the method makes sense. It no longer involves tedious memorization, and there are few mystery words for experts to identify.

When a child finds he can figure out new words for himself, he experiences the joy and elation that come with discovery and achievement. Reading becomes a puzzle to figure out, a game to play, and the child can win. Learning to read can be accomplished, as it once was, in a matter of months rather than years.

But more importantly, children who sound out words become independent of experts. They gain confidence in themselves and their ability to think. School time can be spent building a knowledge base, increasing vocabulary, and gaining skills in other fields—rather than in a frustrating struggle for literacy.

Why have children been deprived of exposure to more effective teaching methods? I believe the most important reason such procedures as the conceptual framework and the look-say method of teaching reading have dominated the educational scene in recent decades has been the money power available to materialist curriculum planners at major universities. Because these curriculum planners have been able to arrange seminars, obtain financing for in-service teacher training, gain cooperation of associations, lobby legislatures, and publish texts—they overpower local opposition, dazzle school boards, and intimidate teachers.

Most of the parents and children affected by materialist domination of education are unaware of the source of the problem. They are vulnerable because they do not know materialists' goals and do not

expect to be deceived. Children are taught to trust the teachers, who trust curriculum planners, but curriculum planners are often more interested in promoting materialist philosophy than dealing honestly with parents, teachers, or students.

---

<sup>2</sup>A *Conceptual Framework for the Social Studies in Wisconsin Schools*, (Madison: Wisconsin Department of Public Instruction, Bulletin #145, 1st Ed. 1964, Revised 1967), 4.

The battle between advocates of word memorization and the phonic or sound-out-words method of teaching reading could be viewed as a battle between the forces of the materialists' aggressive psychology and those concerned with developing and protecting inner strength and self-direction. Whether teachers intend it or not, teaching reading by the memorization method of national curriculum designers favors intellectual dependence. It withholds vital information which would enable children to put things together for themselves.

While children do not need to be taught how to think, they do need information, experiences, and examples to make their thinking productive. Why, in some cases, they don't get it relates to this centuries-old battle centering on the nature of human personality.

As we have seen, there are, and have always been, sociologically-inclined experts and aggressive psychologists who believe children must not only be taught how to think, but emotionally conditioned toward what to think. Not only do these so-called experts or social engineers have no faith in individual thought, the need for truth, self control, and personality, they do not believe in their existence or necessity.

They believe that we are biological machines who fool ourselves if we think we have any responsibility for, or control over our lives or what we become. The social engineers have different ways of expressing themselves on the matter, but they all say the same thing: "Inner strength does not exist," or, "Self-control is an illusion, not only self-control, but the whole concept of the existence of self." They teach that the only things that have meaning in human affairs are material conditions.

The social engineers who claim to understand this materialistic assumption conclude that to have an orderly society they, the enlightened few, must plan material conditions, social interactions, and proper thinking for the unenlightened masses. Some materialistic intellectuals have had intentions and ambitions for the use of psychological techniques to control behavior beyond anything you or I



might imagine or care to take seriously. Nevertheless, these ambitions are serious and have been taken seriously by their followers.

Auguste Comte, the French philosopher/mathematician who was the intellectual father of social science or sociology and initiator of the Religion of Humanity, had a dedicated following of illustrious intellectuals in spite of the fact that he openly stated his belief that he thought people's emotions should be played upon to induce them to sacrifice their own intellect in favor of group emotions. He considered his philosophical task to be, "...the entire systematization of human life on the basis of the preponderance of the heart over the intellect."<sup>3</sup>

Imagine . . . a science founded on the idea that intelligence ought to be dominated by manipulated, group-oriented, sociologically-selected emotions.

Among the many well-known personalities of the 19th and early 20th century who supported Comte's Positive Philosophy, Religion of Humanity, and his social science in one way or another were George Grote, the famous British historian of ancient Greece; the philosopher, John Stuart Mill; William Ellery Channing and Theodore Parker, popular Unitarian clergymen; Harriet Martineau, materialist writer who translated many of Comte's works from French into English; Edward Bellamy, author of *Looking Backward*, which was a fictionalized version of a society in the year 2000 based on Comte's religion and his political philosophy; Mme. Helena Petrovna Blavatsky, founder of the Theosophical Society; Herbert Spencer, the British philosopher/sociologist who coined the phrase, "survival of the fittest"; Andrew Carnegie, the multimillionaire industrialist; and Charles Francis Adams, Jr., grandson of our sixth president, John Quincy Adams.

Many of Comte's admirers were stimulated emotionally by his plans and shared his ambition:

The object of our philosophy is to direct the spiritual reorganization of the civilized world. . . we may begin at once to construct that system of morality under which the final regeneration of Humanity will proceed.<sup>4</sup>

Comte regarded himself and those who would be appointed "Priests of Humanity" as the only ones fit to plan the future of the human race. Others, he believed, should willingly abdicate all claims to knowledge about what is best for themselves and for the human race. To set up a social system that could be "scientifically" managed, he had declared:

The requisite convergence of the best minds cannot be

obtained without the voluntary renunciation, on the part of most of them, of their sovereign right to free inquiry.<sup>5</sup>

A more modern aggressive psychologist, the late B. F. Skinner of Harvard University, agreed wholeheartedly. He believed all human behavior could and should be planned and controlled by scientific experts. Everyone, he thought, should give up the concept of self-control and accept control by the 'scientific method' or System of behavioral psychologists. He wrote:

The hypothesis that man is NOT FREE is essential to the application of scientific method to the study of human behavior. (emphasis added)<sup>6</sup>

Lester F. Ward, a prominent sociologist of the nineteenth century, had been just as convinced that sociologists should be in control, and even more emphatic about the means to achieve his idea of the perfectly-ordered society. He came right out and said:

All results are accomplished by FORCE. The so-called 'abstract RIGHTS' of mankind must be denied if society is ever to become the arbiter of its own destiny. (emphasis added)<sup>7</sup>

Charles Ellwood (1873-1946) showed that he took seriously such statements by Comte and other sociologists when he wrote about controlling and using education:

If it were possible to control the learning of individuals in the way both of ideas and of emotional attitudes as they come on to the stage of life, it would be possible to modify the whole complex of our social life, or our civilization within the comparatively short space of one or two generations.<sup>8</sup>

Those of us who have observed the many social, educational, political, and moral changes of the recent past should not find it too difficult to believe that there has been an active philosophical and practical force propelling us toward submission to the materialists' common destiny. George A. Miller of Rockefeller University and President of the American Psychological Association boasted in a 1969 address that planned psychological changes were already taking place:

If we were ever to achieve substantial progress toward our stated aim—toward the understanding, prediction and control of

mental phenomena, the implications for every aspect of society would make brave men tremble. . . I do not believe the psychological revolution is still pie in the sky. It has already begun. . . we have already begun to change man's self-conception.<sup>9</sup>

It seems obvious after reading the writings of these individuals and others who fancy themselves planners and managers for the whole human race that all of them realized the main obstacle to their ambitious programs has always been the educated, truth-seeking, self-confident individual human mind and personality. The self-proclaimed "scientific elite" cannot establish their universal domain or world order if a sufficient number of the intended subjects of their plans and experiments refuse to tremble—if instead they summon their courage and use their inner strength to seek truth, make choices, and manage their lives based on intelligence and proven moral principles, rather than on unquestioned authority and sociological grouping.

In order for materialistic sociology to realize its intentions, the existence of personality has to be denied. Identity must be obtained through System-approved-and-controlled emotions, rules, policies, and groups, and by virtue of one's acceptance and status within groups.

It has been a source of wonder to me to discover that not only social scientists, but many physical scientists have accepted the concepts of sociological materialism and aggressive psychology. Even F. H. Crick, the scientist who collaborated with James D. Watson in research of the structure of the DNA molecule, surrendered the existence of the 'self' as a universal illusion, a fallacy that scientists should avoid.<sup>10</sup>

In most universities materialism and aggressive psychology dominate the curriculum in what are called the 'social sciences.' In some universities and teachers' colleges materialism is the only acceptable philosophy. It is difficult for professors, instructors, and students to succeed unless they are willing to go along.

But acceptance of the materialistic philosophy or point of view just because it is convenient, popular, and comfortable does not prove it true. Nor is it the most accurate and practical approach to the understanding of human behavior. Materialism is full of tenuous generalizations that ought to be more open to objective questioning.

Many such generalizations appear in sociology textbooks. I found one of the most significant in a book titled, *Inquiries in Sociology*, a high school sociology text published in 1972 by Allyn and Bacon. The book was important because of its prestigious parentage. It was sponsored by the American Sociological Association. Development was

financed with more than 2 million dollars from the National Science Foundation and was guided by a steering committee of what were called "distinguished sociologists." The course for which it was used was tested and evaluated by more than two hundred fifty sociology teachers and their students throughout the country. It should have been an example of the best that sociology has to offer.

Regardless of whether the opinions expressed in the course are agreeable to everyone, such a heavily-financed and supported effort should be factually reliable. Instead it offered examples of inaccurate information being used to promote faulty concepts that discourage, rather than promote intellectual growth.

For example, in the chapter on communication it was stated that human language is nothing but a system of arbitrary symbols—that there is no particular reason why a certain sound, word, or gesture has a specific meaning. To illustrate the point students were asked to consider what they were holding. "You call it a *book*. The French call it *livre*—the Germans, *buch*." The fact that the words were different was supposed to convince students there was no rhyme or reason to language.

But a bright student who took a closer look might come to an entirely different conclusion. He could look at the French word *livre* and see a similarity to *libro* from Spanish class and then remember that in his own language the place where books are kept is called a *library*. He might also notice that the German word, *buch* is not so far different in pronunciation from that of the English word *book*. If a class were asked to guess the meaning of *buch*, it is not unlikely that some of them would sense the correct meaning.

The very words sociologists chose to prove that language is arbitrary might more easily be used to prove the opposite. Words in many languages can be traced back to earlier common roots. Combinations of these roots to form other words are not arbitrary, but are based on intelligent reasoning. The science of language is a fascinating study which might interest at least a few students, if they are not shut out by simple-minded sociological generalizations.

Great language scientists such as Humboldt, Bopp, Bunsen, and F. Max Müller probed words and their roots and found language to be the living and speaking witness of the history of our race. Historical migrations have been charted by following language roots and the uses and changes in words. The brothers Grimm, known by most people as collectors of fairy tales, were, first and foremost, language scientists.

The subject of language so fascinated Empress Catherine the Great of Russia that she once secluded herself for nine months to pursue her studies. Russian ambassadors were instructed to collect materi-

als for her in the countries they served. German professors supplied dictionaries and grammars. George Washington sent her list of words to all governors and generals of the United States asking them to supply equivalents from American dialects. Catherine's *Imperial Dictionary*, published in 1787, contained a list of 285 words translated into 51 European and 149 Asiatic languages.<sup>11</sup>

The history of civilization has been traced through the study of language. Professor F. Max Müller, the famous 19th century language scientist, described language science to students this way:

The study of words may be tedious to the school-boy, as breaking stones is to the wayside laborer; but to the thoughtful eye of the geologist, these stones are full of interest;—he sees miracles on the high-road, and reads chronicles in every ditch. Language, too, has marvels of her own, which she unveils to the inquiring glance of the patient student. There are chronicles below her surface; there are sermons in every word. Language has been called sacred ground, because it is the deposit of thought. We cannot tell as yet what language is. It may be a production of nature, a work of human art, or a divine gift. But to whatever sphere it belongs, it would seem to stand unsurpassed—nay, unequaled in it by anything else. If it be a production of nature it is her last and crowning production which she reserved for man alone. If it be a work of human art, it would seem to lift the human artist almost to the level of a divine creator. If it be the gift of God, it is God's greatest gift; for through it God spake to man and man speaks to God in worship, prayer, and meditation.<sup>12</sup>

To whatever sphere it does belong, the idea that language is a special human gift seems to be too much for materialist philosophers and social engineers to appreciate. It does not fit into their conceptual framework. The idea that there is more to language than a system of arbitrary symbols involves dealing with individual human intelligence in a way that materialists cannot allow. It shows humans to be capable of abstract thinking and inductive reasoning—not just a few of us, but most of us. We are not just biological machines.

Is it possible that all of the college professors, doctors of sociology, and sociology teachers involved in the development and promotion of *Inquiries in Sociology* were ignorant of the very existence of a science of language? Unless their errors were intentional, their careless and confusing use of language seems to indicate this might be so.

Here is another example. I'm sure you have used the words *minority* and *majority*, and think you know what they mean; but the authors

of *Inquiries in Sociology* arbitrarily decided on their own meaning:

When a group because of prejudice and discrimination is denied the rewards of society, the term *Minority group* is used to describe it. *Minority group* in this context does not refer to numbers. Sociologically speaking, it is entirely possible for a *minority group* to comprise the majority of a population.

If I were to attempt to define the word *think*, I would at the very least have a dictionary before me to suggest the various aspects of human thought. It is a complicated subject, but not for doctors of sociology. They dispose of the subject of human thought in a few simple sentences. They ask students to look at their desks. The act of seeing their desks, they are told, is experiencing. Then they are asked to imagine how their desks would appear if they were looking at them while lying on the floor. The ability to create this image in their minds, they are told, is the ability to think.

Even a dog is capable of such simple imagining. I have seen our dog, Baron, become alert and his hair stiffen when he saw no more than a movement in the bushes. He was imagining what might be there and preparing himself for sudden action when whatever he imagined to be present came into view. Imagination is but a small part of thinking.

Education which assumes we are no more than animals or machines, and ought to be programmed like robots is designed to destroy inner strength and self-direction. We need to learn to recognize deficient education and work with our children to protect them from attempts to limit their mental development.

---

<sup>3</sup>August Comte, *System of Positive Polity*, Vol. I., published by the Author in July 1851; translated by John Henry Bridges, M.B. Oxon. (New York: Lenox Hill Pub. & Dist. Co. [Burt Franklin], 1973, Reprint of 1875 ed.), xvi.

<sup>4</sup>Ibid, 35-36.

<sup>5</sup>Auguste Comte, *The Positive Philosophy of Auguste Comte*; Vol. II, translated by H. Martineau, (London: George Bell, 1896), 170.

<sup>6</sup>B.F. Skinner, *Science and Human Behavior*, (New York: The Free Press, 1953), 447.

<sup>7</sup>Lester F. Ward, *Dynamic Sociology or Applied Social Science*, 1883, (New York: Greenwood Press, 1968), 32.

<sup>8</sup>Charles A. Ellwood, Ph.D., *Christianity and Social Science*, (New York: Macmillan 1923), 19.

<sup>9</sup>George A. Miller, "Psychology as a Means of Promoting Human Welfare," *American Psychologist*, December 1969, 1066.

<sup>10</sup>F.H. Crick, "Thinking About the Brain"; *Scientific American*: September, 1979, 219-232.

<sup>11</sup>F. Max Müller, *Lectures on the Science of Language*, First Series (New York: Schribner, Armstrong, and Co., 1875), 143.

<sup>12</sup>*Ibid*, 12.

**H**istorically there have been many efforts, both successful and unsuccessful, to control individuals and societies. Yet today there is still a great deal of confusion about human behavior. Part of the reason for this is because facts that have been available to those in power for centuries are sometimes unknown, misunderstood, overlooked by, or kept hidden from most people.

Even the classics, which revealed much about human personality, tend to be ignored in general education. Today in spite of the wisdom they contain and intentions they reveal, or possibly because of what they teach or reveal, the writings of Plato, Homer, Greek and Roman philosophers, and the authors of the Old and New Testaments are often disregarded as if they never existed or presented in censored or summarized form rather than in the original.

There is no evidence that basic human motives, needs, and emotions have changed over the centuries, but past knowledge about human behavior is often treated with contempt and ridicule. When facts that were once widely known do force their way back into public view, they are frequently presented as new insights and credited to modern social and psychological writers.

Despite billions of dollars that have been spent in recent generations on psychological and sociological research most people still have no idea why we do what we do. What made a whole nation follow Adolph Hitler? Why did Hitler need a nation of followers? Why do some people dedicate their lives to service? Why do people turn violent in a mob? Why do men die willingly in battle? What makes people spend money they can't afford on things they don't need or want? Why do people reveal to radio and television hosts things so personal they wouldn't tell their families or their dearest friends?

Why do martyrs dedicate their lives to a cause? Why do young unmarried girls risk pregnancy when they are not emotionally, financially, or intellectually prepared for it? Why do people lie? Why do they tell the truth? Why do young men submit to fraternity hazing and humiliation? Why do some people avoid necessary visits to a dentist or doctor? Why do others go at the first sign of a sniffle? Why do



legislators sometimes vote for laws they don't understand or even approve?

Why did hundreds of people go to Guyana with Jim Jones and take poison rather than disobey their leader? Why did the members of the Manson family kill on command? They didn't, or couldn't, say "No". . . why? Why did the followers of David Koresh allow themselves to be incinerated rather than leave their compound in Waco, Texas?

All these situations appear to be different, but psychologically they are not. As early materialists also realized, the same objective operates in every case. Those involved have differing ideas and approaches on how to reach the goal, but for all it is the same.

The goal is the same for agnostics, atheists, Theosophists, Moslems, Humanists, Christians, and Jews. It is the same for civilized and savage. It is the same for Europeans, Americans, Asians, Africans, and Australians. It is the same for toddlers, teenagers, young adults, middle-aged, and oldsters.

It is the same for men and for women, for city dwellers and farmers. It is the same for union laborers, white collar workers, managers, and owners, for the bright, average, and stupid, for educated and ignorant. It is the same for you and me. We do not, and cannot ignore it. We will make any sacrifice for the sake of it. Once lost, we will do anything to regain it.

Our universal desire and our ever-present need is the need for emotional comfort. We are always concerned lest someone take it from us. We intimidate others by threatening to deprive them of it. We seek and are grateful to those who help us find and maintain it. We are always governed by it—in all places, in every situation wherein we have a choice. Even when we are not consciously aware of its affect on our behavior we seek it. No matter what our circumstances, we always choose that which we believe will provide us the greatest emotional comfort.

Physical comfort is important, but if it is on the balance against emotional comfort, emotional comfort wins. Throughout our conscious lives emotional comfort is our goal, our goad, our driving force. It is our lifelong need and most vulnerable characteristic. It is a prod toward seeking, learning, doing, and the development of skills, but also a barrier against change—a source of restraint and inhibition. It is the point of attack for corruption, indolence, and vice, but also the source of inspiration for acts of charity, artistic genius, and musical expression.

The need for emotional comfort can lead us to achievement and honor, loyalty and love, or to ignorance, panic, dissipation, slavery, betrayal, moral deterioration, thievery, murder, or death. So the important question about human behavior is: "What makes us

emotionally comfortable?" It is the same as asking, "Why do we do what we do?" Knowing why we do what we do is the key to self-direction and also to understanding the behavior of others.

Our emotions dominate to such an extent that it can be stated: "Our minds will not accept what our emotions do not allow. Our minds do not seek what our emotions do not desire." We seek emotional comfort in everything we think, learn, hope, plan, and do. Anyone who seeks to control or influence the behavior of another must have the proper emotional effect.

Why do parents in a supermarket sometimes give in to the demands of screaming or unruly children? Because the parents' thoughts are centered less on intelligent ways to train or subdue disobedient and unmanageable children than they are on their own emotions and their embarrassment over the attention of observers. The parents are emotionally uncomfortable and anxious to escape that discomfort, so they give in. While this may be the the quickest way to hush a child temporarily, it is not the most intelligent way to teach self-control.

This is an every-day observable example of how emotional discomfort brings vulnerability. Even tiny tots sense how to use crying and tantrums as aggressive psychological techniques to get what they want from their parents. But, this is truly 'child's play.' Those who are more consciously aware of the reasons manipulative behavior succeeds are often able to use their knowledge to gain extreme advantage. Those who lack such knowledge are frequently lost, confused, and put upon by others.

When others seem to fill our need for emotional comfort, we are inclined to seek, follow, or cater to them. When they can deprive us of it, we do their bidding for fear of losing it. The need for emotional comfort is powerful and vital. It may not seem like much, but it is everything! It is the first line of attack for all who seek to affect our behavior.

While the facts about the emotional aspects of human behavior have been known for centuries, those who know them best and use them most aggressively to manipulate others seldom announce their intentions. Universities, corporations, organizations, governments, professional groups, and foundations spend billions learning and relearning about human behavior and how to control it through the emotions. Materialist leaders learn to orchestrate emotional comfort and discomfort because they want to predict and control human behavior for their own purposes.

When the emotions of others are played upon in order to make them react without reason or moral reflection to gain advantage over them, it is a form of psychological aggression. Psychological

aggression is not as easy to recognize as a punch in the nose or a good swift kick, but it is aggression nevertheless. The fact that it is not as easy to detect and condemn is one of the main reasons it is often more effective than physical aggression.

Most people will condemn the use of physical aggression to change people's behavior, but psychological aggression often passes unidentified. This is because psychological aggression wears many masks. In addition to threats, deception, accusations, and intimidation, it can present itself as casual suggestion, indifference, friendship, appreciation, instruction, understanding, fun—or even love.

The experienced seducer, for example, knows the power of the three little words, *I love you*. He uses them as a device to break down resistance and give temporary emotional comfort, rather than as a sincere expression of his own feelings. Lying declarations of love for the sake of seduction are a common form of psychological aggression.

The aim of psychological aggression is to make those toward whom it is directed emotionally comfortable with less than the truth or emotionally uncomfortable when resisting the aggressor's suggestions or desires.

Many fathers used to ask men who lavished attention on their daughters, "What are your intentions?" The object was to discover whether their daughters were being courted or seduced. Today the question is asked less frequently—in courtship situations, or in our day-to-day business, social, and political contacts. Lacking an emotional commitment to the truth, people, when they are made to feel important and loveable, often fail to question each other's sincerity or intentions.

Unless having the truth is an emotional need, it can be neglected. People who lack an emotional commitment to the truth often find it expedient to lay aside doubt and bestow blind trust, rather than to be thought of as paranoid. It can be more uncomfortable emotionally to be thought of as untrusting than it is to lack correct information or allow oneself to be maneuvered into unaccustomed or inappropriate types of behavior. Even when dealing with total strangers, attentions, flattery, favors, and gifts are often received with pleasure at face value without thinking about the possibility of seduction.

But it is dangerous to reject one's emotional commitment to truth in favor of any other feeling or emotion because emotions alone are unintelligent. Emotions cannot tell the difference between real life and fiction, between sincerity and deception. We cry when we read sad stories and panic at realistic scenes of frightening fictional events in movies or on TV. Even though our intellect knows what we are reading or watching is just a story, our foolish emotions react as if the

events are real.

Once our uncontrolled emotions have taken over in a situation, our minds can be put on hold so we no longer sense the difference between truth and error—between what we wish to believe and what we ought to know. That is why seducers learn to arouse the emotions of their victims with contrived interest and loving lies. If lies can be made to appear more comfortable than truth, emotions can be played upon to achieve a purpose.

The most successful lies are those calculated to tell people what they wish to believe. Once a belief is emotionally prized, it can set up psychological barriers through which truth cannot pass. We do not want to give up the belief so we allow it to shut down our critical faculties—a self-imposed cerebral by-pass. Our minds will not seek what our emotions do not desire—our minds will not accept what our emotions do not allow.

People lie to others for one reason: to control their behavior—to make them say things, feel emotions, or perform actions they would not if they knew the truth. People lie to themselves for the same reason: to allow themselves to say things, feel emotions, or perform actions they would not if they acknowledged the truth.

If we are to have the truth in any given situation, an intellectual commitment to the truth is not enough. We need to have an emotional commitment to the truth that is stronger than feelings of emotional comfort we have with less than the truth.

One danger to our mental integrity is that false beliefs often give us a great deal of pleasure. Children's belief in Santa Claus, for example, is fun. They sometimes find this belief difficult to discard but as most of us can remember, the desire for truth eventually came to mean more than the belief in fantasy. Questions began to arise: "How could Santa stop at so many houses in one night?" "Why are there so many Santa Clauses?" "How does he know whether or not I have been good?"

As time passed, the story of Santa Claus did not seem to fit with what we observed. It no longer made sense. When this happened, we asked for and needed the truth. Rather than being distressed by it, we were relieved. Things made sense again. We may even have felt superior to our friends who were not in on the truth.

When we have a belief that we have relied on, and then bump into information or individuals who make us doubt our conclusions, we face confusion. If our desire to believe what we want to believe is stronger than our desire for truth, we may cling to false beliefs in spite of the fact that our senses and intellect do not confirm them. We simply turn our attention away from anything which might destroy our emotional comfort.

To get at the truth, we sometimes have to knock down emotional barriers. We have to recheck information and rethink conclusions. No matter how uncomfortable questioning the old ideas may be, the need for truth has to be stronger. We have to switch our thinking from passive acceptance to active control. We may decide the evidence shows we were correct in our earlier beliefs; we may decide we were wrong; or we may decide we do not have enough information to draw firm conclusions. We have to learn to be emotionally comfortable with any of these possibilities.

The mechanistic or materialistic philosophy leads to increased emotional vulnerability. The most important impairment it inflicts on its adherents, and even persons unwittingly trained in its doctrines, is self doubt. This self doubt can lead to overwhelming emotional discomfort. It goes beyond insecurity about talents and abilities, beyond a response to one's successes and failures, and beyond a the need to love and be loved. This deficiency can be so devastating that it undermines the very foundation of the doubter's existence. He needs to find his self and must use others to support him in this endeavor.

People in Western societies used to take their consciousness, sense of self, and personal power for granted. Today those who accept the mechanistic philosophy believe they were born incomplete with nobody home inside. They run about looking for a self outside themselves and for other people to turn them on and reflect a self to them.

The sociological term for what they are seeking is a *looking-glass self*. Even healthy, happy, active children are taught they must search for their self, and learn to like that self, rather than taking self-existence, significance, and consciousness for granted.

The thing that is most inconvenient about self-deficiency is that it creates an insatiable need for stimulation, approval, and praise. Rather than demonstrating personal power by developing internal qualities of honesty, integrity, wisdom, knowledge, and responsibility, and by learning rewarding skills—those with no sense of self or respect for self ask themselves: “Who am I?” and “Why was I born?”

Whatever they do, rather than seeking truth and acting on it, they ask: “What will people think?” “Does society approve?” “Do they like me?” “Will people laugh at me?” “Will the group (gang) accept me?” They become either stimulus-response, people-pleasing machines or compulsive people-dominating tyrants. Their emotions are on the auction block—the property of anyone who knows how to make them “feel good about themselves,” “turn them on,” or tell them who they are.

The self deficient people-pleasers are almost always grateful when they can blame others for what they do. They are afraid to make a decision because they do not like to be held responsible. My one-time neighbor was a self-doubting people-pleaser. Every decision she made had to be sanctioned by someone else, but she was also a manipulator and knew how to get the sanction she needed. I was familiar with her tactics, so I generally tried to avoid making statements she could use to involve me in her decisions. One day she asked me, "Erica, do you think I ought to buy a new lamp for my living room?"

"I don't know. Don't you like the ones you have?"

"Well, yes but I saw this really magnificent lamp at Marshall Fields. White and gold would be perfect next to the couch, don't you agree?"

"I guess it would."

"Then you think I should buy it?"

"That's your decision."

"But you said you thought it would look nice."

"It probably would."

"Should I buy it?"

"If you really want it, I suppose you should."

The day the lamp was delivered she invited me to see it just before her husband was due home. When he arrived she asked him how he liked the new lamp and added, "Erica talked me into buying it." She would not take the responsibility for her own decision.

I expect one reason fortune tellers have such strong influence over some people is because they lack the courage to take responsibility for their own decisions. It is often comfortable to have someone else tell us what to do or to take blame if anything goes wrong.

After a serious crime has been committed we sometimes hear the criminal claim, "God told me to do it." Not having the inner strength to control his own emotions, thoughts, and actions, the offender finds a convenient way to fix the blame outside himself.

Materialistic psychology, because it does not build inner strength or acknowledge personal power, has a difficult time dealing with criminal and deviant behavior. It focuses on what is called *self-esteem* or *self-worth*. Lack of *self-esteem* is blamed for everything from unwanted pregnancy and school dropouts to impotence, crime, alcoholism, excess fat, pimples, divorce, and drug addiction. Such problems might be explained just as logically and more specifically as the result of over-indulgence, poor training, stupidity, deceit, ignorance, vice, ill health, incompetence, bad luck, weak will, laziness, etc., but such specific explanations suggest that the individual might have some responsibility for, or power to change his circumstances. This would not conform to the mechanistic philosophy since it would place some

of the responsibility for what we are on ourselves.

Those who lack the sense of identity and significance and who believe others, or the world around them, can provide it—or deprive them of it—will also lack a sense of control over themselves and their lives. They await signals from others telling them what to do and how to feel about themselves. They desperately need stimulation and approval. They are an easy mark for cult and gang leaders. They often behave like puppets controlled by invisible strings. Their behavior seems to prove the belief of aggressive psychologists and sociologists who say, “You can get anyone to do anything if you can give him a sense of self-worth for doing it.”

If you don't take your self and significance for granted, it can be true. But if you take your self for granted—if you do not have to bargain for a sense of significance—if your significance is not dependent on praise, social approval, attention, wealth, or success at a particular endeavor, you can be spared the emotional tension and vulnerability of self-doubt. You can have inner strength and personal power. You can withstand criticism or neglect without losing your sense of identity. You can stand for the truth and not be intimidated by those who might attack or despise you for disturbing their emotional comfort, and you can avoid feeling the excess anger many who depend on a looking-glass self feel when they are ignored or treated with less respect and admiration than the maintenance of their self requires.

Several years ago I read an interview in our local paper. The subject of the interview was a talented and popular young actor. He said that he liked strenuous physical activity and strong emotions because, “You know you're alive when you're working hard, laughing hard, crying hard, or when you're in the midst of a rage—and you know you're alive when you're making love. When your body is cooking like that, you've got to be alive.”

The same actor said that even when he was in a public elevator he found it difficult not to do a stand-up routine or make foolish noises just to make people notice and laugh or scowl at him. He had to perform because, he said, “Performing is somehow making people look at you, choosing certain things, pleasant or unpleasant, to make sure they won't forget you. It's proof that you were there.”

Had I been at the right place at the right time to see such a demonstration, I might have been confused as to why the actor performed spontaneously for a pick-up audience. I might have guessed just for fun or possibly because he spotted someone who looked glum or angry and wanted to cheer him up. I would not have suspected the actor's serious and rather tragic need. I would not have suspected a need to establish his own existence and identity.

There is nothing wrong with making people laugh. If we were in a



crowded elevator with the actor when he made his weird noises or went into comic contortions, we would probably laugh. It might make our day and give us something interesting to talk about, but I would hope our laughter would not be necessary to prove our existence to ourselves.

One who has to prove to himself that he is alive based on whether or not he can capture the attention of strangers, or whether he reacts violently or physically to others, is a person whose brain is functioning on a mechanical or animal level with little sense of self. All activity depends on outside stimulation. He does not recognize his control of himself, nor does he sense his own identity. Strangely, he seldom questions the existence or identity of others. It is one of the many contradictions of the mechanistic philosophy that identity can be established by the reactions of others, or sensed when one's body is "really cooking" in response to others, but the identities of those others are not questioned.

Have you ever wondered why some types of music and musicians—especially rock musicians—have been so popular? The teenagers and young adults who are most affected emotionally are experiencing more than an appreciation of music, more than fun and social contacts. As rock music bombards their senses, they experience pounding sound, see flashing lights, feel in their bodies the heavy beat of electronically amplified instruments, and share the experience of self-abandonment with thousands of others who sway and gyrate to the beat while screaming their approval. Like the actor in the elevator, they are proving to themselves that they are alive. When their bodies are "really cooking," they feel "turned on." They've "got to be alive." Thousands of others behave in similar fashion giving each a feeling of belonging and self-worth for being involved in the group experience—for being part of the action.

One of the most startling examples I have seen of a body that was "really cooking" was the day I watched my farmer uncle select a chicken for Sunday dinner and put it on the chopping block. The beheaded chicken seemed to go crazy. Its wings flapped. Its legs kicked. It flew six feet in the air and then spun in circles on the ground. It flew in the air again—not quite so high-spun a little more, and then lay still, its white feathers blood-spotted and muddy. For a brief moment the body was "really cooking," but it did not prove the chicken was alive.

A surprising and memorable experiment in college biology class involved taking a muscle from the leg of a newly-dissected frog. The muscle was suspended from one end by a small clamp on a metal stand. The lower end was wired so an electrical current could shock it. When my lab partner and I flipped the switch, the muscle contracted. When we turned the current off, the muscle relaxed. While

the frog lay dead on the counter, it was amazing to see the bodyless tissue respond to shock. There was no body, but the muscle worked. Certainly, it did not know it was contracting, and there was no question of pain because there was no nervous system to give it a sense of what was happening. It was as if the muscle were a little biological machine responding to electrical stimulation.

If acknowledging the mechanistic theory is all that is needed to explain human behavior—if we, like the disembodied muscle, the headless chicken, and some more simple forms of life, are merely more or less complicated biological mechanisms, then it does follow that we have no real self-control. What we call *good* and *evil* can be eliminated from our vocabulary and our lives. Praise and blame become meaningless from a moral point of view. They are merely useful behavior control devices. Praise or reward the human animal to bring emotional comfort and encourage him to continue a behavior. Blame or punish him to bring emotional discomfort and the discontinuance of unwanted behavior.

Under the materialistic or mechanistic philosophy you and I could not justly blame anyone for anything because they cannot help thinking what they think, being what they are, or doing what they do. From a materialistic point of view we would have to say Hitler became a dictator because he couldn't help it. Those who followed and obeyed him did so because they couldn't help it. People become violent because they can't help it. They spend money foolishly because they can't help it. They tell tales on themselves because they can't help it. They risk pregnancy and disease, suffer indignity, vote automatically, die willingly, and kill obediently because they can't help it. According to materialism nobody is to blame for anything. Everything is the way it is because people can't help being the way they are or doing what they do. It is all heredity and environment. The only way unpleasant things can be changed or unpleasant acts avoided is by changing situations and environments.

One cannot ask people to change themselves or their own behavior because the mechanistic philosophy insists they are not in charge of themselves. Materialists do not consider that their heredity includes a sense of self or the potential to develop inner strength. The teaching of self-control is neglected—not only neglected, but thought to be impossible. Acceptable behavior is expected to be maintained by means of planned social environments and the use of rewards and punishments, which psychologists sometimes refer to as *positive* or *negative reinforcements*.

One does not suggest the higher level of control—self-control—because there is thought to be no inner self. And if there is no self, if the body is just a thinking, feeling organism, a product of its genes

that responds to its environment, can it be in control? According to materialistic aggressive psychology, it can not. All control, direction, and stimulation come from the outside. We are said to have no part in making ourselves what we are or what we become.

To the English physiologist Dr. William B. Carpenter (1813-1885), the materialistic attitude was false and totally lacking in perception. He wrote:

In reducing the Thinking Man to the level of a 'puppet that moves according as its strings are pulled,' the Materialistic Philosopher places himself in complete antagonism to the positive conviction, which—like that of the existence of an External World—is felt by every right-minded Man who does not trouble himself by speculating upon the matter, that he really does possess a self-determining power, which can rise above all the promptings of Suggestion, and can, within certain limits, mould external circumstances to its own requirements, instead of being completely subjugated by them.<sup>13</sup>

But the belief in total dependence on heredity and environment is a source of comfort to many materialists because it frees them from guilt. Believing there is neither God nor inner control, there is nothing in their own behavior for which they can be blamed. They do only what heredity and environment lead or allow them to do. Nor should anyone criticize them for being what they are. Everyone must be considered acceptable. If society finds the behavior of some human beings to be intolerable, then materialists believe society must either find a way to change the behavior through environmental or material alterations, or it should change its expectations to accommodate the behavior.

From this point, materialists conclude that some sort of earthly system is needed to manage people totally and to bring order and progress. We are to be treated as children throughout our lives. Never mind that the theory of evolution claimed that beneficial changes come naturally. To the self-deficient materialist managers it is natural that a system be enforced to keep materialists in charge.

---

<sup>13</sup>William B. Carpenter, M.D., LL.D, *Principles of Mental Physiology*, 4th Ed. (New York: D. Appleton & Company, 1887), 5.

One day my three year old grandson complained tearfully to his father that his older brother had called him “stupid.”

“Well, are you stupid?”

“No!”

“Then that was a stupid thing for him to say, wasn’t it? Why are you crying?”

The little fellow didn’t answer, but the tears stopped. He had learned an important lesson. He did not become stupid just because his brother called him stupid.

A materialistic disciplinarian might have handled the situation differently:

Father: Your brother did what?

Son 1: (Tearfully) He called me stupid.

Father: Kyle, come here! Why did you call your brother stupid?

Son 2: Because he is stupid!

Father: I want you to apologize!

Son 2: No! He is stupid!

Father: Either you apologize to Kurt right now or you go to your room until you’re ready to apologize!

Whether Kyle gives in and apologizes or holds out until his father gives up in exhaustion, both boys would have received a self-destructive message. The message to the younger brother would have been that he had to worry about being stupid until Kyle was ready to change his mind and that he had to seek protection for a looking-glass self. The message to Kyle would have been that he had power over Kurt and that he could use words to make him cry. Kyle could begin to feel important because he has power and at the same time unjustly treated because he was forced to say what, at the time, he did not mean.

As it was, neither of my grandsons learned that his identity could be diminished or elevated by opinions of others. They did not learn to depend on a looking-glass self. When we were children we had sayings that reminded us of this fact: “Sticks and stones may break my

bones, but names can never hurt me.” or “I’m rubber, you’re glue. What bounces off me sticks to you.”

According to the sociological, mechanistic philosophy, the self is a reflection, not a reality. One person cannot safely correct, criticize, offend, dislike, ignore, or judge another because disapproval is thought to rob others of identity and self worth. Living according to this belief and having nothing but a looking-glass self, those criticized or rejected become, to themselves, what others think or say they are.

In a self-deficient, mechanistic society people need to use others, not only to help gain and exchange materials for survival and to fill the need for companionship and stimulation, but to prove to themselves that they exist. Without the looking-glass self reflected to them by others, they think they are nothing. The lyrics of a once-popular song were: “You’re nobody ’til somebody loves you. You’re nobody ’til somebody cares.” Mechanistic philosophers and followers take it literally.

Contriving ways to help people find themselves and like themselves while fitting into society’s various groups is one of the special preoccupations of the materialists’ aggressive psychology. The generally-prescribed treatments for achieving self-worth are: love, acceptance by society, and, as psychologist Abraham Maslow taught, *peak experiences*, the ultimate peak experience being sexual orgasm. Maslow taught that having an orgasm was the most direct way to achieve self-worth.

While there are no permanent standards of right and wrong in a materialistic, mechanistic society, right and wrong are used as behavior control devices. Right is what is good for the materialistic philosophy at a particular time. Wrong is what weakens its domination.

A self-lacking society places a tremendous burden on its members. Each is expected to be responsible for both the physical and the emotional needs of all other human beings. Everyone is looking for, and sometimes demanding, the feelings of self-worth and identity that come with approval. Acceptance is what counts. One must be accepted by other human beings, not only in order to feel worthy, but also in order to be. It becomes more important to feel good about oneself than to be good; to be believed than to tell the truth; to get credit than to achieve; to avoid blame than avert disaster. It becomes more important to fit in than to find out; to have a good image than to deserve respect; to be known as a great lover than to love or be loved. Honest one-to-one communication has to disappear. One cannot tell the truth if it might affect the self-worth of another. Hypocrisy abounds. The self-deficient need flatteries, lies, gifts, and special privileges to maintain their “image.”

In government, self-deficient subjects have to be flattered and

catered to. They depend on leaders and groups for identity, and the leaders will not tolerate anyone who does not recognize and reinforce their identity.

I used to wonder why kings in times past had people's heads chopped off for no greater crime than disagreeing with them. What is so terrible, I thought, about a contrary opinion? I couldn't understand what compelled them. Nor could I understand why people went along and cooperated in such murderous activities, but they did. The reason, I now understand, was that all were self-deficient human beings—both the leaders and those who were led. Their sense of identity depended on each other.

One does not safely contradict or disagree with a self-deficient human being in a position of power. One does not even attempt to share the truth with him. Why? Because being the ruler, the king, the leader, the all-wise, the dictator, the boss, the tsar, the kaiser, or the fuhrer requires the confirmation and support of others. If a power-wielder who lacks a personal sense of self does not get that confirmation from others, he feels his identity slipping away. The only self he recognizes is the image, the looking-glass self, and he needs others to confirm and reinforce it. Contradiction and disagreement—rather than providing him an opportunity to enrich his knowledge or correct errors—rob him of his self-image. He can become stressed, and possibly dangerous, in such circumstances. From his emotional reaction one can see that disagreement and rejection do more than question his opinion or offer one that is better. To his mind, they threaten his very existence.

With a whole nation at his feet, how could it possibly have mattered to Adolph Hitler if one person, or a few people, or the citizens of other countries disagreed with him or failed to say "Heil Hitler?" But it did matter. Being the all-wise, all-powerful, all-knowing ruler was his identity. Every time he heard, "Heil Hitler!" his feelings of identity and self-worth were reinforced. Hitler believed this gave him power. Millions of human beings thought he had power. Some who followed him believed he could also give them identity and power, but none of this much-vaunted power resided within. It was a sociological phenomenon, an image, a looking-glass self.

When the adulation, obedience, and dreams of world domination were gone, Hitler was an empty vessel—a biological mechanism with nobody home inside. His looking-glass self no longer gave him the feeling of identity he needed. He chose death.

As I write this, I am alive. You are alive. Except when we are asleep or unconscious we ought to know that we are alive. One shouldn't need a crowd reaction to prove his being to himself. Recognition and appreciation from others can be pleasant, but ought not be needed as

a sign of our own existence. Of that we should require no sign or proof.

If you do not take your self for granted, you may be one of those running about looking for identity. This places you in a most vulnerable position. Materialist psychologists and sociologists know that self-deficient human beings will do anything for anyone who gives them feelings of identity and self-worth. Anyone who recognizes them, praises them, and makes them emotionally comfortable and feeling good about themselves can easily take charge.

The followers of Charles Manson who so brutally murdered Sharon Tate and her friends obviously lacked a sense of self. They did not recognize their own identity or worth. When Charles Manson was able to convince them that their worth and identity depended on him, they lived to serve and obey him. He could convince them to do anything for him because they were, to themselves, what Manson said they were. If they gratified his sexual desires, they gained approval. They knew if they denied him anything they would be turned away. They were willing to do anything for him—even murder—because they thought their identity and self-worth depended on obedience to Manson.

Manson, on the other hand, believed his identity depended on power. He needed unquestioning obedience to prove his power and his identity to himself. He obtained this from his little band of lost souls. Anyone outside the group who did not recognize his power was worthy of death. Why? Because to his mind, they robbed him of his identity.

How do we defend ourselves from such overpowering dependence—even from those who demand less of us than Manson did, but who use our weaknesses to intimidate us? If there is to be a defensive psychology, the first essential is to acknowledge the existence of your self. That cannot be over-emphasized or repeated too often. You have to be self-secure. You have to take your self for granted. You cannot be running about looking for your self and at the same time be in control of yourself. You cannot control what you cannot find or what is not in your power.

A second essential of defensive psychology is to respect your self, realize your significance, and act as one who respects himself. A third essential is that you make every effort to be honest with yourself and with others. Real people are not liars or role players. They live and deal with others according to the truth.

Aggressive psychologists do not take the self for granted. They teach that the self is acquired. The self is what the environment determines and what associations with other human beings cause to be formed.

A feeling of lack of identity is emotionally distressing—perhaps one of the most distressing of all feelings. A self-deficient individual is inclined to seek association with others primarily for the sake of establishing his 'image' or identity, whether or not he is honestly attracted by them, interested in them and in the experiences they can share with him, or what they can teach him. He does not necessarily enjoy or like them. He needs them to confirm his identity.

Aggressive psychology also teaches that self-worth must be earned. It can not be assumed. This sets up another area of emotional vulnerability. Feelings of self-worth must be sought, and those feelings come from the reactions, or expected reactions, of others. They come from winning the prize and recognition, rather than winning it fairly or from the achievement itself. They come from being flattered, rather than from deserving appreciation. They come from becoming famous, not necessarily from doing well. They come from having wealth and power over others whether or not they are gained honestly or used wisely.

One of the most difficult and costly challenges faced by materialistic psychologists and sociologists is that of discovering ways to give people, or what are sometimes called, *human resources*, identity and self-worth. The self-worth must result from what is said or done to a person in his physical or social environment. Many workers in political science, psychology, and sociology have received grants and scholarships to ponder the problem, discover ways to give self-worth to human resources, and bring about desired behavior patterns for a unified humanity.

At the same time, the existence of inner strength and sense of self-direction must be de-emphasized. For example, a grant to find a solution for the spread of the AIDS virus placed none of the responsibility for the spread of the virus on deficiencies in the self-directed personal behavior of those whose actions put them in jeopardy. The solutions sought are group solutions administered by behavior controllers. The responsibility for changing behavior is on society and the controllers rather than on the individuals whose behavior causes problems:

*Milwaukee Sentinel* September 28, 1990: Researchers at the Medical College of Wisconsin will use \$3.5 million in grants to find ways to change the behavior of inner city women who are at risk of becoming infected with the AIDS virus. . . .

Jeffrey A. Kelly, professor of psychiatry and mental health sciences, said women made up the fastest-growing area of AIDS-viral infection. . .

Kelly said the virus was spread to women when they share



contaminated needles during intravenous drug use or have sexual relations with HIV-infected men who are IV drug abusers.

He said surveys showed most women knew these activities put them at risk for getting the AIDS virus, but they were unable to change their behavior.

“The next step is to apply the science of behavior change to help people more fully translate knowledge into action. Our whole approach to the problem is to look at their behavior . . . .”

Kelly said his original research in Mississippi showed that “role playing and other group techniques produced a marked reduction in high-risk behavior.”

The claim about reduction in high-risk behavior is difficult to verify, but even if the role playing and group techniques resulted in more women using fresh needles to inject drugs more of the time and in their engaging in sexual activities without the use of condoms less often, that still is not enough to protect the women from contracting AIDS.

Role playing does not affect the higher centers of thought or of moral consciousness. It is a way to program a rehearsed response to a particular situation. This often works, unless a stronger emotional attraction, emotional intimidation, or an uncontrollable physical urge overpowers its temporary effects. One unfortunate lapse is all that would be needed for one to be infected with the AIDS virus. Unless the women have inner strength in addition to information and role playing—unless they also have a strong knowledgeable emotional commitment to doing the right and intelligent thing—it is hardly possible that even \$3.5 million spent in a single city for role playing and behavior control can protect its women from contracting the AIDS virus. Their behavior is already out of their own control in situations that put them in jeopardy. To expect them to use rehearsed precautions and deny their emotions is unrealistically optimistic—and in this case, outrageously expensive.

The group approach to the AIDS epidemic is similar to techniques that have been used for sex education and for drug education. The burden for the solution is placed on society or on groups rather than on the individuals involved in the self-destructive behavior. According to mechanistic dogma society, not the individual, is responsible for all behavior. Society must give everyone a good self-image and society must learn ways to control behavior.

Recent results of such group behavior-control methods have produced little evidence of more intelligent or prudent behavior. The methods have, however, given materialists more power over individuals in what once were considered to be very private areas of their lives.

Setting goals is one way to control behavior. When we set personal goals, we direct our attention to finding the means to achieve those goals. When others set goals for us, it is an attempt to direct our attention to the achievement of those goals. When group goals are set, it is in order to control the behavior of the individuals who perceive themselves as members of the group.

When one faction, or even one person among a large group of people is working toward a definite, but unrevealed, goal while everyone else takes events as they come and reacts to them without forethought, the one or few who have a particular goal can often take charge. They can bring about sweeping changes without alerting others to the fact that they are being led or to what final result is anticipated.

Thinking about this, I am reminded of a game my friend, Gerd, and I used to play when I was ten and she was thirteen. We took what we called zigzag walks. At the corner of every city block we took turns closing our eyes and turning round and round. When we stopped and opened our eyes, the direction closest to the way we faced was the direction we walked for the next block. We had no particular goal. We never knew where we would end up. Sometimes we found ourselves a long way from home, and sometimes we doubled back so much we got nowhere.

Then Gerd got a crush on a boy named William and she started to cheat in our game. She had a goal, but I was not aware of it. It took quite a while, but one day it dawned on me that we always went by William's house at least two or three times. I suspected Gerd was peeking when she took her turn—that she had a goal but was not admitting it. I didn't say anything, but I started peeking too. When she directed us closer to William's house, I sent us in another direction. She got so frustrated she accused me of peeking and finally admitted that was just what she had been doing.

After that we decided we could both keep our eyes open and agree beforehand on where we wanted to walk. She convinced me that we still should walk past William's house at least once each afternoon.

It took me longer to acknowledge the materialists' goal than it did for me to catch on to what Gerd was doing. But a plan covering nearly six generations and every continent is more difficult to uncover, admit, and understand than one encompassing a dozen or so afternoons and a few miles of city blocks.

Although the materialists' plan is no secret; although philosophers, sociologists, psychologists, wealthy individuals, and many foundations admit efforts are being made to de-personalize the world; although many people sense something is wrong or different in the way things are done and the way people behave; few who look on these things understand the full meaning of what they are seeing. They look on events as if they were isolated, unplanned, and unrelated but there also is a natural tendency to close our eyes to, and avoid the thought of unpleasant realities.

Try now to take a different point-of-view. Direct your attention to the possibility that August Comte, Benjamin Kidd, Ross L. Finney, Madame Blavatsky, B. F. Skinner, Edward Bellamy, Abraham Maslow, Lester Ward, and other sociological designers were not solitary dreamers or zigzag walkers, but serious, conscious participants in efforts to reach a specific goal—that goal being to destroy self-direction and set up an enduring system to which every person on earth eventually would have to conform.

You will find the experience of directing your attention to this possibility similar to the experiences you may have had when you learned a new word in school. Before you were told the word and its meaning, you had never been aware of its existence. Once your attention was called to it and you understood its use, you were surprised how frequently it appeared in print and how much it was used in conversation.

Self-deficient materialistic philosophers from the time of Plato and before have devoted themselves to the goal of developing a plan under which the future could be controlled and the entire world managed. The carefully-constructed system of the French mathematician, Auguste Comte, to which he devoted his entire intellectual life is the most relevant today. Comte blueprinted a complete society and gave directions to his intellectual heirs, telling them how to carry on his work.

He did not expect the total change and ultimate control to be completed in less than 200 years, but that did not disturb him. He believed those who followed him would perfect and implement his plan, giving him a spiritual bond with future generations. Once the entire system was in place and functioning in every part of the world, Comte expected it would maintain itself forever and he would earn the undying gratitude of all future generations.

Comte covered every social situation. He planned for a new religion, the Religion of Humanity, to replace Christianity and ultimately unite all religions; a worldwide political system; a worldwide system of business and industry to be dominated by 500 multinational corporations; an educational system dedicated to preparing children for the new world order he envisioned; and a new "science," social science or sociology, to supervise both human behavior and all the other sciences.

Society and circumstances were to be arranged according to a system of sociologically-established goals and formulas. This sociological system is sometimes referred to merely as *The System*. It is a planned arrangement and control of the external world that de-emphasizes, and is intended eventually to eliminate all personal power and sense of self.

Although few people today have heard the name of Auguste Comte, a great many elements in his System have been put in place over the past five generations, and all of our lives have been influenced by him. Many political, religious, educational, scientific, business, and financial changes have been inspired by followers of his Religion of Humanity and organized by admirers of his sociological management System.

Because it has been happening gradually, knowledge of it and the fact that the total effect would be destructive of inner strength, our sense of self, and our ability to get along with one another on a personal basis has not really penetrated the understanding of the general public. Even those in high level positions in the System or in government are in many cases unaware of the total effect of the policies they advocate and support.

Comte's major works were his *Positive Philosophy*, published in six volumes between 1830 and 1842, his *Catechism of Positive Religion*, first published in English in 1858 and *System of Positive Polity*, four volumes published between 1851 and 1857. For those who wanted to be part of Comte's System and help bring it about, every major move was laid out in black and white. As depressing, restrictive, and blind to individual intelligence as the System may seem to some of us, materialists believe it to be not only scientific, but the only way to universal peace.

On Sunday, the nineteenth of October, 1851 Comte closed a series of lectures on "The History of Humanity" with this statement:

In the name of the Past and of the Future, the servants of Humanity—theoricians and practitioners—come forward to claim as their due the general direction of this world, in order to construct at length the true Providence, moral, intellectual,

and material; excluding once for all from political supremacy all the different servants of God—Catholic, Protestant, or Deist—as at once belated and a source of trouble.<sup>14</sup>

The announcement marked the end of Comte's philosophical labors and the beginning of his work toward translating his Positive Philosophy into Positive Polity or practical reality. Having disposed of Catholics, Protestants, and Deists, he further deleted individuals from existence:

The only real life is the collective life of the race; individual life has no existence except as an abstraction.<sup>15</sup>

It is difficult to imagine that a man of Comte's intelligence really believed what he wrote. It was like saying forests exist, but there is no such thing as a tree. Gardens are real, but flowers are an abstraction. Whether he believed it or not, it was necessary for him to ignore individuals and personality if he hoped to build a system in which his collective goals were the only ones to be considered.

The materialists' goals have not changed in nearly six generations. If we thought we, our parents, our grandparents, our great grandparents, etc. have been on a zigzag walk with materialists, we were mistaken. The materialists have been peeking. Their goal has been the destruction of inner strength, self-direction, and beliefs that support personal responsibility.

Comte realized that in order to destroy Christian religious influence he would have to provide a replacement—"to destroy you must replace." That is why he invented his new religion, the Religion of Humanity or Positive Religion, claiming that eventually it would become the one universal religion. The Religion of Humanity is a materialistic religion which Comte claimed was totally free of supernatural belief. Humanity is the object of worship. Humanity is conceived as the "Great Being" composed of the whole of human beings, past, present, and future. Comte referred to individuals as, "organs of Humanity."

A World-Management System, based on service to collective Humanity, rather than God, was to be guided by Comte's *Catechism of Positive Religion*. Human morality is condensed into one commandment: "Live for others." Everyone's life is to be devoted to unremitting service to Humanity or the System.

Another important principle of the Positive Religion is submission of intellect to feeling. Comte considered intellect to be masculine and feeling to be feminine. The Great Being, Humanity, is always referred to in the feminine gender indicating the dominance of

feeling over intellect. Women were expected to play a major role in the Western transition from Christianity to Positivism, their chief function being to form and perfect man and to direct human education so that the heart will always prevail over the intellect.

We still hear a great deal of discussion about human rights, but in the final constitution the **WORlD-Management System (WORMS)** will recognize no rights:

Positivism never admits anything but duties, of all to all. For its persistently social point of view cannot tolerate the notion of right, constantly based on individualism. We are born **loaded with obligations** of every kind, to our predecessors, to our successors, and to our contemporaries. . . . All human rights then are as absurd as they are immoral. As divine right no longer exists, the notion must pass completely away, as relating solely to the preliminary state, and directly incompatible with the final state, which admits only of duties, as a consequence of functions. (emphasis added)<sup>16</sup>

When I read the above statement about the heavy burdens the Positive Philosophy demands we bear throughout life I understood more clearly why Jesus said:

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and you shall find rest unto your souls. **For my yoke is easy, and my burden is light.** Matthew 11: 28-30 (emphasis added)

I also understood what Paul meant when he warned:

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Colossians 2:8

The considerable success with which materialistic efforts have been met has been due in great measure to the tremendous financial and communication resources available through governments and foundations—also to general ignorance regarding materialistic goals. Who, beside materialist philosophers and sociologists committed to his doctrines, has heard of Auguste Comte—much less read any of his tedious volumes?

The possibility that change is being consciously manipulated toward the elimination of personality and self-direction seems too

outlandish to take seriously, but when it is taken seriously, events which have not seemed to make sense take on new meaning. Political and educational changes which may have been thought to be stupid or unpremeditated can be seen to have been intentional, shrewd, logical and directed toward particular goals—especially the destruction of personality and self-direction. Most of us and our ancestors have thought life was a zigzag walk, but materialists knew better. They have been peeking, choosing goals, training followers, and planning our lives for nearly six generations.

Although in recent years the terms *System* and *government* have been used interchangeably, the System and government are not the same. We need to point out that the System is an integrated and coordinated social plan. Sociological philosophers, aggressive psychologists, and other materialists follow this plan to manage the activities of groups and to supersede the functions of governments. The System uses governments to accomplish its goals, but it is not government. The System is a planned, integrated, coordinated, goal-directed, world-wide social force.

Proponents of the WORMS, many of them brought into prominence because of Carnegie, Rockefeller, and other foundation support, justify their efforts by claiming that they are applying science to society, but their science ignores individuals. It does not admit the existence of individuals nor the existence of individual will and self-direction. It ignores the fact of individual identity and self-direction in favor of groups and Humanity.

In 1906 sociologist Lester F. Ward's *Applied Sociology* was published. It was a book for sociologists and sociology students in which he instructed them on some of the methods to be used in accomplishing the System's sociological goals:

The most important lesson that pure sociology teaches is that of the great stability of social structures. But it also teaches that few if any social structures are wholly incapable of modification, and the further truth is revealed that in most cases such structures, though they cannot be changed by the direct methods usually applied, may be at least gradually transformed by indirect methods and the adoption of the appropriate means.<sup>17</sup>

Direct methods are methods in which the goals are frankly stated and there is informed acceptance. Indirect methods would involve concealment of true, but unpopular, goals behind sociological projects that can gain acceptance. Later in *Applied Sociology* Ward explained how legitimate governments would be used to accomplish the legislative goals of the System:

It must not be supposed that such legislation can be conducted to any considerable extent in the open sessions of legislative bodies. These will doubtless need to be maintained, and every new law should be finally adopted by a vote of such bodies, but more and more this will become a merely formal way of putting the final sanction of society on decisions that have been carefully worked out in what may be called the sociological laboratory.<sup>18</sup>

What Lester Ward was saying was that while legislators would be needed to give the appearance that they were functioning through the use of their own intelligence within the limits of their power, and in harmony with the will of the people who elected them, these so-called legislators actually would be conforming to the dictates of social scientists who use the world as their laboratory and its populations as experimental subjects.

Sociological philosophers do not feel guilt for what they are doing because: (1) Their training has left them self-deficient. Their identity is social rather than individual. (2) They have weak individual consciences which have been replaced by what they call *social consciences*. (3) They believe that what they do is socially beneficial, scientific, and evolutionarily inevitable. (4) Their livelihood depends on loyalty to the System. (5) Like Comte, they believe society should owe them a debt of undying gratitude if their goal of total unity and total predictability of human behavior under a system of world dictatorships is finally accomplished.

Whether you regard the World-Management System with favor or disdain, remember it did not originate in our generation or our parents' generation. We are children of the sixth generation since the French mathematician/philosopher Auguste Comte began his philosophical labors.

There is no justification for excess condemnation or praise of those now living who are involved. All of us have knowingly or unknowingly participated in some WORMS activities. Also, many, including some of the most ardent materialist supporters of the WORMS, are captives rather than originators, followers or programmed leaders, rather than original thinkers. As the famous language scholar F. Max Muller said in his address "On Freedom" in 1879:

I feel convinced that our real enemies are at our back, and that the heaviest chains which are fastened on us are those made, not by the present, but by past generations—by our ancestors, not by our contemporaries.<sup>19</sup>



Self-direction is being lost largely because of changes brought about, deceptions practiced, and systems set up in previous generations. Just as we benefit from the wisdom, knowledge, and achievements of our ancestors; we also suffer when their errors are perpetuated. If you believe in self-direction, if you know you truly are more than a biological robot to be programmed and used according to the materialistic agenda, you know the materialists' plan for you and your descendants to be based on a gigantic error. But the more you learn about the plan and how it is being carried out, the better your chances of contributing to correction of the error.

Once you are aware that the System exists you should also realize that comparatively few people now alive are consciously working to implement its plans. True, the WORld-Management System is extremely powerful, but this is largely because it is not well understood.

Governors, state legislators, and others in high political office seldom see the whole picture. Often they have been deceived, flattered, coerced, or bribed into surrendering their legitimate authority to the WORMS. Some may not like, or totally understand, what they are doing, but they feel trapped. Others act according to plan because they are weak. They tend to obey anyone who speaks with a commanding voice and believe anyone who went to Harvard or writes Ph.D. after his name.

---

<sup>14</sup>Auguste Comte, *The Catechism of Positive Religion*, 3rd. Ed. 1891, translated from French by Richard Congreve (Clifton, New Jersey: Reprinted 1973 by Augustus M. Kelley), 1.

<sup>15</sup>Comte, *System of Positive Polity*, Volume I, 292.

<sup>16</sup>Comte, *The Catechism of Positive Religion*, 230-231.

<sup>17</sup>Lester F. Ward, *Applied Sociology, A Treatise on the Conscious Improvement of Society by Society*, (Ginn & Company, 1906), 4.

<sup>18</sup>*Ibid*, 338.

<sup>19</sup>F. Max Muller, "On Freedom," *The Library Magazine of Selected Foreign Literature*, Vol. 2, (New York: American Book Exchange, 1880), 761.

**D**espite soaring statistics on crime, violence, suicide, murder, child abuse, illegitimacy, venereal diseases, mental illness, divorce, and adult dependency as the System advances, many people do control themselves and get along well with each other without constant supervision, artificial behavior control, or System-financed support groups. Individual, family, social, and business behavior that is friendly, cooperative, productive, kind, honest, reasonable, intelligent, helpful, and considerate is more prevalent than violent, selfish, dishonest, destructive, dim-witted, and mean-spirited behavior.

So what does go wrong when the meanness, irresponsibility, and stupidity take over? What gets into people when they behave dishonestly, aggressively, or destructively? The truth of this may be easier to discover if we start by observing behavior that is successful and satisfactory for everyone involved, rather than behavior which causes misery and distress.

Why do some parents get along well with their children? Why do some people give good service in business and prosper in the process? Why do some husbands and wives manage not only to stay together through a lifetime, but actually to enjoy it? Why do some schools turn out better disciplined, better informed students than others? Why do some people get along most of the time with their friends, relatives, and casual contacts? Ask them, and they may not be able to tell you in so many words, but if you observe them, you may discover that people who are most successfully involved with others have these things in common: They are self secure, they believe in self-direction and they try to live up to one another's reasonable expectations.

There is no sense pretending that each of us live in a world that is all our own, that each of us can make our own rules without consulting or considering one another. Mutual survival, respect, and well-being dictate that we show consideration and recognize expectations and obligations, such as those between husband and wife, parent and child, teacher and student, seller and buyer, legislator and citizen,

etc. We need to strive to live up to obligations and one another's reasonable expectations.

If someone invites you to a party it is reasonable that they should expect an answer to the invitation. If you decide to attend, it is reasonable for the host to expect that you will be on time and properly dressed for the occasion, that you will be polite and congenial, and that you will participate in the activities and show your appreciation for having been invited. It is reasonable for you and the other guests to expect to be entertained in a manner that will be enjoyable and make you feel glad you came. If everything has gone according to expectations, it is not unlikely that you may wish to reciprocate by inviting your host to some enjoyable activity.

If you are employed by a company or another person, you expect to be paid and appreciated. Your employer expects that the money paid in wages will be well spent. If you go to a store, it is reasonable for you to expect cheerful service, honest measure, and goods that are of the price and quality advertised. The storekeeper expects to be paid for his goods and that you will neither damage nor mishandle his merchandise. If you live up to one another's reasonable expectations, you can have mutually profitable transactions.

We are not born with the knowledge of how to be good to one another. We are not born knowing everything other people expect of us or what is reasonable for us to expect of them, any more than we are born knowing how to talk, read, write, and ride bicycles. We learn by observation, instruction, practice, and sometimes bitter experience. But I do believe we are born with a desire to measure up to one another's reasonable expectations whenever we are aware of them. Therefore, we are likely to be more comfortable emotionally in situations where we are prepared and know what is expected of us. No one wants to be alone in the middle of the dance floor without knowing how to dance.

Those responsible for our early training and care help us learn principles of productive and reasonable behavior and teach us to adapt to new people, environments, ideas, demands, and situations so we know what to seek or avoid and what will be expected, or ought not to be expected of us in various situations.

Learning the expectations of others and trying to respond as well or better than expected to what is reasonable is a continuing process that starts the day we are born. Some people learn and sense it better than others. Some people have better instruction than others. Some people have better control than others, and some adapt to new surroundings better than others; however, no one goes through life doing only what comes naturally, acting only for his own immediate pleasure—always doing exactly what he feels like doing without

thought or moral reflection. No one gets away with forcing all of his own unreasonable expectations on others.

We have to use our inner strength to control many of our spontaneous inclinations, not only for the sake of others, but for our own health, safety, well-being, and learning potential. When we are in control, we learn to think about what we are doing and about the possible consequences of what we are doing. The more we learn about our abilities and possibilities, about our environment and history, about those on whom we depend and who depend on us, the easier it becomes for us to anticipate what might bring success and future pleasure for ourselves and others. Moreover, we can be warned of, and possibly avoid danger, disappointment, and pain.

The ability to learn these things and to profit from learning them depends on intelligence and self-control. The habit of acting on our best information, rather than impulsively or on our emotional highs and lows, is often called "common sense."

The higher classes of animals, small children, and some adults are emotionally comfortable with anything that brings immediate gratification or pleasure. As children grow older, most of them learn that immediate gratification and pleasure do not always lead to happy results. They learn to anticipate harmful results and consider long-range as well as short-range consequences. They also begin to learn how their behavior affects others, and, ideally, to understand and be guided by the Golden Rule. When they understand and apply this, they generally can be counted on to try to live up to one another's reasonable expectations.

Expectations do vary. Behavior that is natural and acceptable in a baby becomes unacceptable as he grows older and begins to assume more responsibility for his own functions and needs. We have different expectations regarding children than we do for adults. We have different expectations of family than friends, of friends than strangers, of loved ones than those to whom we are indifferent.

We have different expectations of people whom we perceive to be intelligent than those who are less able to understand, and we have different expectations of those who have lived up to previous expectations and challenges than those who have let us down at times when we depended on them. We have different expectations of healthy and rugged individuals than of those who are not well or physically sturdy.

We have different expectations of those we pay for a service than those from whom we request service as a favor. To determine whether expectations are reasonable or not reasonable requires intelligence, well developed powers of observation, and emotional control. Self-deficiency and a lack of control of our emotions are serious

obstacles to our ability to have, recognize, and live up to reasonable expectations.

Emotions are not intelligent. Uncontrolled emotions do not bring discernment concerning reality and the reasonableness of expectations. Unaided by intelligence, emotions seldom lead to constructive decisions. When we depend solely on our uncontrolled emotions to focus our attention, direct our activities, and tell us what to expect and do, we soon find ourselves doing stupid, angry, or violent things or becoming subject to the unreasonable claims and devices of all who know how to exploit emotions and arouse passions. We become like bio-robots who can be activated or subdued by anyone who knows how to find our emotional switches.

Expecting others to supply us with a sense of self is not a reasonable expectation. It often leads to selfish and belligerent behavior. I was acquainted with a man—an outstandingly successful salesman—who had divorced or been divorced by four wives. The man was personable, friendly, humorous, and generous, but whatever he was doing he needed to be the center of attention. It was easy and fun to be with him and his wife for a single evening, but his demand for attention would have been too much to handle on a day-in, day-out basis. Socially he appeared to be in control, but because he was self-deficient, he depended on others to make him feel clever, important, and wanted.

As soon as wife number five became distracted by problems with a child from a previous marriage and failed to give her husband the total attention his need for identity demanded, he became impatient and increasingly unreasonable. It was not long before he began looking for wife number six. “Somewhere,” he believed, “there must be a woman who knows how to appreciate me.”

When the System teaches that we have a social, but not an individual self, and that we need to find self-worth in the attitudes reflected toward us by others, it leads those who accept this doctrine to have unreasonable expectations which could set them up for devastating disappointments or encourage them to feel unreasoning anger when the world does not respond to them in the way they think it should.

When I hear of the suicide of one who seems to have everything—fame, beauty, wealth, excitement, the companionship of other famous and sought-after people, etc. I wonder whether he/she had a sense of self apart from all the pleasant surroundings. Something was surely lacking in that person’s emotional makeup.

When I read in the daily papers about seemingly senseless crimes of violence—so many of them—I wonder whether the criminals lacked a sense of self. Sometimes they seem to be seeking feelings of

self-worth from their ability to cause harm or dominate others. Sometimes they seem to be punishing society for robbing them of self-worth and identity. Some unreasonable expectation is involved when criminals become vicious and violent.

In 1963 when Charles Manson was in prison at the United States Penitentiary at McNeil Island, Washington for parole violation and Mann Act violations, a prison report stated:

Charles Manson has tremendous drive to call attention to himself. Generally he is unable to succeed in positive acts, therefore he often resorts to negative behavior to satisfy this drive. In his effort to 'find himself,' Manson peruses different religious philosophies, e.g., Scientology and Buddhism; however he never remains long enough with any given teachings to reap meaningful benefits.<sup>20</sup>

Rather than taking his self for granted, Manson sought identity through a looking-glass self—an unreasonable expectation.

Gregg Jakobson, a Hollywood talent scout who was one of the important witnesses in the Manson trial, revealed other important aspects of Manson's self-deficient personality: "He believed you could do no wrong, no bad. Everything was good. Whatever you do is what you are supposed to do: you are following your own karma . . . Death to Charlie was no more important than eating an ice cream cone."<sup>21</sup>

In the past one hundred fifty years the materialistic attitude toward human behavior has gained remarkable strength in Western societies, and in many instances it has all but routed once-dominant Christian teachings. One feature of this change has been the application of the theory of evolution to human society. Many nineteenth century philosophers believed that evolutionary theory could be applied not only to the material universe, but to human affairs. They believed that evolution was uniformly beneficial, always resulting in higher types, thus there should be little or no moral direction of human behavior.

Prominent among the evolutionary philosophers was Herbert Spencer (1820-1903), who coined the phrase, survival of the fittest. It was to several of his admirers a life-changing revelation. Translated from natural into human philosophy, the survival of the fittest theory seemed to some to justify self-centered aggressive behavior and even a sort of irresponsibility about the effects of that behavior on other people.

Those who regarded themselves as superior were able to find emotional comfort even when doing things which Christianity, the dominant religion of the West, would not have sanctioned. The

theory of social evolution freed the consciences of aggressive, domineering, and dishonest personalities from guilt. They assumed they were among nature's superior beings and therefore deserved to prosper, deserved more lenient rules of behavior, and ought to have special consideration because of their superiority.

Although the vast majority of people have never been exposed to explanations of the mechanistic philosophy as it relates to the theory of evolution, or what it means as far as their own lives are concerned, one person who did considerable reading on the subject and understood its implications was the multi-millionaire industrialist, Andrew Carnegie (1835-1919). He was profoundly affected by materialist and evolutionary ideas, and by Spencer's survival of the fittest theory. He corresponded with, and later met Herbert Spencer.

Carnegie had frequently used means to gain dominance in finance and industry that would have been forbidden by the consciences of many others. If he thought he could gain favor by bribing public officials, he did not hesitate to enrich them. If he wanted to destroy his competition, he was more concerned with reaching the goal than scrupulous about the means of achievement. He was a friend to all who might bring him personal gain or prestige but ever willing to sacrifice friendship for financial advantage. Spencer's survival of the fittest philosophy seemed to Carnegie to justify his unrelenting drive for power. He regarded himself as one of the fittest and credited Herbert Spencer and his philosophy with freeing him from feelings of guilt for his aggressive ways. He was rapturous, and he wrote in his autobiography:

I remember that light came as in a flood and all was clear. Not only had I got rid of theology and the supernatural, but I found the truth of evolution.—All is well since all grows better—became my motto, my true source of comfort.

Carnegie wrote glowingly but hypocritically about honest workmen and called them nobler than heirs to titles. He coined the maxim: "Take not thy neighbor's job." He gained the love and confidence of his workers with his jovial personality and his published praise of them. They tended not to blame him personally for their twelve hour work days and six and seven day work weeks. They expected Andy to be on their side when a plant consolidation in 1892 was used by his plant manager to change the wage scale, eliminate some workers, and inactivate their union. Little did the workers know that the orders had come directly from Carnegie.

When workers failed to comply, Carnegie ordered a lock-out and the hiring of replacement workers at the Homestead Works of

Carnegie Steel. He then retreated to a remote lodge in Scotland where he could not be contacted during the turmoil that followed. When three hundred Pinkerton men were brought in by barges to protect the plant, the workers attacked the barges before they could unload. After a day of bloody fighting on July 6, 1892, the casualties added up to ten killed and more than sixty wounded. Disorder continued until July 12th when eight thousand guardsmen arrived to subdue the workers. The lock-out ended November 20, 1892 with a complete victory for Carnegie.

Carnegie was burned in effigy. Governor Grosvenor of Ohio called him "the arch-sneak of this age." Newspapers worldwide called him a coward and a murderer for retreating to Scotland, away from all communication during the disorder.<sup>22</sup> Carnegie was unaffected. To himself, he was one of the fittest and deserved to prosper.

Another concept Carnegie gained from evolutionary theory was a belief in sociological evolution. The theory of sociological evolution assumes human progress is in the direction of ever greater human unity and ever increasing integration of human personalities into the body of the Great Being, Humanity. This was the belief, central to Auguste Comte's Religion of Humanity, that denied the existence of individual man to worship the collective body:

Man as an individual cannot properly be said to exist. . .  
Existence in the true sense can only be predicated of  
Humanity.<sup>23</sup>

This belief was an important influence on Carnegie in later life when he set up his humanitarian foundations. Large parts of his vast fortune were dedicated to bringing about educational changes favorable to the System.

One of his most effective devices was to offer pensions to professors employed by colleges that met his standards. Smaller colleges supported by religious denominations were excluded. In order to receive pensions for professors or benefit from the Carnegie bounty, religious colleges had to sever their denominational ties, which some of them were willing to do. Carnegie was not only a genius at acquiring wealth, he calculated well how to use the power of wealth to bring about educational, religious, social, and political change.

Other wealthy Americans cooperated with Carnegie, putting their fortunes to work in achieving System goals. John D. Rockefeller, for one, had visions of a family dynasty and saw the advantages to be gained in using his money power to bring about social, political, religious, and educational consolidation.

I doubt that Andrew Carnegie and John D. Rockefeller would have



thought of themselves as self-deficient or believed their expectations to be unreasonable, but they could not have possessed integrated self-secure personalities and at the same time demonstrated the all-consuming greed and hunger for public adulation which dominated their lives. Their feelings of self-worth depended on power in much the same way as those of Charles Manson, David Koresh, or Jim Jones. The needs of Carnegie and Rockefeller were similar, but their scope was wider.

---

<sup>20</sup>Vincent Bugliosi with Curt Gentry, *Helter Skelter*, (New York: Bantam Edition, published by arrangement with W.W. Norton & Co., Oct.. 1975), 169.

<sup>21</sup>*Ibid*, 300-1.

<sup>22</sup>John K. Winkler, *Incredible Carnegie*, (New York: The Vanguard Press, 1931) 192-219.

<sup>23</sup>Comte, *System of Positive Polity*, Vol. 1, 268.

In spite of the important effects materialism has had on both individual and social behavior in recent generations, few people have pondered the meaning of the philosophy or understand the hidden agenda that accompanies it. Many who claim to be materialists do not realize that materialism demands total denial of self and self-direction. They regard materialism as scientific and as a belief that rescues them from the claims of dogmatic and organized religions. They see materialism as a philosophy that allows them to choose their own moral standards so they are able to do what they want to do when they want to do it without criticism, punishment, or self-condemnation.

But if there is no basis beyond desire for determining right and wrong; if there is no commitment to truth; if there is no sense of propriety; if there is no questioning of intentions—then there is no standard or guide other than the *preponderance of motives*. We respond and react, but we do not really choose. We cannot feel the confirmation of identity and inner strength that come with successful self-direction.

That fact did not disturb certain nineteenth century 'intellectuals'. They believed in materialism and willingly, almost eagerly, gave up claim to self direction and individuality. This attitude, expressed by Henry G. Atkinson and Harriet Martineau in *Letters on the Laws of Man's Nature and Development*, was extracted from their work by Dr. Carpenter:

Instinct, passion, thought, etc., are effects of organized substances. All causes are material causes. In material conditions I find the origin of all religions, all philosophies, all opinions, all virtues, all 'spiritual conditions and influences,' in the same manner that I find the origin of all diseases and of all insanities in material conditions and causes. I am what I am; a creature of necessity; I claim neither merit nor demerit. I feel that I am as completely the result of my nature, and impelled to do what I do, as the needle to point to the north, or the puppet to move

according as the string is pulled. I cannot alter my will, or be other than what I am, and cannot deserve either reward or punishment.<sup>24</sup>

In answer to this materialistic philosophy Dr. Carpenter cites the opinion of the English Cardinal Manning (1808-1892) who wrote:

I may lay it down as another axiom, side by side with that of Dr. Carpenter, that the decision of Mankind, derived from consciousness of the existence of our living self or personality, whereby we think, will, or act, is practically worth more than all the arguments of all the logicians who have discussed the basis of our belief in it.<sup>25</sup>

Both Dr. Carpenter and Cardinal Manning pointed out that:

We have exactly the same evidence of the existence of this *self-determining power within ourselves*, that we have of the *existence of a material world outside ourselves*.<sup>26</sup>

Because of their denial of self, personality, and choice, materialistic social sciences are faced with problems that seem unnecessary to self-secure individuals. The problem is to fill the personality vacuum. Everyone is expected to need psychological help in order to know who they are.

Materialistic psychologists talk about the necessity to *become* human, to *become* a person, to learn to *be*. They talk about finding oneself, self-discovery, self-acceptance, the need for feelings of self-worth, and the need to be accepted by others. In fact, there is a whole language that indicates self-deficiency and its problems. If you pay close attention to what you hear and read, you soon will begin to recognize words and phrases that indicate self-deficient attitudes.

One of the most significant language cues is the frequent use of the word *role*. In the language of self-deficiency we don't live our lives, we play our roles. There is no integrated self, so life is divided up into a series of roles. A man may play the role of father, husband, worker, friend, or lover. Whatever one is doing at a particular moment is the role he is playing. At first the difference may seem to be insignificant, but dividing a life into role-compartments makes it much easier to convince a person to sacrifice his integrity. For example, a man does not have to play the role of husband while he is away from his wife, the role of father when he is out with his friends, the role of lover with any particular person, or the role of an honest man when no one is watching. Each experience in life is treated separately, so a role

player can confine his worries about honesty and integrity to certain portions of his life when they benefit him or help him reach his goals and forget them in situations where they are not useful to him or to his advantage.

If a role player's behavior is admirable or successful in a particular endeavor, he is credited with being a good *role model*, not with setting a good personal example or demonstrating superior character. In materialist education there is no instruction about developing character or having integrity because such instruction would assume the existence of an integrated self with the possibility of self-direction.

A non-integrated personality can choose one value in one situation and another in a different situation. An exercise in what is called *values clarification* involves a discussion of cheating as a value. Students are told they may choose to value cheating as their lifestyle. However, they may not cheat in class.

Materialist educators praise behavior that is responsive to the needs of the System and deeds that are done in obedience to it or for the benefit of the social organism, rather than pointing out the traits of individual character that lead to important achievements and beneficial results.

In addition to *character* and *integrity*, other words are being phased out by the language of self-deficiency. The word *employees* is almost obsolete in large corporations. Workers are now called *human resources*. The *personnel director* has given way to the director of human resources. Few people object publicly to being called *human resources*, but the term tells a great deal about the attitude of those who use it. And there is the frequent use of the term *human animal* by those who gain satisfaction in recognizing biological and functional similarities between animals and humans while ignoring mental differences and human versatility.

Many words are also being replaced by two mathematical words, *positive* and *negative*. Rather than good or bad, successful or unsuccessful, we frequently hear about positive or negative influences and positive or negative results. One has a positive rather than an optimistic outlook. *Positive* is used to replace beneficial, progressive, hopeful, moral, successful, productive, constructive, useful, and many other words. This may seem to be due to the natural evolution of language, but it is also what Auguste Comte directed followers of his Positive Philosophy to bring about.

Also, *positive* and *negative*, according to Comte, are used to describe progress in bringing about his New World Order. He sought total integration of Humanity into a Great Being held together under an unalterable management system. Positive social progress means progress toward establishment of the System and obliteration of

personality. Negativism or regression would be just the opposite of this unity. Working toward perfection of personality is called *negative* or *regressive*. Working toward the destruction of personality is called *positive*.

Another seldom-heard word is *charity*. Instead, August Comte coined the word *altruism*, which in French means *otherism*. Another substitute word for charity is *humanitarianism*. Using these words separates good works from any association with Christianity, which to most people means a religion that recognizes self-control, personal identity, and personal responsibility. Humanitarianism was originally conceived as a religion to deny the Divinity of Christ and deny Christian personality, while altruism was meant to sanctify the denial of self.

*Human being* is used a great deal more frequently in ordinary conversation than it was twenty to forty years ago—often chosen instead of *person* or *individual*—words that might suggest the existence of personality or individuality. One would say “He is a wonderful human being” rather than, “He’s a wonderful person (or individual).” A Materialist who understood and belonged to the System might say the words *personal* and *individual* send a *negative* message.

The self of materialism is a sociological self. Individual self is rejected in exchange for a feeling of unity with all of humanity. Many terms are used to describe the feeling of self-abandonment wherein personal identity is exchanged for unity: *cosmic consciousness*, a *higher state of consciousness*, *evolution toward wholeness*, *pantheistic awareness*, etc. . . .

The terms appeal to the vanity of many self-deficient personalities, especially those who are fascinated by mystical ideas. They gain a feeling of importance and belonging when using such terms as *cosmic consciousness*. It is their way to establish what feels to them to be a sort of super-identity. One writer described *cosmic consciousness* as follows:

As a further stage toward a higher state of consciousness one’s socially conditioned sense of ‘me’ is shattered and swept away by a new definition of the self, attained through altered states of consciousness. . . .In that redefinition of self there is an embracing of all mankind, all life and the universe. The usual ego boundaries break down; ego passes beyond the limits of the body and suddenly feels at one with all that has being.<sup>27</sup>

Another writer suggested ways to *super-consciousness*:

By recovering his animal nature, man becomes God. . . .How can a person attain the highest state of consciousness? There

are many doors to the same room. Some have been discovered; others have been developed. Classic trigger situations have been dance, fasting and diet, self-torture, electric shock, sensory isolation, sensory overload, psychotic episodes, trauma and birth by ordeal, extreme fatigue, sexual relations and simply gazing on natural scenery. The more systematic approaches, often requiring strict adherence and discipline include prayer, Yoga, Zen, tantra, transcendental meditation, psychedelic drugs, hypnosis and occult methods such as those of Gurdjieff and Madame Blavatsky. Recently, light shows, biofeedback and structural integration ('Rolfing') have also shown potential.<sup>28</sup>

All of the methods listed can be used to take control of, or diminish an individual's ability to focus his own attention, making him extremely vulnerable to suggestion. They can be used to bypass connections in the brain which give one control over his own intellect. Rather than focusing intelligently on external events and conditions, he is wrapped up in his feelings, emotions, and that which passes uncontrolled before what Dr. Carpenter called the *internal senses*.

Nineteenth century physiologists would never have considered such a suggestible, inwardly-focused mental state to be a higher state of consciousness, but when they are called *cosmic consciousness* or *super consciousness* many people can be persuaded to try the methods suggested in the hope of improving their mental powers.

Instead, they are limiting their mental ability by limiting their own control over their attention and emotions. Breaking down the ego boundaries by these methods makes one more susceptible to external suggestion and therefore more easily dominated by the System and by others who use aggressive psychology to have their way. If a man's mind can be caged, there is no need to put his body in a cage. He, himself, will close the windows and bolt the doors, shutting off his own power to receive, interpret, integrate, and use forbidden information.

An operation called a *lobotomy* used to be performed on mental patients. In this operation part of the cerebral cortex was severed from the rest of the brain. In many cases subjects seemed to suffer no loss of intelligence if the intelligence was measured by an IQ test. Some people even scored higher than before. What did the subjects of lobotomies lose as a result of the operations? They lost the power to control the use of their intelligence. They lost the power to focus and direct their own attention. Without directions from the cerebral cortex, subjects were left vulnerable to suggestion. Some of the suggestions might come from outside through stimulation of their senses. Other suggestions that could come from inside as thoughts from

their *mental libraries* were recalled under the stimulation of associated ideas or sensory impressions.

If the patient's behavior had previously been violent, the fact that he was more suggestible sometimes made him easier to control. However, the total effect was almost always to reduce the inhibitions and sense of responsibility. The lobotomy was what might be termed a *cerebral bypass*. The subject's personality was transformed. He lost control of the will so that the whole course of action was determined automatically by suggestion or by reflex action in the brain.

Lobotomized patients without will are ideal types to populate the world order Auguste Comte planned to bring into being. Comte thought that most people ought to give up their right to question, think, and integrate information so that the *best minds* could make decisions for everyone.

There were some in the nineteenth century who were vain enough to believe that Comte referred to them when he wrote of the best minds. Ego-blinded, they voluntarily gave up their own personalities and began to work for the fulfillment of Comte's world plan. They caged their own minds and worked to cage others. They enjoyed the work of bringing minds into submission and could not imagine that anyone could be happy or at peace unless he, too, were part of the System.

Lester Ward (1841–1913), one of the most dedicated teachers of, and workers for the plan, couldn't imagine that anyone would want to resist. Anyone who thought his own personality was of any importance simply did not understand:

When we shrink with a sense of dread from the idea of any such state of social centralization, it is because we fail to realize the possibility of a homogeneous development throughout all the parts of society, including the necessary modifications in the character of its individual members, to adapt them to such a regime of subordinate cooperation in the grand scheme. We fail to realize, on the one hand the possibility of the central control being absolutely devoted to the welfare of the whole, as the animal consciousness is devoted to the welfare of the animal; and we fail to realize on the other hand, the possibility of the willing obedience of every individual to the authority of the social centre, for his own good, in the same way that every part of the body willingly submits to the authority of consciousness in its own interests.<sup>29</sup>

Although Ward spoke of voluntary obedience to authority out of appreciation for the plan itself, he knew inducements would have to

be offered to people in order to gain their cooperation in the caging of their own minds and limiting their own powers. New laws would have to be written to give the power over basic necessities to social planners. When speaking of such laws, the WORMS planners do not like to reveal that their basic intent is control. They use ambiguous terms. The word *change* is one cue word of the System. When change is used by politicians without an intelligent explanation, it generally means a change in the direction of more power for the System.

---

<sup>24</sup>Carpenter, *Principles of Mental Physiology*, 4.

<sup>25</sup>*Ibid*, 6.

<sup>26</sup>*Ibid*, 5-6.

<sup>27</sup>J. Benjamin Beal, "Methodology of Pattern in Awareness," *Fields Within Fields*, Vol. 5, No. 1, 1972, 44.

<sup>28</sup>John White, "The Highest State of Consciousness," *Fields Within Fields*; Vol. 5, No. 1, 1972, 70.

<sup>29</sup>Lester Ward, *Outline of Sociology*, (MacMillan, 1921, Copyright 1897), 62.



**W**e used to play Red Rover on the playground during grade school recess. There were two teams, each trying to take over the members of the other. The starting team decided which member of the opposition it wanted to claim, then called him saying, “Red Rover, Red Rover, let Billy come over.”

When Billy came running, the calling team was ready for him. The members stood in a single line, each gripping the hand of his neighbor as tightly as possible. Billy could choose any place in the line to attack. If, with a good running start, he could break through, he was free to go back to his original team. If he could not, or did not, break through, he had to join the team that called him. Then it was the other team’s turn to call. The game was over when either team was left with a single member—or when the bell rang to tell us recess was over.

Our grown-up game of Red Rover is similar to the childhood version. The present session has been going on nearly six generations. The main difference is that grown-up Red Rover, rather than being purely physical, is a complicated emotional, philosophical, religious, financial, educational, industrial, and political confrontation. The game is serious—not just child’s play. There are no referees, so each side operates according to its own rules. On one side are self-secure Christians, truth seekers, and supporters of a representative constitutional government. Devotees of the Religion of Humanity, Positivist Philosophy, and the materialist, sociological WORLD-Management System are on the other.

To be honest and realistic, one would have to admit that during the past few generations the System has been winning. More and more people are involved in it and promote System doctrines as their own. Christians may know how to deal with friends, families, and business associates, but even if they are aware of it, they are often baffled, mystified and confused by the System and its techniques. They have a tendency to judge others by themselves, and they do not expect to be used or deceived. The System facilitators are not about to fill them in because:

Social control is usually such that its effectiveness is in direct ratio to the lack of awareness on the part of the controlled that they are being controlled.<sup>30</sup>

One who is aware of the System's existence, goals, and some of its methods can break through the line without being claimed, but an alert mind is essential. WORMS materialists do not recognize any moral or religious restrictions on their behavior. Whatever methods they can devise to call others to their side are sanctioned by WORMS philosophers. Truth is not important to them unless it has value to the System. Facts are not needed to validate their theories. Behavior is judged on the basis of its value to the System. Individuals may be used in whatever ways benefit the System, and separation from the System is the only sin.

Where do you look first for the System playing Red Rover? Wherever there are problems! Problems create an opportunity for intervention and change. The System uses them to organize people and to gain power. Where there are small problems, WORMS treats them as larger. Where there are local problems, they become regional, national or international. Where there are personal problems, they become social. Where there are no problems, the System creates them. It sounds cynical. It is cynical. The System looks for, creates, and uses problems. There are several steps to the process: (1) Find (or create) a problem. (2) Focus attention on it. (3) Promise a solution. (4) Form groups. (5) Set goals. (6) Take over.

Observing problem solving programs set up by the System over a period of many years enabled me to see in practice that which research into the writings of materialists had led me to expect. The System does not necessarily solve problems. It uses them to further its goals. Proposed solutions to problems do not necessarily have to work. In fact, it is often preferable for the System if the solutions do not work or if new problems are created because of them. Failed solutions leave problems intact for further exploitation, while new problems provide new opportunities for System intervention.

The System's pivotal problem—the one which it not only promotes, but uses as an opportunity for intervention and power—is one that ought not exist in Western society. As you may suspect, this problem/opportunity is self-deficiency. Children are taught, and adults told, that they have to *learn to be*, that they have to *become human* and prove their worth—that these things cannot be taken for granted.

Then the System presents sociologists and psychologists with the obligation to help people find their looking-glass self. Sociologists and psychologists must *humanize* the human animals and teach them

how to have feelings of self-worth by becoming part of the System.

Abraham Maslow (1908-1970), one of the most influential psychologists of his generation, believed he had found the answer to problems of self in what he called *peak experiences*. Peak experiences are feelings of exaltation which he equated to religious experiences and described as feelings comparable to the experience of sexual orgasm. He said they validate one's existence, confirm one's identity, and provide a unifying experience or sacred ceremony.

The male is told he should find his self and his ultimate worth in the fact that he is a male with male genitals. He should think of his genitals as holy objects—awesome, fear-inspiring, powerful, mysterious, beautiful, and dangerous. Orgasm is the ultimate peak experience.

The source of worth for the female is the fact that she can arouse *storms of passion* in the male and also quiet these storms. Because of her female functions, she should see herself as both powerful and dangerous, possessing what Maslow called a *goddess-like power*. The peak experience is compared to mystic experiences and illuminations of religious seers, but organized religions are said to be enemies of these types of insights.<sup>31</sup>

In addition to sexual ecstasy, the high that one might experience from taking mind-altering drugs has also been called a peak experience. Since the mid-nineteenth century, materialists and WORLD-Management System promoters considered the mental state of abstraction and the loss of a sense of personality to be a positive and religiously desirable state. Personality is replaced by feelings of solidarity with all mankind. Mind-altering drugs had been found to be capable of bringing about this condition and were, therefore, looked upon with favor.

While publicly lamenting crimes and irresponsibility resulting from drug abuse, while seeming to deplore the great number of babies born to unwed mothers and the increased incidence of venereal diseases which have resulted from mindless and heartless sexual activity—the System has both encouraged and used these problems to enlarge its scope of influence. It has taught materialist, self-deficient doctrines to children from kindergarten through college. Drug abuse and sexual promiscuity are rampant because they are useful to the System. These problems will not be attacked honestly through any System-sanctioned program.

Drug education programs have been an example of how the System uses, rather than solves social problems. Instead of approaching the drug problem directly; instead of issuing simple and informative warnings to the young about the damage they could do to their minds and bodies; instead of providing them with emotional barriers

to drug use; instead of telling them they can resist temptation if they so choose—materialistic curriculum designers taught that the high peak experience one gets from drugs is a necessary thing. If one did not get this high from drug use, one had to find other methods to have peak experiences. Much of the content of drug education courses consisted of suggestions for alternative highs.

Children were also instructed on which drugs were being used and their possible effects. They learned that the high can be pleasurable and were told that many young people use drugs to experience such highs. Values clarification has also been part of drug courses, making it difficult for students to reject drugs outright. They were forced to consider that they might use drugs, which helped to break down emotional barriers against drug use.

Values clarification also freed consciences from guilt. Children were told the important thing was that they make their own decision. Drugs may be dangerous, but each child was expected to decide for himself whether or not to use them: “Make up your own mind. Choose your own value, prize it, and act on it.”

The drug problem has been, and still is useful in the organizing activities of the System, bringing many people into the service of the System. Drug education in the schools has provided a classic example of selling-by-suggestion or low-pressure selling. It has also been an example of how the System uses problems to play Red Rover and gain power—how it fails to provide solutions, but emerges with many new servants.

With experience it becomes increasingly easy to recognize the System in operation and to separate WORMS activities from legitimate government operations or sincere charitable activities. Regardless of the problem approached, the techniques used by the System are similar. I learned to watch for:

- (1) A publicity barrage to focus attention on the problem.
- (2) The appointment of task forces of ordinary citizens with no special knowledge, such as “Committee of 100” or “Blue Ribbon Committee” to make decisions that ought to be made by elected officials.
- (3) University involvement and direction.
- (4) Massive funding for training programs, meetings, and publications, especially by large foundations and federal grants.
- (5) Game-type behavior control activities at meetings instead of direct information and instruction.
- (6) Enlarging the scope of the problem. For example, discussions about the drug problem were enlarged to include such things as coffee, sweets, cigarettes, etc.

- (7) Signs of role playing, such as no response to criticism at public meetings when one would expect those officials criticized to be indignant, or at least to defend their actions.
- (8) Predictable failure of proposed solutions. Did anyone expect bussing for integration to improve education for blacks or whites?
- (9) Pressure group involvement, especially foundation-created pressure groups such as the Education Commission of the States.
- (10) Public meetings used to gain support for decisions already made.
- (11) Meetings of large professional groups divided into smaller, more easily controlled discussion groups. When there is criticism or dissent it is confined, rather than general.
- (12) No put-downs or criticism of another's ideas permitted at conferences and meetings. When reports are made this enables those selected to write the reports to incorporate any ideas that were mentioned, no matter how deviant. Other participants seldom have the opportunity to correct the final report.
- (13) Testimony of blanket organization and pressure group members before legislative bodies treated with greater courtesy and attention than that of informed individual citizens.
- (14) Similar activities and problems in communities all across the country, and similar programmed approaches to proposed solutions.
- (15) Legal changes made by judicial decision rather than legislative action.

One of my opportunities to observe the System engaged in its organizing work, and to play Red Rover with a System team trying to recruit me as a WORMS facilitator, was during the bicentennial promotion in 1976. I attended and reported on a six-county conference for women held at the Milwaukee YWCA on May 19th.

The meeting was a joint enterprise of the American Revolutionary Bicentennial Administration, the Governor's Commission on the Status of Women, and various women's organizations. Reservations were required, so Mary W., who was one of the leaders and also a local alderman, was aware before the conference that I would be there.

The morning meeting was used to train women to obtain and use lawyers, seize political power, write legislation, and write programs for federal grants. Since the System is based on using problems to gain power, women were also encouraged to work together toward

setting up community resource centers to find and become involved in people's problems.

This session was followed by a luncheon at which various problems were discussed. I had questions for some of the morning speakers, so by the time I arrived at the luncheon most of the people were seated. Each table was set up for a discussion on a different subject. The table nearest the door had a sign on it saying "Education.". Every seat at the table was occupied except the seat at the head. The women seemed to be watching me expectantly. I was about to seat myself when I noticed that the next table was also labeled 'EDUCATION.' There were several vacant seats at the side, so on the spur of the moment I decided to sit at the second table.

A few moments later Mary came with an armful of packets. With a rather puzzled look she handed me one and asked if I would lead the discussion at my table. Being curious to see the contents, I happily obliged. Here were my scripted instructions:

"Congratulations! By virtue of the fact that you are sitting at the head of the table [I was not] you will lead the discussion.

DISCUSSION GUIDELINES:

- (1) Introduce yourself and the resource person at your table.
- (2) Appoint a recorder.
- (3) Ask the resource person to cite what she considers to be the three or four greatest needs in this area.
- (4) Ask if anyone else at the table sees any other current needs.
- (5) Ask the recorder to review the list of needs for the group.
- (6) Discuss these needs one at a time. Ask the participants to draw from their personal experience to suggest possible courses of action for each need.
- (7) Pass sign-up sheets around the table to ask if participants would like to pursue further their interest in this subject.
- (8) Ask the recorder to give her notes to Mary W.

Thank you very much for helping. Please distribute enclosed surveys and information sheets when you have finished discussing the issues."

I read the steps aloud to the people at my table (which I should not have done had I been a properly-programmed leader). Then I turned to the woman to my left and introduced myself. She introduced herself and remarked that she had been at the meeting the night before when it was decided that I would be one of the discussion leaders.

I was stunned. I had been chosen to be a discussion leader, not in a casual manner because I seated myself at the head of the table, but by pre-planning. The System's programmed leaders expected that I

would be less critical of their efforts and might possibly join them if I became personally involved as a leader.

The first table had been set up and waiting for me. The women had filled every seat except the seat at the head of the table which would have made me the discussion leader had I taken it. They were playing "Red Rover, Red Rover, Let Erica come over." I foiled their original plan without realizing it by taking another seat, which was why Mary had looked puzzled when she passed out the leader packets. Although there was no chance their recruiting efforts would succeed, I would not have known of any pre-planning had I not made the last-minute switch and had I not been told of the previous night's meeting by my new friend.

The women's conference was used to recruit programmed leaders for the WORld-Management System, to discover problems which might be used to hold groups together, and to convince women to become social activists for a System most of them did not understand or realize they were serving. Why did more than one hundred women become so involved in this subsidized WORMS promotion? They believed they were doing good, but in addition, they were made to feel important. Some, for the first time in their lives, felt like movers, shakers, and problem solvers. Their looking-glass self was brilliant and aggressive. They found identity in group involvement. They had feelings of exaltation due to their participation in what they considered to be an important endeavor. It was a peak experience.

---

<sup>30</sup>J.S. Roucek, Editor, *Social Control*, (New York: D. VanNostrand Co. 1947), 184.

<sup>31</sup>Abraham Maslow, *Religions, Values, and Peak Experiences*, Copyright 1964, Kappa Delta Pi; The Viking Press, 1970, 114-116.

Junior was older than most of us kids in our 38th Street neighborhood. When we played with him, he liked to play King of the Hill because he almost always won. He was bigger than the other boys and girls—and meaner. If he pushed hard enough to send somebody tumbling, he laughed. Once Neil got a nosebleed after Junior elbowed him on purpose and Junior never said he was sorry. Whatever game we played, the rules were what Junior said they were because he was bigger and older, and we supposed he knew more about games than we did.

When we talked to each other and Junior wasn't around, we often said how much we didn't like him, but whenever he was with us, Junior was the leader. He had nasty names like "sissy," "killjoy," or "skinny legs" for anyone who didn't want to play his games and follow his rules. Plain and simple—Junior was both a physical and psychological bully.

Actually Junior wasn't very bright—he had even flunked a couple of grades—but he was sneaky. He knew how make kids fight with each other so he could be the big shot. Doug and Harry were close buddies until Junior told Harry that Doug had called him a sissy for wearing shorts instead of knickers to school one hot day. Harry didn't wear shorts again that spring, but Junior had lied. It was a long time before Doug and Harry got together and figured that out.

It was my father who put an end to Junior's bullying as far as we were concerned. He heard Junior yelling at my brother and using words we weren't supposed to use. I think Dad had his eye on Junior for quite a while, but that was the final straw. Dad told us in no uncertain terms that we were not to play with Junior any more, and Junior was not allowed in our yard.

I always think of Junior when I see the System at work because the System is a bully too—always trying to be king of the hill and make all the decisions. When you play with the System, there are all kinds of rules and policies you have to obey. It doesn't matter whether people get bruised in the process, because to the System, individuals aren't supposed to exist. The important thing is that the System have its way.



When it comes to the schools, the WORld-Management System is especially aggressive. It bullies its way in and meddles with everything—using money, meetings, threats, and promises to reach its goals. You can usually recognize the WORMS at work in your local school district because whatever is imposed by outside groups is probably from the WORMS. Also, the WORMS influence seldom focuses on real course improvement. It centers on the child, claiming to teach the whole child, not the subject. That generally means teachers are supposed to dig into the personal lives of the children, probe their emotions, and standardize their behavior to fit the System.

Local teachers, board members, principals, and administrators are generally well-educated individuals. If the colleges they attended were effective, these graduates ought to be able run their schools without supervision, curriculum designing, and goal setting by WORld-Management-System pressure groups and foundations and Department of Education bureaucrats. Nevertheless, these outside organizations force courses and programs into the schools which intelligent people in the local districts would probably be smart enough to avoid if they knew they had a choice.

Over the years the System curriculum planners have replaced the teaching of phonics with sight reading causing reading difficulties. They practically eliminated grammar, leaving many students helpless when they wanted to express themselves intelligently. Their *modern math* neglected basic arithmetic and tried to teach mathematical theory to unprepared minds—resulting in generations of graduates, many of whom cannot even balance a checkbook. There are many courses planned to educate the emotions rather than the intellect.

One emotional WORMS-promoted program that slipped into schools a while ago in almost every part of the country was Death Education. System designers called it *Thanatology*. If the parents had known about it and its possible consequences, they might have tried to prevent it, but it takes digging and a lot of persistence to find out what is going on in the schools.

Death Education is not only a waste of time, but a danger to children. Their immature minds are always ready to act on suggestion. Emotional suggestions have been known to gain power even over mature adult minds. Children with their limited knowledge are much more vulnerable. Those suggestions which have such a strong influence on us that we can't shake them from our minds have been called, *dominant ideas*. Even normal stable adults can, on occasion, be helpless to free themselves from dominant ideas which seem to take control of them.

Dr. Wm. B. Carpenter told of a sober, steady laboratory worker who assisted in the autopsy of the body of a man who had slit his

throat in such a clumsy fashion that his death was slow and painful. The presiding physician remarked to this attendant, "If you have a fancy to cut your throat, don't do it in such a bungling way as this; a little more to the left here, and you will cut the carotid artery."

The attendant had never manifested the slightest tendency to suicide and had no motive to commit it. Yet the sight of the body and the remark by the physician suggested to the attendant's mind the idea of self-destruction. The idea took such a hold that he actually attempted suicide by the same method. Luckily, we are told, the effort was bungled and he recovered completely.

This case and several others described by Dr. Carpenter reveal that the power of suggestion and the controlling influence of dominant ideas was clearly understood more than one hundred years ago. There is no excuse for the System's ignorance, or pretended ignorance, of this phenomenon. However, System-promoted programs in public schools ignored all danger signs and bullied destructive courses, such as death education, into the curriculum to prey on unprotected young minds. How do they justify this practice? They say, "The parents are not teaching it at home, so we have to do it in school."

Death Education was one of the main subjects covered at a convention I observed of the newly-formed Wisconsin Secondary School Psychology Teachers which was held at Wauwatosa West High School, October 30, 1975. About sixty psychology teachers from all over the state attended—most of them were quite young. All were given a six-page bibliography of Thanatology materials already available.

Books, films and filmstrips, and course outlines were listed so a teacher would not need special knowledge to teach the intricately-planned mini or maxi courses. Additionally, questionnaires were passed out which teachers were told to use to draw out students' attitudes about death.

Perhaps the young teachers were unaware of the danger involved in focusing the attention of children on death, dying, suicide, and murder, but the planners of the courses, its promoters, which included university professors, Planned Parenthood, the Euthanasia Education Council, the National Funeral Directors Association, the Cremation Association of America, the Education Commission of the States, the publishers of the materials, and many, many more should have been better informed. I could see from the list of sponsors and the fact that it was a national promotion that the course was a System enterprise.

A list of questions to be asked of children in death education classes was passed out to convention participants. As you read the questions I have taken from the list, notice that they are very emotional

and personal, not intellectual. Think about how such ideas planted in young minds might upset or frighten children or cause them to dwell on the idea of their own deaths to an unhealthy degree. The following were among the questions teachers were told to put to children:

Who died in your first personal involvement with death? . . . At what age were you first aware of death? . . . When you were a child how was death talked about in your family? . . . How should a five-year-old be told his/her mother had died? . . . How much of a role has religion played in the development of your attitude toward death? . . . To what extent do you believe in a life after death? . . . To what extent do you believe in reincarnation? . . . How often do you think about your own death? . . . If you could choose, when would you die? . . . When do you believe that, in fact, you will die? . . . When you think of your own death, how do you feel? . . . How often have you been in a situation in which you seriously thought you might die? . . . For whom or what might you be willing to sacrifice your life? . . . For whom or what might you be willing to kill another person? . . . If your physician knew that you had a terminal disease and a limited time to live, would you want him to tell you? . . . If it were possible would you want to know the exact date on which you are going to die? . . . How often have you seriously contemplated committing suicide? . . . Have you ever actually attempted suicide? . . . Whom have you known who has committed suicide? . . . How do you estimate your lifetime probability of committing suicide? . . . Suppose that you were to commit suicide, what reason would most motivate you to do it? . . . Suppose you were to commit suicide, what methods would you be most likely to use? . . . Suppose you were ever to commit suicide, would you leave a suicide note? . . . What kind of a funeral would you prefer?

Knowing what we do know about the power of suggestion, it is not impossible to believe that death education in the schools has had a strong effect on some students—so strong that they could not rid their minds of the idea of suicide. Every so often an article appears in the newspaper reporting an alarming increase in child suicides. Could death education have something to do with it?

On December 12, 1976 the *Milwaukee Journal* reported that according to a Boston area child psychiatrist the number of elementary school pupils who commit suicide was rising at a disturbing rate. From three suicides in 1958 the figure rose to seventy-five in 1973. . . . On June 10, 1979 the *Milwaukee Journal* reported the suicide rate among youths ages 15 to 19 years had increased 124% since 1961. . . .

On September 2, 1985 it carried an article headlined, "Youth Suicide Reaches Epidemic." Gary Ackerman, a New York Representative told a House education subcommittee, "Half a million children try to kill themselves each year and, tragically, 5000 of them succeed. In 1981 the U.S. suicide rate among persons age 15 through 24 jumped 300% from 1950."

People may rightfully say we cannot blame all of the increase in the suicide rate on what has been taught in schools under System supervision. I agree. There are many other sources that suggest suicide. For example, on November 24, 1981 the *Milwaukee Journal* reported that a Chicago psychiatrist, Thomas Radecki, asked station WFLD-TV to edit Russian roulette scenes from the film, *The Deer Hunter*. He explained that there had been twenty-eight shootings and twenty-five confirmed Russian roulette deaths involving people who watched the movie on TV or videotapes.

Nevertheless, the station aired the scenes. Several days later officials confirmed that two men who had watched the movie on WFLD-TV shot themselves at their kitchen tables by holding partially loaded revolvers to their heads and pulling the triggers twice—each man hitting an empty chamber on the first try.

The idea of murder can also become a dominant idea. The commission of murder after an act of the same kind which has previously fixed itself strongly upon the attention is an ideo-motor action, prompted by a suggesting idea. Dr. Carpenter mentioned instances of both suicides and murders by suggestion. After the suicide of a well-known English lord, a large number of persons destroyed themselves in a similar manner and within a week of a well-publicized tragedy in which a man cut the throats of his four children, and then his own, there were two similar occurrences. After the trial of a woman named Henriette Cornier for child murder which excited a considerable amount of public discussion on the subject of homicidal insanity, numerous mothers consulted their physicians because they were haunted by a fear that they would destroy their own children.

But it is not only real events that can suggest murderous acts to susceptible minds. Fiction can be every bit as powerful because the emotions are unable to separate real events from fictional events. Once in a while the fictional sources of destructive actions find their way into news reports of murderous violence. On January 20, 1993 a small article in the *Stuart News* in Stuart, Florida bore the headline: "School shooting mirrors Stephen King novel plot."

A 17-year-old honor student held a class hostage at a high school in Grayson, Kentucky and fatally shot both his teacher and the school janitor. One of his classmates mentioned that the student had previously written a book report on a Stephen King novel in which a

student shoots a teacher and holds a class hostage.

The idea is prevalent that teachers ought to encourage students to read and receive credit for all types of reading—that quality in literature is not important—that any attempt to select or suggest what is uplifting, inspiring, and informative, rather than what is corrupting, disgusting, degrading, emotionally depressing, or potentially dangerous is censorship. But the fact is, just as the body fails to thrive without a healthy diet or is made ill by noxious substances, the mind can be weakened when deprived of healthy nourishment or injured by destructive ideas.

Science fiction used to be considered pulp literature, but beginning in the late sixties and early seventies, it made its way into the classrooms in a big way. Sometimes it was part of ecology units sometimes it was used to “awaken” students to the danger of overpopulation and sometimes it was used as literature in English classes.

It didn't matter how weird, depraved, or depressing the subject, or what frightening images were being scratched on impressionable young minds, nothing, it seemed, was too much. To add to the difficulty, students were often expected to take science fiction seriously and think of it as forewarning of future events.

Among the materials used in schools was a novel about *organlegging* in which people were waylaid in the streets and carved up for donor organs and another about wars between urban pedestrians and suburban motorists whose legs had atrophied because of lack of use. Motorists ran down pedestrians intentionally and pedestrians gunned down the motorists as they drove past. Cannibalism was the theme of more than one science fiction story. The so-called generation gap was exploited in another in which outright war exists between the young and the older generations. Estates are stormed, burned, and dismantled by resentful young “punks.”

Another story has all the intellectually deficient being tricked into taking a one-way trip into space to clear the Earth for higher types. There is also one in which the minds of the intelligent are destroyed to make everybody equal and another in which homosexuality is encouraged and a woman who bears a child without state permission is a criminal.

A teachers' manual which I bought at a state teachers convention in Wisconsin instructed teachers to use science fiction for shock value in ecology and population units, claiming that students need to be shocked and shaken repeatedly. Science fiction can hit them hard but, teachers were told, students' feet must be held to the fire until they cry out in protest.

In their own way some of the students have cried out in protest. From the *Chicago Tribune*, January 5, 1975: Anthony F. Barbaro, age

17, an honor student, a scholarship winner, a member of his Olean, New York high school rifle team, and a member of the National Honor Society told his younger brother he was going target shooting, but instead he went to his school, blew out the lock on the Student Council room doors, set off a smoke bomb, entered the room, and shut the door. When he saw the school janitor through the glass, he shot him through the heart. Then he went to the window and fatally shot a woman riding past the school in a car and a gas meter man. Before it was over, twelve more people had been wounded by bullets or cut by shattered glass.

Townpeople couldn't understand it. They thought perhaps Tony had been pushing himself too hard. His uncle said, "To me he was a perfect kid. All I can say is something snapped." Tony's English teacher told about a paper Tony wrote about the film *Fahrenheit 451*. It contained the following passage: "The society of bookburners depicted in the film isn't the landscape of a thousand years from now. The director shapes it frightening close to our own time. It could be in a few short years." The *Tribune* article asked, "Is that a subtle clue to Tony's behavior?"

Can fictional violence lead to actual violence? Can depressing literature have a morbid effect on the mind? Should assigned reading for students be more carefully screened? Of course it should—and it was before the System bought into the schools and took over the curriculum.

On October 16, 1991, a 35 year old man killed twenty-two people and wounded twenty in a shooting rampage in a restaurant in Killeen, Texas, and then he shot himself. A ticket to a new movie in which a deranged man opens fire in a New York club was found on his body.

On the night of December 8, 1980 Mark David Chapman fatally shot former Beatle, John Lennon. In his hand the killer clutched a copy of J.D. Salinger's *The Catcher in the Rye*. The main character is Holden Caulfield, a young man obsessed by the idea of the phoniness of other people when they did not live up to his own ideas of perfection.

In the sixties and seventies many parents objected to having the book included in school reading lists and assigned reading because of the profanity and its depressing nature. It was one of modern education's most banned books, but Chapman first read it while in high school. From then on he assumed the role of Holden Caulfield, dedicated to rooting out phoniness in the world. What was John Lennon's crime for which he was executed by Chapman? Chapman said he was a phony who sold out to big business.

John Hinkley, Jr. was in the crowd of mourners on the day after Lennon was shot. Four months later Hinkley tried to assassinate President Reagan. When investigators began sifting through Hinkley's

belongings they found a well-thumbed copy of *The Catcher in the Rye*.<sup>32</sup>

The point I am trying to make is that the WORLD-Management System cannot be trusted in preparing curriculum for the schools, in making rules, or in setting policies for social and personal behavior. Our legally elected government officials should be protecting us from the WORMS' abuses, rather than struggling to abide by its think-tank policies.

The System is a bully. It does not mind hurting people, lying to them, or doing mental damage in order to make them conform and give up their individual identity to become unquestioning members of the Great Being, Humanity.

---

<sup>32</sup>*Palm Beach Post*, Feb. 9, 1988.

**T**oday's materialistic education is seldom aimed at building self-control. It is a game of Red Rover aimed at preparing students to live obediently under the System. Will and self-direction are treated not only as unnecessary, but as an interference with efforts to establish universal obedience. The System tries to destroy an individual's self-control, encouraging him to submit to his System-trained emotions, his arranged environment, his sociological group, and the automatic functions of his brain.

B. F. Skinner, a self-deficient psychologist who was effectively used by the System, never disguised the fact that he thought humans should be managed and controlled like robots or trained animals. He wrote:

It is the autonomous inner man who is abolished, and that is a step forward.<sup>33</sup>

If Skinner had been less well-known and influential; if he had been a professor at a small, relatively obscure college; if his opinions and writings had been known to only a few scholars and philosophers—it might be easy to laugh him off. But he was a Harvard professor whose book, *Beyond Freedom and Dignity* was supported by a grant from the National Institute of Mental Health and was reviewed in nearly every major newspaper.<sup>34</sup> It and his utopian novel, *Walden II*, sold millions—especially as assigned reading to college and high school students.

Skinner cannot be ignored by anyone trying to understand the effects of materialism. Nor can other well-publicized psychologists, sociologists, and Theosophists—past and present—who have shared and promoted similar views. Among them were Benjamin Kidd who wrote in *The Science of Power* in 1918:

Oh you blind leaders who seek to convert the world by labored disputations. Step out of the way or the world must fling you aside. GIVE US THE YOUNG. GIVE US THE YOUNG and we will create a new mind and a new earth in a single generation.



(emphasis added)<sup>35</sup>

Shortly thereafter, sociologist Ross Finney explained how easy it was going to be to train children to accept whatever teaching social planners might wish to present:

The young mind is as absorbent as blotting paper. The ideas of other people exert an insistent pressure even upon adults unless we are already possessed of ideas with which they seem to conflict. As a young child's mind is so meagerly equipped as yet with knowledge, it can offer no such resistance. Accordingly it absorbs whatever cognitive material happens to be extant in its social environment.<sup>36</sup>

According to materialists, we respond and react, but never choose. We have no power of our own to resist suggestions. Choice does not have a place in materialist vocabulary—except as an absurd joke to give us emotional comfort in our helpless situation. In failing to recognize the individual self, materialists become blind to evidence of self-direction. This affects their attitude toward others and toward their own behavior. Because they do not recognize individual self and individual responsibility, their sense of right and wrong does not relate in any way to self-control. It is directed toward group behavior, toward environmental behavior control—sometimes called *operant conditioning*—and toward materialists' social, political, religious, and educational goals.

Because of their self-deficient attitude, the materialists' concept of proper training and education for the young is irreconcilable with that of self-secure individuals. Materialistic education makes each individual responsible for the behavior of others, rather than for his own behavior. Materialists promote unity of thought and conformity to group behavior rather than personal responsibility.

Teachers have been used to train children for the System. For example, in 1968-70 social studies teachers in Wisconsin were instructed by their State Department of Public Instruction to teach pupils that values (the word *morals* is not used) depend on the changing attitudes of social groups or society. They were told to recognize and respect values other than the moral principles and personal habits once considered a necessary part of Western education.

A teachers' handbook recommended undercutting the training in personal responsibility students might have received from their parents. It said:

Traditionally there was little question that the schools should

promote such values as the following: (1) Respect Property. (2) Be respectful of adults. (3) Say please and thank you at appropriate times. (4) Do not use profane language or bad grammar. (5) Be neat and clean. (6) Do not lie or cheat.

These admonitions would seem to a self-secure individual to be directed toward helping children be more receptive to learning and to live up to reasonable expectations, but the teachers were warned:

In some situations these are quite controversial. Many lawsuits and community controversies have focused on the meaning of "neat and clean," for example. Several recent surveys indicate that cheating in school, rather than being unacceptable, has become the norm, and most students feel no guilt about cheating. Standards of profanity are constantly changing and words that one rarely heard used in public a few years ago are now heard a great deal. While many may not like these developments, it is very necessary for teachers to recognize that they are taking place.<sup>37</sup>

This amounted to a veiled threat that those who dared teach students not to steal, to have good manners, to speak respectfully, to take pride in their appearance, and to be honest and thrifty might be confronted with a law suit or become involved in community controversy.

If a child happened to come to school with Bible-based moral attitudes and a belief in self-control, teachers were instructed to clear away those attitudes so the child could feel free to choose for himself whether he wanted to lie, cheat, steal, swear, or show disrespect:

A child generally comes to school with what R. J. Havighurst calls an authoritarian conscience acquired from his parents through a progression of punishments and rewards. He soon learns that he is not equipped to deal with all the new situations which confront him. Peers and teachers join and sometimes supplant parents in helping him to find solutions which are often in conflict with those offered by his parents. His task, then is to change from this early authoritarian conscience to a rational one.<sup>38</sup>

A non-authoritarian conscience is the same as no conscience. If conscience has no authority over behavior, anything is permissible.

One method of re-working consciences is values clarification. One might expect parents to object to a process which undermines their

teaching, but most do not know about it. Others misinterpret what is going on. They believe the term *values clarification* means that one's values will be made clearer—more understandable. What it really means is that the students' moral training and personal habits will be cleared from their consciences, so, if they are asked to sanction materialistic values, they will not be emotionally troubled. Values clarification is a clearing-away process—not one that makes issues more clear.

Values clarification can be compared to selling-by-suggestion or low-pressure selling often used in business. The salesman (*values clarifier*) makes suggestions but does not push the prospect into a decision. By responding to suggestions the prospect (student) convinces himself to act on the suggestions. But the student merely thinks he reaches the decision by himself because the values clarifier has disguised his efforts to sell new modes of behavior under a blanket of concern for the student and his independence.

In business the seller inquires about any problems the prospect might have. This gets him started talking. The more the prospect talks the more likely he is to reveal facts about himself which help the seller find an effective approach. One who is skillful in the use of low-pressure selling techniques can make a buyer feel he is making his own rational decision. The same is true of students who undergo values clarification procedures.

Students who have been subjected to values clarification are convinced that they are making rational decisions based on thoughtful consideration of alternatives and that the values they select are their own personal choices. They are told it is up to them to decide whether they will value truth, honesty, chastity, knowledge, etc. They are told the values they have because their father, mother, priest, minister, teacher, friend, or the Bible taught them are not acceptable. The important thing, students are told, is not what values they choose, but that they choose them themselves, rationally, after considering alternatives.

But what the students do not know is that behavior that is to be controlled by the System has to be removed from what the System calls, *institutional morality*. As long as students know that what they are doing is right and are emotionally committed to doing it, there is little chance that their behavior can be changed. The conviction that *right is right* has to be removed from the moral conscience and replaced by questions: "Is it right for me?" or "Is it true for me?"

It was more than a generation ago that Joseph S. Roucek wrote in his book, *Social Control*:

If the behavior to be controlled lies in the field of institutional

morality, the objective must be to remove it to the field of unthinking habit, or to the doubtful field. As long as the person to be controlled knows that what he is doing is right, there is little chance that he will change.<sup>39</sup>

Values clarification has been one of the strongest weapons used by the System to change potentially self-secure individuals into self-deficient, group-dependent materialists with no moral convictions.

My first opportunity to observe a values clarifier in action was, somewhat to my surprise, at a "Mini-Convention" sponsored by the Milwaukee Archdiocese and the National Catholic Education Association.

The convention was held February 5, 1973 at the Performing Arts Center with more than two thousand teachers in attendance. Professor Sidney Simon of the Adirondack Mountain Humanistic Education Center and co-author of *Values Clarification* and *Values and Teaching* was the featured speaker. He used fourteen students from area Catholic high schools to aid in his demonstration. I was reliably informed at the time that techniques demonstrated were enthusiastically adopted by many teachers in their classes the next day.

I had another opportunity to watch Professor Simon in action at the Wisconsin Education Association Convention October 31, 1975. It is not easy to understand the effectiveness of values-clarification techniques in changing behavior unless you have seen such a demonstration and watched how smoothly and easily young people are motivated to follow directions and reveal intimate facts about themselves before a huge audience. I will try to describe for you what happened at that convention.

The meeting began promptly at 1:30 P.M. with the president, the secretary of WEA, and a black-bearded Sidney Simon striding on stage to the tune of "On Wisconsin." They were followed by eleven high school students from Milwaukee and nearby communities. The students—each wearing a large name card tied around his neck—were seated in a row of chairs facing the audience. The association's secretary introduced Sidney Simon and ended with, "No one is better able to assist us in developing methods to teach values than Sidney Simon."

Simon began by putting the students at ease. Since their names were displayed on the cards they wore, he could address them personally. He assured them he would do nothing to embarrass them. (Remember this promise.) Simon then stated he would not ask typical school questions, but questions about their lives. Since they would know the answers, they would not seem stupid in any way. He told them they would have a chance to influence several thousand

teachers.

Simon then told about three of his personal values: (1) To insert his socks into a little plastic disc for laundering. He believed no person should have to roll another person's socks. That would be rampant sexism. (2) To be very careful of his language, saying *his* when he means *his* and *hers* when he means *hers*. He would say *freshperson* class, not *freshman* class and *chairperson* rather than *chairman*. This, he said was not just a gimmick, but a deep commitment. (3) To be careful of his health. If there is a maraschino cherry on his grapefruit, he lays it aside and will not eat it because of the red dye.

Also, he fasts on Mondays which does many beautiful things. It shows a commitment to the underfed areas of the world. It gives him more time and also gives him a sense of being in charge of himself. He assured us, however, that even if we never fasted we could still be friends. Next he asked the students to introduce themselves. When Craig introduced himself and said he was a freshman, Simon corrected him, suggesting that he say, *freshperson*.

Simon explained that values clarification is a series of shrewd questions that get people to look at their lives. Any question he asks, he explained, he would be willing to answer himself. He suggested teachers stay away from values clarification if they are not willing to open up their own lives.

The first exercise was for the students to describe a picture they have of themselves in which they are successful. (Remember the sociological belief that you can get anyone to do anything if you give him a feeling of self worth.) Simon explained the strategy was not very complicated, but had enormous impact. If this exercise is used, he advised the teachers to explain first that we are all very fragile and vulnerable. Students should not be allowed to put each other down. He called the need to put someone down the *red-pencil mentality*. Parents, other kids, and teachers are all guilty. He wrote *red-pencil mentality* on the chalkboard nearby.

Next he asked students to think about two hats they had worn during their lives and to share the story behind the hats. Following this, he explained that teachers need to create safety so the tenderness that is just below the surface can come out. Men are most reticent in this respect, he confided. Because of sexism, they are not allowed to let themselves be fragile. Then—with a voice oozing love and tenderness—he thanked the students for taking the risk and giving him their trust.

Next Simon asked the students to tell about the time in their lives when they had come closest to death. Dag mentioned having his tonsils out in fifth grade. While he was not really close to death, he had been afraid he would not wake up. Simon assured Dag he had every

right to be scared. "We carry through our whole adult life fears like this." Then, very warmly and lovingly, he said, "Thank you for sharing."

One boy confided that while he had not been close to death he had been very frightened once. His father, who had been in the service, came home on surprise leave. The boy was being held by his aunt who let out a loud scream when she saw the boy's dad coming up the walk. The boy thought this might be the reason he had never gotten along with his father. After the revelation, Simon remarked how hard it is to hate someone when they share such stories with you. "It's pretty hard to write them off as a jerk."

Next he brought up the subject of the students' own deaths and asked them to give a list as long as they could make of who would mourn for them if they had died yesterday. They were not to say, "I guess so and so would mourn," but, "I know." It was said to be important to be as accurate as possible. The students were honest and personal, even listing close relatives and friends who they thought would not mourn.

After this exercise Simon asked the kids, "Are you OK? This is heavy stuff. No one promised you a rose garden when you walked in the door." (But if you recall, he did promise he would not embarrass them.)

The next game was self-appreciation. Each was to talk for one minute "about the precious things that you are that would be missed if you had died yesterday." No self put-downs were to be permitted.

(At the Catholic Archdiocese demonstration Simon did not forbid the self put-down. The students made some amusing responses which revealed the fun side of their personalities. One girl found it difficult to say anything. He coached and fed her words until he asked her if she would have wanted to marry and have children. He then suggested she say, "The world would have lost a good mother." Still she resisted. Finally she said, "I would have tried to be a good mother." She had been promised that if she didn't want to answer a question she could pass, but he did not let her off the hook until she made a statement.)

Simon praised and thanked each student for what he had revealed. Afterwards, he said, each should be able to do at least twenty minutes of self-appreciation. The fact that they are not able to do so is the fault of the school system.

He then asked the kids to tell him what they were doing to live longer. He used his rejection of maraschino cherries as an example. When he came to Carol, he asked her if she had an annual physical checkup and if she had a routine check of her breasts for cancer. Also, he asked, "do you get a Pap smear?" (Remember, he had promised not

to embarrass anyone. Pelvic examinations are not a routine matter for teen aged girls unless they are sexually active or have a gynecological condition.)

After most of the students had responded to the live-longer question, he switched to, "What are you doing that might shorten your life?" One girl said, "Not getting enough sleep, smoking, drinking, and everything else like that."

Simon: "What else?"

"Anything you do. . . you could fall out of bed."

A boy admitted he smoked marijuana. Another girl admitted she didn't get enough sleep and had tried pot.

Simon then explained that most people don't really want the future that much—or else how do you explain the fact that they don't use seat belts; that they let themselves get overweight; that women don't get their breasts examined or their Pap smears; that they are into cigarettes or coffee.

As a final exercise, Simon asked each student to send himself a verbal telegram giving himself some advice. The telegram was to begin, "Dear —, I urge you to . . . ."

Questions from the audience were then accepted. Most of them were on how to handle the technique. The students also were told to ask questions. John asked how many teachers were going to use the technique. (Was the question planted?) At least one third of the teachers raised their hands. He then asked why those who did not raise their hands were not going to use the technique.

This was an opportunity to give a few words of warning to the teachers. Since I was in the second row, I was recognized and went to the mike to answer. I mentioned that I would not use values clarification because I did not believe children should be asked to share deep emotions and personal information with casual acquaintances and strangers. I also remarked, drawing on material from Simon's books, that I believed values clarification techniques tended to break down one's will and corrupt moral standards.

My remarks seemed to open the door for others to make critical comments. A few questions later a teacher near the front of the audience noted that Simon, when he wrote red-pencil mentality on the board, had spelled pencil, "p-e-n-c-e-l." He claimed he had done it on purpose, but that she should not have corrected it. Such corrections in the classroom are damaging to the self-image of the child. Many teachers seemed to reject this idea.

This incident was important. It showed Simon was either a poor speller who did not want to learn what was correct, or it indicated he deceived the teachers by feigning ignorance to make the point that ignorance should be respected. If he did not misspell pencil on pur-

pose, he lied. If he did misspell pencil on purpose, he is a deceiver who cannot be taken at face value. And, according to his own philosophy, it was unkind of him to publicly chastise an observant teacher for calling attention to the error in spelling. While saying one should not red-pencil another, he red-penciled this teacher for being alert and courageous enough to express herself.

Simon may have seemed to some of those who watched him work on the children to be a kind, loving, caring type of man. But where is Simon when students who think they can determine their own values about stealing find themselves in trouble? Where is Simon when a husband or wife is betrayed by a spouse who has Simon's permission to determine his/her own moral code? Where is Simon when babies are aborted? Lives ruined? Hearts broken? Where is Simon when children whose mistakes have not been corrected try to make their way in the world and find they cannot get good jobs because they lack basic skills?

Materialistic educational goals are not the goals of self-secure individuals. Techniques such as those used in values clarification are a form of psychological aggression designed to diminish internal strength and self-control. Our sense of self and ability to control our own attention, thoughts, and actions are natural gifts. Like our other senses and abilities, they can be cultivated and improved, weakened through disuse, corrupted by miseducation, overpowered by emotional stress, and even destroyed by physical injury or deterioration; but self-direction and self-control are among the congenital powers of a healthy, normally functioning individual.

The self-deficient new mind materialists create denies volitional power. It is an intentionally disabled mind, trained for submission and conformity, rather than responsibility.

---

<sup>33</sup>B.F. Skinner, *Beyond Freedom and Dignity*, (New York: Bantam/Vantage Book, Published by arrangement with Alfred A. Knopf, Inc., 1971), 205

<sup>34</sup>*Book World*, October 10, 1971.

<sup>35</sup>Benjamin Kidd, *The Science of Power*, (London: G.P. Putnam's Sons; N.Y., 1918), 309.

<sup>36</sup>Ross L. Finney, Ph.D., *A Sociological Philosophy of Education*, (New York: MacMillan, 1929), 61.

<sup>37</sup>Wisconsin Social Studies Curriculum Committee, *Knowledge Processes and Values in the New Social Studies*; (Madison: Wisconsin Department of Public Instruction, Bulletin No. 185, 1968-70), 45-46.

<sup>38</sup>*Ibid*, 43.

<sup>39</sup>Roucek, 58.



**I**n the nineteenth century Christians were far ahead in the game of Red Rover. Christianity was dominant in Western countries and it was making inroads in every part of the world through missionary efforts. Missionary activity had altered thinking and improved life for vast populations. Christianity had earned great respect even among non-Christian populations.

At the beginning of the nineteenth century Africa was the Dark Continent. Vast areas had never been penetrated by civilized men. Asia was a gigantic prison. Since before the time of Christ, the patterns of most Asiatic cultures had been set and maintained. In India women were creatures bereft of souls, excluded from all active participation in life, and completely uneducated. If widowed, they were often expected, as a matter of accepted religious custom, to burn on the funeral pyre with the bodies of their husbands. The caste system smothered ambition and possibility of personal improvement.

China was a country dedicated to the past. The government education system had been solidified by changeless devotion to ancient literature. For more than two thousand years no innovation in language or literature had been tolerated. To learn to read and write was a burdensome lifetime ordeal. Education consisted of word for word memorization of ancient classics. The educated man was one who had learned to submit to the accepted pattern and was willing to continue looking toward a once-proud, but long-dead culture.

Individuals carried on the worship of the past by deifying their ancestors, with the expectation that one's descendants also would devote their lives to departed souls. Women were kept submissive by the cruel practice of binding the feet, making them incapable of walking more than a few steps at a time. Female babies were considered not as human beings, but commodities. They were sold as wives—usually at an early age when the price was lower. If a surplus of baby girls developed, they were exposed to the elements and allowed to die so prices could be maintained.

Bestial forms of torture were looked upon without shock or horror. Individuals were tied to the ancient systems by custom, law, and the

belief that society was a living entity—all important—that its patterns and rituals were the purpose of life. No individual could claim a life spiritually or physically apart from the social body.

Faced with these problems, missionary service was no place for wide-eyed idealists, for young people off on a lark, or for any with a shallow educational background. Faith and dedication were not enough. Knowledge was required—knowledge of modern languages plus Latin, Greek, and Hebrew—knowledge of medicine, geography, history, engineering, and science.

Missionaries needed physical strength, stamina, courage, and above all—patience. They were not disheartened by the fact that few, at first, listened to the message. Instead of lamenting the state of society, they rejoiced and thanked God for a single convert.

The Bible was translated into hundreds of tongues and dialects during the nineteenth century. British missionaries alone were responsible for the illustration of nearly two hundred African languages and dialects with grammars, dictionaries, vocabularies and translations of the Bible. Missionaries translated not only the Bible, but textbooks and literature such as *Pilgrim's Progress*, Shakespeare's works, Tennyson, Edmund Burke, Jefferson, the United States Constitution, Coleridge, Benjamin Franklin, etc.

With the literature of the West, Western morality and Western ideas of individual freedom began to seep, then flow, and toward the close of the century, flood into the once-changeless cultures of the East.

Africa was no longer the Dark Continent. To reach remote spots, missionaries had to become explorers, and they contributed enormously to the store of geographical knowledge. David Livingston alone added about one million square miles to the known land surface. Missionary roads had been built all through the continent, and a wholesome form of trade, stimulated and encouraged by missionaries, brought material benefits to once-isolated tribes. The Congo, Nile, Zambezi, and Niger rivers and their heavily populated valleys had been made known to the outside world largely through missionary efforts.

In China foot binding had been discredited by missionaries and merchants, and in 1905 it was completely outlawed. Western education caused the examination halls for government service to be evacuated and abandoned. Little girls became the objects of affection rather than commerce.

In India the caste system was breaking down, widows remarried, and girls went to mission schools. Many who were not converted to Christianity began to acknowledge and approve of the effect it was having.

Missionaries became advisors to once-tyrannical rulers whose children were sent to mission schools. Even cautious observers in the last quarter of the 19th Century were aware that Christianity had become a power for dictatorial men to notice and respect.

The Materialist/Positivist answer to this changing environment was to agree with Auguste Comte's call for the eradication of Christianity. Western materialists were far too clever to make a direct attack. That might have alerted the main body of Christians to the situation. Comte's followers chose to destroy or alter Christianity by indirect methods and by dilution.

Many Christians were over-confident and naive. Much that was being done to undermine Biblical teachings escaped their notice or failed to alarm them. Some became careless about the education of their own children, sending them mentally unarmed to foreign universities to face intellectual attack by German, French, and Russian materialists. Christian congregations accepted ministers trained by Unitarian theologians and sociologists. Christians allowed materialists to declare Greek, Latin, and Hebrew to be dead languages.

But the cleverest device of all was to use a blanket of approval for all religions to dilute and weaken Christianity. Positivists praised all religions and called for Christians to join in an effort to promote worldwide religious unity. They outdid Christians in their sermons on goodness and love. If Christians talked about love for one's brother, neighbor, wife or child—even for one's enemy, the materialists talked about universal love for all mankind. When Christians built hospitals, schools, and refuges for homeless and orphans, materialists rebuked them for not doing more. While Christians preached forgiveness, materialists preached that natural man was no sinner and had no need for forgiveness.

Materialists had a confusing, but emotionally appealing doctrine. Soon it was as if they were calling, "Red Rover, Red Rover, let Christians come over," because many priests, pastors, and laymen joined hands with the materialists and declared, "Love is all we need. Let us all be brothers!"

A new religion to challenge Christianity based on Auguste Comte's philosophy and polity came into being in 1875. A Russian-born mystic named Helena Petrovna Blavatsky, along with Colonel Henry Steele Olcott and William Quan Judge, met with others in New York to set up what they called the "Theosophical Society. Its stated goals were:

- 1) To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour.
- 2) To promote the study of Aryan and other scriptures of the world's religions and sciences, and to vindicate the importance

of old Asiatic literature, such as that of the Brahmanical, Buddhist, and Zoroastrian philosophies.

- 3) To investigate the hidden mysteries of Nature under every aspect possible and the psychic and spiritual powers latent in man especially.

Theosophy presented itself publicly as the great lover of all religions. In so doing it attracted followers from all religious denominations, all parts of the world, and from all levels of society. Yet from the beginning Theosophy was a religion of atheists. In a speech in Bombay in 1879 Colonel Olcott invited atheists to join saying:

Follow the Theosophists whom Atheists venerate, and you will be friends of Science and enemies of religion.<sup>40</sup>

The early growth of the Theosophical Society was strongest in India where many prominent and influential people were recruited by Mme. Blavatsky and Colonel Olcott. Joseph Cook, an American evangelist in India, publicly assailed the Theosophical Society, but it continued to grow and win converts, particularly among Hindus.

Recruits for Theosophy were also gained from among the British freethinkers. In 1889 a most important convert was added from their ranks, Annie Besant—lecturer, union organizer, Fabian Socialist, and at one time the wife of a Church of England clergyman. Annie became the strongest, most vocal promoter of Theosophy, and when Mme. Blavatsky died in 1891, Annie became the new leader of the Theosophical Society and editor of the Theosophical publication, *The Lucifer*.

The greatest opportunity of the nineteenth century for the Theosophical Society, and for promotion of religious changes needed by the System, was the Columbian Exposition held in Chicago in 1893. In conjunction with this great event a World Parliament of Religions was arranged. The government of the United States—which should not have been involved—supported it and sent out invitations stating that among things to be considered were:

The grounds for Fraternal Union in the religions of different peoples.<sup>41</sup>

During the seventeen day event thousands upon thousands of unsophisticated Americans flocked to the speeches and seminars conducted by representatives of the world's religions. Speakers included Shintoists, Hindus, Taoists, Moslems, Catholics, Protestants, Universalists, Unitarians, Jews, Humanitarians, Sociologists,

Mohammedans, Theosophists, Dancing Dervishes, idol worshippers, Zoroastrians, and atheists—all exchanging religious ideas and claiming respect for one another's religious convictions.

A few Christian clergymen warned against participation. The Archbishop of Canterbury refused to give his sanction and wrote to the Parliament Director:

I am afraid that I cannot write the letter which, in yours of March 20 you wish me to write, expressing a sense of the importance of the proposed Conference, without its appearing to be an approval of the scheme. The difficulties which I myself feel are not questions of distance and convenience, but rest on the fact that the Christian religion is the one religion. I do not understand how that religion can be regarded as a member of a Parliament of Religions without assuming the equality of the other intended members and the parity of their position and claims.<sup>42</sup>

The Reverend E. J. Eitel wrote from Hong Kong:

Let me warn you not to deny the sovereignty of your Lord by any further continuance of your agitation in favor of a Parliament not sanctioned by his Word. If misled yourself, at least do not mislead others nor jeopardize, I pray you, the precious life of your soul by playing fast and loose with the truth and coquetting with false religions. I give you credit for the best intentions, but let me warn you that you are unconsciously planning treason against Christ.<sup>43</sup>

Professor F. Max Müller of Oxford University, the great language scientist and translator of ancient religious books, was interested in the Parliament from a scholarly perspective, but pointed out in his letter that it was Christianity which gave meaning and synthesis to the ancient religions of the world.<sup>44</sup>

These voices and other Christian voices were drowned out by the volume of those from the East and by the voices of the Theosophists, Unitarians, and compromisers who saw in World Religion a means of bringing about political union and the enforced equality of a New World Order. A discouraging aspect for Christians was the fact that Theosophists, Materialists, and those who came under their influence never hesitated to quote Scripture to alienate Christians from Christ.

One of the cleverest of the Humanitarian Scripture quoters was Professor F. G. Peabody of Harvard University. When he promoted collectivism, he made it sound to the unsophisticated, not only like the

Gospel, but something better than the Gospel:

Individualism means self-culture, self-interest, self-development. Socialism means self-sacrifice, self-forgetfulness, the public good. Christ meant both. Cultivate yourself, he says, make the most of yourself, enrich yourself, and then take it all and make it the instrument of self-sacrifice. Give the perfect developed self to the perfect common good. The only permanent socialism must be based on perfected individualism. The Kingdom of God is not to come of itself, it is to come through the collective consecration of individual souls.<sup>45</sup>

If that was not enough to lead weakly grounded Christians to betray Christ for socialism and Universal Brotherhood, Swami Vivedananda of India welcomed them to share his happiness doctrine:

Allow me to call you, brethren, by that sweet name, heirs of immortal bliss-yea, the Hindu refuses to call you sinners. Ye are the children of God, the sharers of immortal bliss, holy and perfect beings. Ye are divinities on earth. Sinners? It is a sin to call a man so; it is a standing libel on human nature. . . If it is happiness to enjoy the consciousness of this small body, it must be more happiness to enjoy the consciousness of two bodies, so three, four, five; and the aim, the ultimate of happiness would be reached when it would become a universal consciousness. Therefore to gain this infinite universal individuality, this miserable little prison individuality must go.<sup>46</sup>

He was in effect telling his hearers that since there was no such thing as sin, there was no need for a Savior, and since none of us is a sinner, we can find our happiness by merging into the single body of Humanity.

Professor C. N. Chakravarti, a Theosophist from Allahabad, India made a prediction for the future:

As I travel from place to place, from New York to Cincinnati, and from Cincinnati to Chicago, I have observed an ever increasing readiness of people to assimilate spiritual ideas regardless of the source from which they emanate. This, ladies and gentlemen, I consider a most significant sign of the future, because through this and through the mists of prejudice that still hang on the horizon, will be consummated the great event of the future union of the East and West.<sup>47</sup>

The appearances of the Theosophical Society's leader, Annie Besant, were both a personal triumph and a triumph for the Society. Her lectures were crowded to overflowing, and thousands who had not heard her on earlier lecture tours in the United States were now exposed to her persuasive charms.

The opportunity to meet with so many of like mind was not wasted by the Positivist thinkers. It provided the perfect means for them to get together and plan future strategy and tactics. The Unitarians stated the century ought not to close without seeing a federation of the liberal faiths.<sup>48</sup> The English journalist, William T. Stead, longtime friend of Annie Besant, urged the establishment of a Civic Church to bring all denominations together to work for:

the greatest good for the greatest number. . . . Workers must be found who can look at the community as a whole . . . who must endeavor by hook or by crook to get into existence some federation of the moral and religious forces which can be recognized by the community as having the authority to speak in the name and with the experience of the Civic Church so an ideal collective Humanitarian Episcopate on democratic lines can be evolved.<sup>49</sup>

The idea of forming new organizations and then inviting existing organizations to join could be called the *blanket technique*. The System uses it continually to gain influence and power over local and regional groups. It is almost always effective because people like to feel they are part of a big, important enterprise. They don't like to be left out, and they tend to believe that the unknown out-of-town experts have all the correct answers to local problems.

By the time the twentieth century began many of the contacts had been made and organizations set up to continue the work so extravagantly launched at the World Parliament of Religions in 1893. Then in 1933, in conjunction with the World's Fair in Chicago another international religious conference was held under the sponsorship of an organization called The World Fellowship of Faiths. Sessions were held from August 27 to September 17, and again thousands observed and participated.

There was nearly as much talk about politics and economics as there was about religion, and many participants focused on the idea of a planned economy for the world. Communism was in their hearts and minds. They spoke in admiration of the accomplishments of Communist Russia in education, farming, science, and industry. Bishop William Montgomery Brown, D. D. of Galion, Ohio was so enamored of the Russian experiment he accepted Communism as a

new religion under the mask of irreligion and told those gathered before him that Communism, whatever its cost, is a human necessity:

Any tradition, any institution, religious or otherwise, which interferes with the establishment of communism must be uprooted. If any government stands in the way, that government must be overthrown. If any church stands in the way, that church must be destroyed. And, of course, if any person has any personal scheme by which he hopes to exploit persons to his own advantage, that scheme and even that person must be liquidated. We must banish gods from the skies and capitalists from the earth in order to make way for united human life, world communism.<sup>50</sup>

Blatant communism does not fare so well these days as it did in 1933, but the goals of the System materialists—to destroy Christianity and replace it with the *Religion of Humanity*; and to blanket governments with a sociologically-managed and economically-controlled New World Order are alive and well.

The 100th Anniversary of the World Parliament of Religions was celebrated August 28 to September 5, 1993 in Chicago with another Parliament of the World's Religions. The major thrust was still toward establishment of a new global order; a global ethic; and global political, judicial, economic, and social systems.

Putting itself in a position of leadership was an organization called the Millennium Institute, which has ties to the Rockefeller Brothers Fund. It is dedicated to setting Earth on this new course by the turn of the century. Religious leaders were called on to assist in the transformation. Among the largest donors to the Parliament as listed in the program catalogue were Lawrence and Steven Rockefeller.

The event was far less impressive than the earlier Parliament which benefitted from its association with the Columbian Exposition. This time less than eight thousand people from all over the world attended. Christian attendance was a fraction of that. Some Christian groups left after having second thoughts about their participation.

The dilution of Christianity and its incorporation into a federation of world religions would deprive it of all ability to influence individual behavior and to teach the difference between right and wrong. If the entire world were forced into declaring universal love, and into sharing one System-imposed universal religion—that religion would have to tolerate every vice and depravity on the face of the earth.

---

<sup>40</sup>Arthur H. Nethercot, *The First Five Lives of Annie Besant*, (Chicago: U. of Chicago Press, 1960), 147.



<sup>41</sup>*The World's Parliament of Religions*, Vol. I., (Chicago: Parliament Publishing Co., 1893), 70.

<sup>42</sup>*Ibid*, 20-22.

<sup>43</sup>*Ibid*, 26.

<sup>44</sup>Prof. R. Max Muller, Oxford University, "Greek Philosophy and the Christian Religion," *Ibid*, Vol. II, 935.

<sup>45</sup>Prof. F.G. Peabody, Harvard University, "Christianity and the Social Question," *Ibid*, Vol. II, 1028.

<sup>46</sup>Swami Vivekananda, "Hinduism," *Ibid*, Vol. II, 971, 974.

<sup>47</sup>Prof. C.N. Chakravarti from Allahabad, India, "Speech of Prof. Chakravarti," *Ibid*, Vol. I, 100.

<sup>48</sup>William C. Gannet, "The Unitarian Promise," *Ibid*, Vol. II, 1527.

<sup>49</sup>W.T. Stead, "The Civic Church," *Ibid*, Vol. II, 1029-1215.

<sup>50</sup>Bishop William Montgomery Brown, D.D., "Communism—the New Faith for a New World," *World Fellowship*; Charles Frederick Weller; Editor (New York: Liveright Publishing Corporation, 1935), 176.

“**B**ig budgets make heroes.” This was one of the favorite expressions of my advertising agency employer. He knew it was easier to earn a reputation for effective advertising and sell a product for a client when the client was willing to provide a hefty advertising budget. It is the same with the WORld Management System. The System has never lacked financial resources to promote its agenda, nor has it lacked academic and political backing for its projects, however far out or destructive of self-direction they may have been.

Where do the money and power to influence come from? Since the early years of the twentieth century, Carnegie, Rockefeller, Morgan, Mellon, Kellogg, Danforth, Ford, and many more tax-exempt funds and foundations have poured resources into the System.

Nowhere has the money power been used to better advantage for the System than in the field of education. There it has been able to set standards; control legislation; demand inclusion of courses; eliminate courses; organize and control political and professional groups; destroy schools and colleges; build up System-favored educational institutions; set goals; find, recruit, and create System-controlled opportunities for bright and talented students within the System; destroy opportunities for bright and talented students outside the System; choose administrators; control teacher training; publish textbooks; and deprive heavily-taxed parents of an effective voice in the education of their own children.

Many people have been troubled by problems in education, but few realize the main source of policies they disapprove. They are not aware of the power foundations have to dictate educational curriculum through the use of tax-exempt wealth. Much of this power was consolidated in the first two decades of the twentieth century. Alert United States representatives and senators tried to awaken their colleagues to the gravity of the situation, but foresight is a rare commodity, even in the United States Congress.

Among the senators in 1917 who were concerned about the money-power of the System, and tried to do something to counteract

it, were Senator Chamberlain from Oregon and Senator Kenyon of Iowa. The Congressional Record of February 8, 1917 is a valuable resource for anyone seeking a deeper understanding of how the System worked to gain control. The practice the senators objected to was that of allowing the greater part of the salaries of Department of Agriculture and Bureau of Education personnel to be paid by an organization called the General Education Board, a creation of the Rockefeller Foundation. The Government contributed only one dollar to twenty-five dollars annually to the salaries of these employees.

This seems like a generous gesture on the part of the Foundation, but it was essentially a power move. It gave those employees the opportunity to use the franking privilege. They could send Rockefeller Foundation documents all over the country at great expense to the government. People receiving such documents would believe the doctrines and principles contained in them were from the government, rather than the Foundation.

The senators also objected to the fact that the foundations could use their donations to make or break colleges by granting pensions to professors at approved colleges and by withholding grants from state universities or any colleges with denominational ties. Senator Chamberlain understood the power of the System when he said in the Senate:

Give me the education of the youth of this country and the control of \$100,000,000 or \$200,000,000 for a period of years to use as I please and I venture the prediction that in two or three generations I can practically change the ideals of America. . . .

I do not pretend to say what the purpose of these foundations is. I have sometimes thought it was a desire for posthumous fame. We do know that the men who are connected with these great foundations do not stand in the highest in the estimation of the present generation. . . but if they can educate the young men to take a different view from that which is taken by the young men of this day and generation, they will be looked upon hereafter as great patriots and great philanthropists in their day and generation. Mr. President, generations yet unborn ought not to be permitted to look back upon the past through any such refracted ray as that.<sup>51</sup>

Senator Chamberlain then entered a letter and article written by Bishop Warren A. Candler, chancellor of Emory University in Atlanta, Georgia into the *Congressional Record*. Bishop Candler wrote at length about the great influence education can have on private and public morals of a country and also on its stability. He then explained the

threat from the developing power of foundations over education. The entire text is interesting, but the following quotes are especially informative:

I have dwelt at length upon the effect of educational institutions in order that I might warn our people against a powerful effort which certain very astute men, backed by millions of money are now making to capture and control our colleges and universities. While we sleep, they work.

An educational trust has been formed and it is operating to control the institutions of higher learning in the United States. . . .The movement to which reference is intended is what is called 'The General Education Board' . . . .This board was incorporated by an act of Congress of the United States approved January 12, 1903, and endowed by Mr. John Rockefeller, Sr. Its endowment was increased to about \$48,000,000 by the gift of \$32,000,000 on February 5, 1907. . . .

This board is authorized to do almost every conceivable thing which is in anywise related to education. . . .Power to project its influence over other corporations is at once the greatest and most dangerous power it has. . . .

Bishop Candler explained that the power to project its influence was heightened by the fact that the General Education Board made only partial donations. The receiving institutions were expected to increase the endowment. For example, the Board proposed to grant an endowment of \$37,000 under the condition that the receiving institution raise an additional \$112,500. This meant the board could control, not only its own gift, but the greater millions which others might give.

Additional conditions were that the money be invested so income only could be used; that no part of the income could be used for theological instruction; that the Board had the option of reclaiming the money if conditions were not met; that the Board had the right to inspect the books, accounts, and securities of the receiving college; and that the sum contributed shall forever be held as a separate fund as security for the faithful observance by the college of the terms of the agreement. Of these conditions Bishop Candler said:

How must self-respecting trustees feel who from year to year should be forced to look up to this coterie of 15 men, asking leave of this little board with reference to investments and everything else about the college with which the 15 men might choose to meddle. . . .May we not have enough people left who

will say, "We want institutions freer than the board-fed kind can be, and we mean to have them and to put them where the board's 'chain of colleges across the continent' can not in any wise overcome them or make them afraid. May we not have some institutions whose doors can not be closed by 'the little colored pins' in the office of the Rockefeller fund in New York?"

Our colleges must be something more than the caged birds of the General Education Board, fed by its hand and made to sing at its bidding. American education can not be safely entrusted to 15 men without any responsibility to the people whose education they assume to supervise.<sup>52</sup>

Among the fifteen men then on the General Education Board was Andrew Carnegie. The officers of the Carnegie Foundation for the Advancement of Teaching and those of the General Education Board were cooperating to reach their common goals for education. Carnegie had already contributed at least \$15,000,000 to Rockefeller's General Education Board. Bishop Candler predicted what this alliance would bring:

Let us not imagine that the General Education Board will stop with controlling the colleges. Through its allied body, the Southern Education Board, it seeks to influence public opinion and direct legislation concerning the common schools. With its professorship of secondary education, tacked on the State universities, it will project its influence into the high schools of the country. With its agricultural lectureships it will lay hold of the farmers. Then, after a time, when its Conferences for Education in the South, together with its other schemes of propagandism, have done their work, we may reasonably expect to see the old Blair bill for Federal aid to education revived. . . .

After Federal aid to education is secured we may expect to see started a movement to make the National Commissioner of Education a Cabinet officer. Mr. Ogden, one of the leading spirits in all this movement, who is a member of the General Education Board, chairman of the Southern Education Board, and for many years president of the Conference for Education in the South, and the only man who is a member of all these three bodies, favors Federal aid to education in the South.

Of course, with Federal aid we must submit to Federal supervision, and with that subjection accepted, why not raise the Bureau of Education at Washington to an executive department and make the Commissioner of Education a Cabinet officer. Probably in such an event the General Education Board, with

its multiplied millions and national following, would have something to say about who should be chosen for the position of Secretary of Education. . . .

The whole attitude of the General Education Board toward the authorities of our colleges and universities is one of distrust. Trustees and faculties are not to be trusted 'to insure the best application of money,' and hence the board's complex conditions and complicated requirements affixed to its gifts. They can not be trusted so much as to determine the final locations upon which colleges are to stand; the board is to 'look over the whole territory of the Nation' and settle where institutions shall live and where others shall die. These 15 sages who are its managers. . . it is assumed will know better what should be done in this matter than all the boards of trustees and other college authorities in the land. They have also made up their unerring minds to the effect that the imparting of theological instruction in colleges is to be discouraged, discounted, and discredited, and that no money furnished by the board or raised under the stimulation of its conditional gifts shall be used for any such unworthy purpose. Such an assumption of superior wisdom is positively sublime if it were not ridiculous.<sup>53</sup>

Senator Chamberlain also asked that an article which had appeared in the *New York Times* a few days earlier be entered into the *Congressional Record*. The *Times* article warned of the General Education Board's plans to give its support to an experiment in education to be conducted at Columbia University. Unfortunately, the heavily funded experiment was carried out and its derogatory effects are still being suffered by American children. The article described the plan and predicted its results:

The Teachers' College of Columbia University is to be made the experiment station for carrying out the plan. . . . The theories which the experimenters hope to apply to the educational system of the country are radical and subversive of a very great part of what we hold to be sound and worthy in our present system of training. . . there is marshaled in support of this experiment and these theories the incalculable force of the \$35,000,000 controlled by the General Education Board. . . .

The theories which will be applied and worked out in the experiment at Teachers' College are those set forth in Dr. Abraham Flexner's "A Modern School" and in President Emeritus Charles W. Eliot's "Changes Needed in Secondary

Education." The guiding principle is that education is to be better adapted to the needs of common life than is the curriculum now in common use. Latin and Greek, of course, disappear. The school will frankly discard that theory of education known as 'formal discipline'. . . . The modern school will drop the study of the subject of grammar. . . etc., etc.

This is bread-and-butter education, and nothing else. In the General Board's program and in the indicated course of study there is not a trace of anything tending to the development of character. There is nothing that would lead us to suppose that the graduate of the 'modern school' would have in his mind any ideas, any general ideas, any ideas at all above or outside the realm of his daily tasks. . . . Young men and women trained in this manner would be as destitute of culture as a Hottentot. Imagination will be cramped and stunted, knowledge and enlightenment abridged and shorn of those intellectual pleasures and satisfactions which make them a rich possession. . . .

Unblushing materialism finds its crowning triumph in the theory of the modern school. In the whole plan there is not a spiritual thought, not an idea that rises above the need of finding money for the pocket and food for the belly. . . .

If this experiment bears the expected fruit we shall see imposed upon the country a system of education born of the theories of one or two men, and replacing a system which has been the natural outgrowth of the American character and the needs of the American people. It is as if we should be called upon to abandon our system of common law, which has sprung from the daily business and social relations of the people, and adopt in its stead a code drawn up by three or four men in a law office and brought into force and effect by the acts of State legislatures. The plans of the General Education Board call for careful examination.<sup>54</sup>

Hindsight is remarkably wise. We, today, can see the adverse results of the virtual takeover of education by materialist planners with their unlimited resources. The dismal results of the experiment in "modern education" carried on first at the Teachers College of Columbia University, and later throughout the country, can be seen in the sorry state of education today. They can be seen in the lack of honesty and character in many who have been deprived of the opportunity to learn self-control. They can be seen in the prisons filled to overflowing. They can be seen in the inability of many high school and college graduates to think independently or express themselves clearly. They can be seen in drug addiction and sexual promiscuity

with their resulting social problems.

It might have been better for all concerned if more public officials, college boards of trustees, corporations, foundation boards, and private citizens had been gifted with the foresight of Senators Kenyon and Chamberlain, of Bishop Candler, and of the journalists and others who tried to sound the alarm in 1917.

Some communities have had limited success in influencing education at the local level, but it is a losing battle unless they look into the methods by which foundation power is used to usurp local control. Whenever teachers receive in-service training other than to explain local policies; whenever school boards, administrators, and teachers attend national meetings; whenever national curriculum planners dictate local curriculum; whenever legislators pass laws for the inclusion of new subjects in the curriculum; whenever the Education Commission of the States is involved; whenever money is received from foundations or from Washington for specific programs and purposes—the System is at work and grasping for power.

Now, the very foundations that caused the dilution of education are again coming forward with advice, suggestions for elimination of subjects, and financial support for restructuring the schools. Despite past failures to solve problems or to offer students the knowledge needed to understand themselves and control their government—the foundations play their power game. When they wave money before local communities they are really shouting for the System: “Red Rover, Red Rover—education come over.”

Those who are responding to this siren song would not visit a doctor, all of whose patients died in surgery, or patronize a plumber who not only failed to stop a leak, but made it worse; but time and again the foundations, with legislative assistance, rather than opposition, are invited to intrude and destroy. Teachers, school boards, administrators, elected officials, and parents would be able to fulfill their responsibilities more effectively if they would refuse to be dazzled by Harvard Ph.D.s, or to bite the bait in foundation and WORLD Management System snares.

---

<sup>51</sup>*Congressional Record—Senate*; February 8, 1917; 2829.

<sup>52</sup>*Ibid*, 2831.

<sup>53</sup>*Ibid*, 2833.

<sup>54</sup>*Ibid*, 283.



No sensible theater goer would walk on stage and try to intrude on the conversations or interfere with the behavior of actors during a dramatic performance. Everything is scripted. The actors would not know what to do with a character who was not in the script. But a while ago, before I realized I was observing a dramatic performance, I did try to interfere with a System-staged scenario in relation to drugs. It made me realize that much of what goes on when the System deals with social problems is role playing and dramatic acting for the benefit of an uninformed public.

This particular drug drama began late in 1973 when our local weekly carried stories of children being arrested or expelled from school for drug use. No names were given, so there was no way to tell whether the story was true or not. Shortly thereafter, a member of the school board discussed the problem at a public meeting. He deplored the fact that parents wanted the school board to be more lenient and wondered why a physician-parent didn't keep closer track of his medical supplies and why parents didn't watch their children more closely.

It seemed to me at the moment that the board sincerely wanted to find answers to an emerging problem, so when the opportunity came to speak I made a suggestion. I acknowledged that it is often difficult for parents to see what is right before their eyes, but I added that the same might apply to the school board—that it might be possible that some of the teaching materials used in the schools could have a harmful effect on the children. I suggested the board appoint a committee of parents to look into the teaching materials and report back on what they found.

The board members, who ought to have been protecting the children, put me down in no uncertain terms. A parent stood up all pious and self-righteous and said he didn't want the books his children read in the schools censored by a bunch of parents. People smiled approval and applauded. Not a soul talked to me or looked at me after I made my remarks.

The next day my daughter showed me a book she brought home

from the junior high school library called, *We Were Hooked*. It told in first person singular about using drugs to make sex easier, becoming prostitutes to get money for drugs, and going in groups to do "cattle rustling." This term referred to boys stealing meat from super markets to sell for money to buy drugs. They hid the meat in their pants, leaving blood stains "like a woman having her period." The book was a perfect example of the type of thing I knew was available in many school libraries and classrooms.

I checked the library further and found books which gave a complete catalogue of the drugs available and a description of the effects of each, and books which showed all the equipment necessary for injections with pictures of drug addicts injecting themselves. There were books which took a neutral attitude toward the drug scene, and some whose main point was that marijuana should be legalized.

I distributed copies of some of the most vile quotes from *We Were Hooked* to the school board members at their next meeting. They were visibly shaken and promised to have the book removed, which they did the next day. There was no further investigation and no parents' committee to check books. However, my daughter was told by the librarian that her library privileges would be restricted.

Early the next year it appeared the whole community might become involved in the drug problem, and I began to see real signs of System-type planning. The mayor appointed a "Blue Ribbon" committee of citizens which was sworn in with fanfare and publicity. Programs were held with out-of-town "experts," and the committee began to hold regular meetings.

In mid-July of 1975 I dropped in on one of the meetings. The subject of discussion was the apathy of the community to the committee's efforts and the possibility of hiring a community organizer who knows how to write press releases and gain favorable publicity. Later they hoped to hire a social worker and a secretary, and then have a community survey on attitudes.

In the fall of 1975 I learned about an experimental seminar on drug education to be held at the Kenwood Conference Center of the University of Wisconsin-Milwaukee. I attended as a reporter and took notes. Ten teams from area schools had been invited. Each team consisted of five members. Our city's team included the principal and two teachers from one of the junior high schools and two representatives from the Wauwatosa Health Department.

I arrived about ten minutes late and missed the first event on the program which was a dramatization called, *Shut Up, Class*. I was told it had been a presentation of a very stiff and formal classroom situation with "teacher" reading in monotone from a book.

A second dramatization called, *Let It All Hang Out* started just as I arrived. The actors and actresses entered the room laughing, hugging, and kissing. As they reached the stage area, they kissed each other with very close body contact. A sturdily-built young man sat on a chair and turned his face up to receive a kiss from the teacher. Then he let down his suspenders, took off his shirt and stood half-facing the audience while a girl rubbed his bare chest with oil. Another young man took one of the girls in his arms and gave her a bent-over-backward-type kiss. A large black girl jumped and stamped around the stage waving her arms and shouting, "I'm into myself! I'm into myself!" A man picked up one of the other girls and carried her off. The whole group exited laughing and talking, and the black girl still waved her arms and shouted, "I'm into myself! I'm into myself!"

Next on the program was a young woman named Alice, introduced as the director of STASH, the largest non-profit agency for drug education in the state. (STASH stands for Student Association for the Study of Hallucinogens, Inc. It was formed in 1967 by a group of students from Beloit College, and, at the time of the seminar, had its headquarters in Madison, Wisconsin.)

Alice wore jeans, a plaid shirt, and had dark ash blonde hair which hung loosely to her waist. She wore no makeup. She explained that the drug programs of the police and those of the medical professionals had failed because they were not honest. They had misrepresented drug users as the dregs of society. The later programs in the schools had failed because kids did not believe scare techniques and stories about marijuana causing brain damage. The latest approach is honest communication with the hope that young people will make the right decisions.

All, she said, had really failed because they were attempts to go into the schools with standards and values and try to get the kids to accept them. The instructors always talked about drugs and not the human characteristics involved in drug use.

This brought her to Confluent Education and why she thought this approach would work. (The term *Confluent Education* was coined by George Isaac Brown of ESALEN, the sensitivity training and behavior modification center in California which was funded by the Ford Foundation.) Confluent Education, she said, is the very simple recognition of the fact that learning involves human emotions as well as information. It is introducing techniques into teaching that involve feelings as well as concepts, such as, "I feel I will not use drugs destructively."

Alice then said, "I don't think you are going to stop drug abuse, period! It is part of our culture. We can't tell another person what decision to make, but we can help him get in touch with himself and

become aware of his emotions and feelings. Attempting to stop drug abuse is an unrealistic goal. Educators should accept the fact that the decision to take drugs is a personal decision based on values and feelings as well as factual information. There is no guarantee that students will make wise decisions, but the decisions they do make will be based on the reality that they perceive. This does not necessarily mean that they will never take drugs; their use of drugs will be experimental or recreational, rather than harmful or destructive."

Alice suggested that teachers make the effort to integrate the techniques of Confluent Education into all areas of the curriculum whenever possible.

Next on the program was a division of the large group into discussion groups. These smaller groups were formed when each person opened an envelope he had received on arrival. The title of a song to hum was written on the slip inside the envelope. Group members identified each other when they found someone humming the same song they were humming.

As I browsed the book table, the "Mary-Had-A-Little-Lamb" group filed past me, then the "Three-Blind-Mice" followed by "Jingle-Bells" and "Auld Lang-Syne." I observed the "Mary-Had-A-Little-Lamb" in the living room. They sat in a circle (on chairs) and each introduced himself. The discussion leader began by introducing herself and describing her feelings to the others, "I'm a little bit anxious, but happy to know you." Each of the others then introduced himself and told a little bit about his feelings on the seminar and about drugs.

After the introductions were over the leader announced, "I'm feeling calmer than I was at first. I was charged up from the skit." She made the statement, "We are a drug culture."

In discussing drugs the following substances were included: alcohol, hallucinogens, cigarettes, coffee, aspirin—and one girl even added that food was her "drug" because that's what turned her on.

The discussion then turned to the subject of what people want when they turn to drugs. The following were mentioned: (1) relieving stress; (2) socializing; (3) feeling good.

One of the participants, a long-haired young teacher, boasted he used drugs. He also confided he had been to India and studied with Swami Rama of the International Foundation of Yogi Science and Philosophy.

A short recess followed the get-acquainted discussions, and then five different classes were offered: (1) An Experience of Futurese; (2) Drama and Improvisation; (3) American History Social Studies; (4) High School English: A Poetry Experience; (5) Psychology and the Search For Self.

I attended the session called, "An Experience of Futurese." It

consisted of canned questions to get people to think about particular imaginary events at particular dates in the future. The idea is to get people to think about social and moral changes in the future and also to promote the idea that if "WE" act now, "WE" can control our own collective future. We must be prepared for changes in social and moral standards.

The personality of the discussion leader was not important because all the questions and responses were programmed. J. C. Penney, for example, put out a kit for teachers which I picked up at a previous social studies conference. It tells a leader or teacher exactly what to say and do in such discussions.

While I did not attend the afternoon sessions, I did pick up materials and addresses to send to in order to obtain more materials. I mailed my requests the next day, expecting that I would soon receive a copy of each of the books and materials on display.

Shortly after the strange seminar on drug education, I observed another meeting of the mayor's Blue Ribbon Committee. The junior high principal who had attended the seminar was also a member of the committee. He gave a vague, incomplete report of the talks, discussions, and activities. I offered to elaborate. The chairman asked if any members of the committee would be interested in hearing from me, but not a person raised his hand. It was becoming evident that the pre-determined goal of the committee had been to establish a community drug center separate from the Wauwatosa Health Department.

Shortly after that drug committee meeting my mail brought an early Christmas present—three large boxes of paper-bound books and education materials from the National Institute on Drug Abuse in Rockville, Maryland. I had expected to receive single copies of the books I had ordered. Instead there were twelve copies of each. But the most astonishing, incredible discovery in the shipment was a set of scripts, role cards, and a prepared players' guide for a social seminar called, "Community at the Crossroads." The goal of the social seminar was to set up a community drug center.

I was astonished. Everything significant that had happened in my community in relation to drugs in the previous few years had been scripted by the National Council on Drug Abuse. When I say everything significant, I really mean EVERYTHING—including the death of a student. The roles in the script's Blue Ribbon Committee included a minister, a housewife, a school principal, a businessman, a mother whose son had been expelled from high school, etc. The roles in my community were as scripted by the National Council. The events also were chillingly similar.

In the fictional town a young girl under the influence of drugs was

killed as she fell from a window. In our real life situation a young boy died from an overdose while his parents were on vacation. Next in the script was a series of drug raids with children from prominent families being "busted." In our town seven junior and senior high school students had been expelled for drug use.

Even the words used in the fictional and real life dramas were similar. The script called for a school committeewoman to say, "You do not want this sickness to *infect* Cummington." In our town meeting an unidentified woman, who claimed her son had been expelled from school for drug use, said that a member of the school board had referred to her son as "diseased" and said he should not be left in school in order to *infect* the rest of the students.

The paper-bound books I received were the *Resource Book for Drug Abuse Education* put out by the National Clearinghouse for Mental Health under the Department of Health, Education, and Welfare, and *Alternative Pursuits For America's 3rd Century*, put out by the National Institute on Drug Abuse. The approach to the problem of drug abuse was that the high one gets from taking drugs is a necessary thing. To attack the problem one must find alternative ways to have highs or, as Maslow said, "peak experiences."

Normal pleasurable daily experiences were treated as substitute highs. You don't take a walk for pleasure. You take a walk as an alternative to drug abuse. You don't achieve because it is your nature to want to do well. You achieve as an alternative to drug abuse. You don't make love because you love. You make love as an alternative high. You don't use your mind to think. You block out thought so you can "trip."

Toward the end of the *Resource Book for Drug Abuse Education* was information on the computerized drug abuse control network called DRACON (Drug Abuse Communications Network) being set up in the communities. Communities setting up centers had to commit themselves to distribution of materials supplied by the National Clearinghouse for Drug Abuse Information (NCDAI), to supervision by NCDAI, and to supplying NCDAI with monthly reports and data from their geographical area. The drug abuse problem was being used as a means to gain power and influence in local communities and to prevent the creation of programs unsupervised by the System.

Early in January, 1976 the city council had the drug abuse counseling center on its agenda. The Blue Ribbon Committee was, of course, in favor of its establishment. It was in the script. Had I not been opposed before, the seminar and the materials from the National Council on Drug Abuse would certainly have convinced me that the counseling center was a bad idea.

With those materials I had plenty of ammunition to present to the

city council. I prepared a large display made up of press clippings from the weekly newspaper pasted opposite the descriptions of events in the scenario. Also, I had enough copies of the books and the "Players' Guide" to give one to each councilman. With so much new material they could hardly vote for the counseling center that night. It would have been to admit that they were role playing and did not pay attention to information supplied by citizens. The vote was postponed.

I had done all I could, but I expected that after a few weeks the counseling center would be approved. It was in the script. I was not. I was more like that member of the audience who had run up on the stage interrupting the play. As soon as I ceased my interruption, the drama could go on as if nothing had happened.

At the next meeting, however, a new unscripted possibility had to be considered. The physician in charge of the health department told the council that if a counseling center were to be set up, it ought to be supervised by the Wauwatosa Health Department and not be a free-standing activity unsupervised by local authorities. Such a counseling center would certainly not have served the goals of the WORLD-Management System. That started a magnificent debate which lasted many months until the project was finally dropped. For the time being, Red Rover, Red Rover—they didn't go over.

One of the most outstanding successes of WORld-Management System materialism has been the change of attitudes it fostered toward sexual relationships. This has been due largely to the billions of dollars available for the effort through foundation and government grants for sex education. Within the space of less than two generations, high standards of self-control in sexual behavior have become not only unpopular, but in some circles subject to ridicule. Society has given permission to its members to indulge in whatever behavior they believe will bring momentary pleasure. No one is to face discrimination because of his behavior nor be caused to feel guilty or stupid by those who would “inflict their morality on others.” Any act of two or more willing participants is treated as socially acceptable. At present, those who waited for nothing more than sociological permission to become sexual robots have joined the orgy society.

At one time young women were appreciated if they did not allow themselves to be sexually exploited. Now they are made to feel there is something wrong with them physically or emotionally if they aren't eager to be used without love and without promise. Once a man had to have wealth to buy himself a mistress. Now every college and high school boy can have a pre-seduced young woman seeking experiences. Young men take advantage and corrupt themselves in the process. Some even believe they are great lovers because they can have women so easily, not realizing the conquest was not personal, but part of a mass seduction.

Comte's Great Being—Society may find nothing to condemn in promiscuous and deviant behavior or in sex with, and among, children, but venereal diseases affect people whether or not they feel guilty. The AIDS virus attacks even though homosexuals say they are proud of what they do. The egg and sperm insist on getting together when they have the opportunity even though fun, not procreation, was the goal. Jealousy, disappointment, and anger refuse to abide by the rules of the so-called *new morality*. Children lose the ability to develop inner strength and self-direction when they are subjected to



sexual exploitation—even though sociologists, behaviorists, and materialistic adults tell them it is all right to give in.

A few private conversations between father and son or mother and daughter used to provide sufficient information for children to face the challenges of adolescence. Biology and physiology classes in high school could have filled the gaps in scientific information, but this was not enough for the System. It needed sex education as a separate course of study. Intercourse had to be illustrated for junior high and elementary school pupils. Innocent children had to be instructed on techniques of perversion. Co-ed dormitories had to be provided for college students so the sexually active could have convenient accommodations. Why was all this necessary?

Unless you understand the WORLD-Management System, there is no satisfactory answer to the above question. If you do understand something about the System, you realize how necessary the change was to reach its goals. The System needed sex education as a separate course of study because that was a way the subject could be handed to sociologically-trained teachers rather than biology and physiology teachers. It was a way moral reasoning and values clarification could be incorporated and passed off as education. It was a way sexual activity could be presented as less personal, more social. It was a way instruction in perversion could be made part of education. It was a way children could be trained to be non-judgmental and uninhibited in sexual matters before they could understand the emotional, social, and physical consequences of impersonal and unrestrained sexuality. It was a way the System could de-emphasize personality and train a generation to be dependent on peak experiences and the looking-glass self. It was a way an abundance of human fetuses could be made available for scientific experimentation.

The opening gun in the sexual revolution could be considered to have been fired in 1948 with the publication of Alfred C. Kinsey's heavily-publicized, Rockefeller Foundation-financed report, *Sexual Behavior in the Human Male*. *Sexual Behavior in the Human Female* followed five years later, and sexual conduct became the subject of media attention, entertainment, and popular conversation.

Although the Kinsey report had no scientific validity—being based on nothing but interviews of doubtful veracity and statistical methods that were severely criticized—it was used as the basis of articles, radio interviews, medical discussions, classroom lectures, courtroom decisions, and demands that moral codes be altered to include whatever behavior the sociologist author, Kinsey, claimed was normal for the “human animal.”

Kinsey advocated pre-marital sexual experience for females as an opportunity for them to learn to adjust emotionally to various types

of males. He sanctioned socially-condemned sexual behavior and claimed that child molestation not only does not harm children, but may contribute favorably to their later sociosexual development. He claimed that children become upset, not because of the molestation, but because parents make such a fuss when children are molested. Kinsey's report achieved influential status largely because of its Rockefeller Foundation backing.<sup>55</sup>

Unfortunately, church groups also contributed to, and gave status to the sexual revolution. Some of the greatest gains for the System toward the goal of uninhibited sexual indulgence have been made with the cooperation and aid of the churches' blanket organizations.

In 1961 in Green Lake, Wisconsin and in 1966 in Hamilton, Ontario the National Council of Churches and the Canadian Council of Churches held conferences on Church and Family. Over six hundred church leaders, psychologists, and sociologists attended the second conference which lasted from May 30th through June 3rd. The conference report stated that "the sexual revolution requires as radical a call to ministry and involvement as the civil rights movement." In addition there was a call for research on "motivation and decision-making regarding sexual behavior, marriage and family living."<sup>56</sup>

This seemingly innocent call for research on motivation and decision-making was actually a radical departure. To regard extra-marital sexual behavior as subject to decision-making is the same as granting permission to give in to temptation. It used to be said, "a woman who deliberates is lost"—meaning that if she deliberates, the idea of a violation of chastity already has a strong hold on her mind. If one has to come up with reasons to reject sexual advances, sooner or later, reason will lose out to persuasion.

Before sex education courses became part of the public school curriculum, the Unitarian Universalists Association helped pave the way. Sex education for children began in our Brookfield/Elm Grove, Wisconsin communities in the early 1970's. The *Milwaukee Journal* of December 12, 1971, reported that the Unitarian Church West would be offering a course for its members made up of "the most comprehensive, explicit and possibly controversial set of materials ever assembled for use in a classroom."<sup>57</sup>

The forty week Sunday school course for children twelve to fourteen years old included a filmstrip of couples having intercourse, erotic poetry, love music, and recorded comments by young people, mostly in their twenties, who describe their first experiences with lovemaking. The designers of the course claimed that it would neither encourage nor discourage premarital chastity. Youngsters would be encouraged to develop their own values and attitudes about sex. Any youngster who engages in sexual relations would not be made to

believe that his behavior is wrong.

Homosexuality was presented as a valid form of sexual expression and there were explicit filmstrips of male and female anatomy, homosexual behavior, and masturbation. Children were asked to fill out a personal sexual experience checklist.

The editor of the course, The Rev. Hugo J. Hollerorth of Boston, said that about 200 churches out of a possible 600 already had the course at that time. There was a great deal of discussion and dissent about the course in the Elm Grove/Brookfield community. It led to the discharge of the minister a short time later, but the way had been prepared for equally-explicit courses to be included in the public school curriculum.

In the early 1970's a combination of English and sociology courses called, *The Nature of Man* was required for freshman students at Southern Methodist University. Similar courses were offered at many universities. In addition to segments on sensitivity training, women's liberation, and humanistic psychology, students were required to study a book called, *Out of the Closets*, which was a history of the gay liberation movement, a plea for acceptance of homosexuality, and a call for the repeal of laws restricting sexual behavior—including laws governing the age of sexual consent and laws restricting the number and sex of persons entering into marriage.

In conjunction with the courses students were offered housing in living/learning dormitories in which the subjects covered in the classes were discussed after class in more intimate surroundings. Through this device, unsophisticated teenagers and young adults were provided with encouragement toward homosexual behavior by: (1) Suggestion; (2) Moral sanction; (3) Opportunity for experimentation; (4) Potential partners; (5) Group approval if the "value" of homosexual behavior is chosen.

Beginning in 1970, second year medical students at the University of Minnesota have been required to participate in two and three day "sexual attitude reassessment" seminars and weeklong workshops. Seminarians from Northwestern and Lutheran of St. Paul and United Seminary of New Brighton enrolled on an optional basis to get seminary credit. The American Lutheran Church instigated, co-sponsored, helped finance, and furnished staff for some of the activities.

Eighty participants at each seminar, including the spouse, fiance, or friend of the student or professional, sprawled out on large pillows to watch as many as six simultaneously-projected sexually explicit films projected on the walls. As they watched, pulsating rock music bombarded their senses. The films dealt with sexual intercourse, oral-genital sex, homosexual sex, masturbation, bestiality, and masochism.

By 1974, when a *New York Times* Service article describing the course appeared in our local paper, more than five thousand persons had already gone through the course. The Rev. Tom Mauer of the United Church of Christ, who was a counselor-lecturer in the sexuality program, contended that people ought to be free to do anything they want sexually so long as it does not exploit other people's rights.<sup>58</sup> By 1977 pornography in college courses had become the thing to do. A course at Fairleigh Dickinson University in Madison, N. J. was described in the *Milwaukee Journal*:

Last weekend a group of about 180 students and invited guests was deluged by a combination of the kinds of pornographic films that would be at home in any red light district and other equally explicit films produced for sex education purposes. . . .

Each hour of film—shown in a school auditorium decorated with pinups from sex magazines—was followed by an hour of classroom discussion. . . .

The workshop is part of a recent national trend toward more college courses in sexuality, accompanied by a greater use of explicit films. Pornographic films were first used in classrooms several years ago as part of the education of doctors. Their use quickly moved into other spheres, such as psychology and nursing, and then into undergraduate biology programs. . . .

The barrage overloads the senses so that by 2 or 3 in the afternoon they're ready to talk more openly. . . .

Fred Gaige, the dean of the College of Arts and Sciences. . . said he felt that the course was a suitable part of a liberal arts education because it was the school's job to educate students 'emotionally as well as academically'. . . .

During the day, the students saw most imaginable varieties of sex: heterosexual, homosexual and group sex relations. . . .

A woman told the group. . . 'I might really like to try that,' she said, and then quickly added, 'I can't believe I said that.'<sup>59</sup>

The deception involved in the use of such pornographic courses is the claim that emotions are being "educated." Emotions cannot be educated. They can, to some extent, be controlled by higher powers of the intellect. Sensory overload, however, so bombards the senses as to destroy the power of the intellect over the emotions, performing what might be called a cerebral bypass. The uninhibited emotions can then take control of behavior.

Another fact to be considered before consenting to be exposed to excessive pornography, even for so-called educational purposes, is

that it is known to psychologists that brain change brought about by an imagined experience is the same as from an actual experience. When Jesus stated in Matthew 5:28: "Whosoever looketh on a woman to lust after hath committed adultery with her already in his heart," He was not merely delivering a moral admonition, He was stating a scientific fact.

Added support and prestige for efforts to force materialistic changes in attitudes were derived from the 1970 White House Conference on Children. The conference was funded by foundations and corporations, and supported by a Technical Assistance Committee composed of ninety-nine national charitable, professional, and public service organizations, including: Jaycees, YMCA, YWCA, AFL-CIO, AAUW, American Legion, Boy Scouts, Girl Scouts, 4-H Clubs, AMA, NEA, PTA, Planned Parenthood, American National Red Cross, Salvation Army, Big Brothers, Boys' Clubs, Camp Fire Girls, etc.

The 1970 report on the conference included declarations that all children have the right to know about their own sexuality and have access to a full range of services including contraception, sterilization, and abortion. The definition of *family* was to be enlarged to include group marriage, unmarried parenthood, homosexual-couple-and-child families, and commune families with shared responsibility for children. Another goal was to reduce the birth rate of affluent, middle class whites.

Participants also proclaimed that society, not parents, "has the ultimate responsibility for the well-being and optimum development of all children." They asked the President to support: desegregation by enforced bussing, culture vouchers for children to be supervised by a community culture broker, discouragement of the use of single-family automobiles, city-and-county government consolidation, and public ownership of land.

In order to gain more government financing to reach its goals for children, the conference suggested that children be designated "National Monuments" or "Agricultural Products," be made honorary veterans, and that education be called "defense of the American way of life" to entitle it to the Defense Department budget.

The White House Conference on Children is an outstanding example of WORLD-Management System power and methods. In this case the prestige of the presidency was used to enlist the support of individuals, corporations, and organizations in an endeavor few of the individuals involved understood, and not all of them would have supported if they had been better acquainted with the System's intentions.

No professional promoter of materialistic sex education can plead ignorance as to its probable results. Psychologists and sociologists

know what they are doing. B. F. Skinner wrote:

A government may prevent defection by making life more interesting—by providing bread and circuses and by encouraging sports, gambling, the use of alcohol and other drugs, and various kinds of sexual behavior, where the effect is to keep people within reach of aversive sanctions. The Goncourt brothers noted the rise of pornography in the France of their day: “Pornographic literature,” they wrote, “serves a Bas-Empire . . . one tames people as one tames lions, by masturbation.”<sup>60</sup>

In one government sex education curriculum guide instructors are asked to have children do the following: tell what they like and do not like about various parts of their bodies including buttocks, hips, chest, breasts, and sex organs; list and learn all the medical, slang, and vulgar words for sexual organs; form mixed groups to make drawings of male and female reproductive anatomy; brainstorm the pros and cons of having sex, using birth control, and getting pregnant; discuss if they are ready for sex; practice praising one another to build up self esteem; role-play decisions to become sexually active; play games about changing sexual partners and deciding whether to terminate or continue pregnancies; learn that there is nothing wrong with any form of sex play if partners agree; learn that legal prohibitions on sexual behavior are seldom enforced; learn that the process of making a decision is as important as the decision itself; use fruits and vegetables to represent parts of male and female anatomy; share personal facts about themselves in mixed groups.<sup>61</sup>

Sex education is almost always presented from a materialistic point of view. Many parents hope that the introduction of sex education in schools and providing children with condoms and information on intercourse will protect them from venereal disease and pregnancy. What it does is force children to dwell on sex, encourage early experimentation, and make children believe they are abnormal if they are not giving in to sexual urges.

Most parents have little idea how the innocence of their children is being violated and how many ugly, bestial pictures are being scratched into their minds. Other parents who do know, and have tried to protect their children, have been bullied into submission or forced to remove their children from the offending schools as the only alternative. The System is waging the war against inner strength by teaching children to give in to seduction. . . . “One tames people as one tames lions. . . .”

---

<sup>55</sup>Rene A. Wormser, *Foundations, Their Power and Influence*, (New York: The Devin-Adair

Company, New York, 1958), 101-105.

<sup>56</sup>*Milwaukee Journal*, June 4, 1966.

<sup>57</sup>Alicia Armstrong, "Sunday School Class to Treat Sex Frankly," *Milwaukee Journal*, Dec. 12, 1971, Part Two, 1.

<sup>58</sup>New York Times Service, "Seminars Probe Sex Problems," *Milwaukee Journal*, August 14, 1974.

<sup>59</sup>*Milwaukee Journal*, October 2, 1977.

<sup>60</sup>B.F. Skinner, *Beyond Freedom and Dignity*, (New York: Bantam Books, Inc., by arrangement with Alfred A. Knopf, Inc., 1971), 32.

<sup>61</sup>*A Decision-Making Approach to Sex Education*; (Washington, D.C.: U.S. Department of Health, Education, and Welfare, 1979; Stock Number 017-026-00081-00).

**M**any people, who worry about federal spending and federal interference in private business, health care, education, personal relationships, local and state governments, etc., expect corporate managers and associations of businessmen to come forward and protest takeover attempts. But such expectations are seldom realized. While the minds of individual businessmen may be favorable to self-direction and personal responsibility, their behavior, and group associations are more inclined to support the goals of the System.

Comte, in his original plan, identified business interests as a source of possible opposition to his WORLD-Management System. His solution was to use wealthy businessmen and industrialists for his own purpose. He wrote:

Ultimately political power will fall into the hands of the great leaders of industry. Unworthy as they seem of it at present, they will gradually become less so as spiritual reorganisation proceeds. . . the wealthy, though ultimately they will be the administrators of power, are not those to whom it should as a rule be entrusted in our present condition. . . they are not competent as yet for dictatorial power, the power which has to supply the place of royalty.<sup>62</sup>

In keeping with Comte's plan to give dictatorial power to the wealthy and the leaders of industry, business courses in many universities have trained students to be lovers of power. Harvard University, in particular, is worthy of notice in this regard. Business courses at Harvard, early on, were structured to limit the range of general knowledge, but to increase the drive for power. Instead of centering the attention of students on gaining skills as managers of *businesses*, they were taught to think of themselves as managers of *men*.

In 1907 Professor A. Lawrence Lowell, who later became president of Harvard, wrote a letter to Frank W. Taussig, chairman of a faculty



committee to investigate the establishment of a professional school for business education, in which he said:

I think we could learn a great deal from the most successful of our professional schools; that is, the Law School. Its success is, I think, due very largely to the fact that it takes men without any previous requirements, save a liberal education in any field, and then teaches them law, not jurisprudence, and it has been coming across my mind that if we are to have a successful school of business we must do the same thing. We must take men without regard to what they have studied in college, and we must teach them business, not political economy.

No doubt you will say that business is a part of political economy. So law is a part of jurisprudence, but the Law School teaches that part alone, without requiring any knowledge of the rest. For example, a man may graduate, and frequently does graduate, from the Law School without knowing the difference of actions *in rem* and *in personam* and without being able to give the slightest definition of sovereignty or of law. Most of the graduates could not pass the most elementary examination on jurisprudence. The German professors of law would reject them as being hopelessly ignorant of everything. In other words, they are strictly students in a professional school which trains them for the practice of the common law; and the school has jealously kept itself free from contact with academic students and professors. Could we create a school which could teach certain branches of business—let us say railroading and banking—on such a basis? If we could, I think we might make a great success and mark an era for education in business. But I feel very doubtful whether any such idea would commend itself to the economist any more than a law school of our type would ever commend itself to professors of jurisprudence. . . .<sup>63</sup>

Keeping those who were trained in business separated from contact with academic students and professors served to accomplish what the *New York Times* article in 1917 had predicted education would become under Rockefeller and Carnegie influence—"bread and butter education and nothing else," with students not having "an idea or be able to form an intelligent opinion upon subjects not directly related to gainful pursuits."<sup>64</sup>

An article about the Harvard University Graduate School of Business Administration in the *Saturday Evening Post* in 1968 appeared to confirm the prediction:

Students arrive at the Business School with their motives chillingly organized into directable channels, their social lives and work patterns already planned and their language “maximized” with “inputs” “outputs” and “quantifiers.” They are inclined to be solemn. There are no idle chats. There is little time for dates. Girls from nearby colleges almost all agree that, at least during their first year, B School students make poor company. The girls call the Business School “shoe-tree country” and refer to its well-preserved students as “B School Graphs.” . . .

Their interests transcend politics. While several admit to making passing genuflections toward Republican candidates “for the family’s sake,” most of the students seem to look upon almost all elected officials with the same amused tolerance they accord clergymen and balanced budgets. . . .

At the end of their two years at the B School many tightly wound students burst from graduation with such overwhelming energy that they frighten corporations out of hiring them.

“They’re ready to tear you apart, rebuild your business without you, and leave you for dead in the boardroom,” said a New York-based personnel officer of an electronics company. . . .

Novitiates of a new priesthood, B School students have been trained to *administer* giant corporations, not to own them; to *plan* cities, not to govern them; to *organize* under-developed countries, not to run them. They have learned that it is nobler to manage than to possess, because in administration lies the real power.<sup>65</sup>

Knowing that in Auguste Comte’s final settled state of society political power was expected to fall into the hands of the great leaders of industry helps explain why Andrew Carnegie and John D. Rockefeller became involved with the System.

Later, other industrial leaders were trained by Harvard in ways beneficial to the System. Beginning in 1943 Harvard offered 3-month courses to business executives. The purpose of the courses was said to be emotional re-education. By 1949 more than one thousand top executives had taken thirteen weeks out of their business lives to study Harvard management practices. Since then, thousands more have participated.

No doubt they learned some valuable lessons, but the courses also helped bring about an important change in attitudes. Before the Harvard experience, corporate executives saw themselves as *business managers*. After Harvard, they became *managers of men*. In a sense they, themselves, became managed men because they learned

Harvard's ritualized problem-solving methods. Participants frequently emerged from Harvard's *human relations* courses, as they were called, with attitudes so different that they seemed "changed" men.<sup>66</sup>

Business executives and managers have, to a large extent, become conformists and groupists. I recall a conversation I had several years ago with the late Hal Walker, a very intelligent and perceptive radio personality in Milwaukee. He told about a very expensive three-day human relations seminar for top executives which he had attended as a substitute for the station manager who did not wish to participate. The CEOs sat at tables with name cards in front of them so the speaker could identify them as he spoke to them.

"For a day and one half," Hal said, "I listened to incomprehensible gobble-de-gook. Every so often the speaker (facilitator) would break away from his material and address one of the executives, 'Do you see what I mean, George?' Big-time executive, George, not wishing to embarrass himself in front of his peers would nod. 'Do you get my drift, Harvey?' Harvey smiled meekly in agreement. 'Do you understand what I am saying, Arnold?' Arnold, with much sincerity, assured the speaker he did. When called on personally, the executives all claimed to be comprehending what was going on.

"I was the only non-executive among them," Hal said. "When the facilitator finally got around to me, I told him that nothing he had said in the past day-and-one-half made sense to me. Then he tried to intimidate me by questioning my educational background. He suggested his thoughts might be too complicated for me. I told him I was a college graduate with a degree in English and I have been communicating all of my professional life. If what he was saying made sense, he certainly ought to be able to put it into words I could understand."

With this, the entire room burst into wild cheering and spontaneous applause. None of the men at the meeting had really understood what had been going on. When Hal, the only one who had the courage to confront the speaker and risk embarrassment in front of the group, admitted his bewilderment everyone was relieved. Until then, they had been more concerned with their image than their integrity.

If intentionally-limited education and peer pressure were not enough to bring business leaders into the WORMS fold, their organizations have been doing more. While business owners and managers have gotten together in their communities for centuries, performing services, solving common problems, and publicizing their local attractions, something was lacking as far as the System was concerned. The existence of thousands of independent business groups or Chambers of Commerce under community leadership would not have led to centralized control. The System needed a blanket to throw

over these organizations. The answer was first the U. S. Chamber of Commerce, and since 1920, the International Chamber of Commerce.

Once the U. S. Chamber of Commerce was set up, individual Chambers of Commerce all over the country were invited to join and allow it to represent and inform them. Such invitations are usually eagerly accepted. No one likes to be left out, and most people like to feel they are part of a big, important group. Local Chambers joined, and the U.S. Chamber of Commerce was able to claim the right to make policy and influence legislation as the representative body for many individual Chambers.

But the U.S. Chamber was only one blanket organization. That was not enough power to affect policy in other fields of activity. A new type of organization was needed that could blanket governments, professions, unions, educational institutions, farms, industries, sciences, religions, and even families. By the 1930's plans for this new organization, the United Nations, were well under way. The Chamber had the cooperation of the Carnegie Endowment for International Peace, the Rockefeller Foundation, and many other groups.

Thomas J. Watson was a dominant factor. In 1939 he was president of IBM, president of the International Chamber of Commerce, a trustee of the Carnegie Endowment for International Peace, chairman of the Inter-American Arbitration Commission, and organizer of the Committee for Economic Reconstruction—later called the “Marshall Plan.”

The International Chamber of Commerce had plans for a unified, controlled world economy organized on the basis of essential services (problems), rather than being divided into separate nations. How could this blanket organization, the United Nations, be used to increase Chamber of Commerce power, help the Chamber throw its blanket over other activities, and change governments? It was done through what the Chamber regarded as the most important element in the United Nations Charter, the Economic and Social Council (ECOSOC). This council was the one thing that had been lacking in the old League of Nations. ECOSOC opened the way for the Chamber to have direct and continuous influence on international affairs and directly on the people of member countries, even though it was a non-governmental organization.

The important thing about ECOSOC was that it made provision to include representatives from non-governmental organizations in its discussions. The U.S. Chamber of Commerce was immediately included as one of the most important advisory organizations. Through the United Nations, the International Chamber can promote its agenda with anonymity. Policies it promotes do not have to bear the Chamber of Commerce label. Once the United Nations adopts them

they can be presented to governments as United Nations' policies.

In 1945 Winthrop Aldrich, president of the International Chamber of Commerce, wrote concerning the Economic and Social Council of the United Nations:

This is the first time in the history of diplomacy that governments have invited the representation of private enterprise to take part officially in their councils, and it is precisely here that the International Chamber of Commerce can come in as a consultative body and . . . can participate in the discussions and making of policy by governments.<sup>67</sup>

When individual members and local Chambers object to national and international policies, few of them are aware of the vital links between the Chamber and the United Nations, or how the Chamber uses the United Nations to affect nations' legislation and policies.

One of the Chamber's most important objectives to be accomplished through the United Nations and the Chamber-created Organization for Economic Cooperation and Development (OECD) is "economic disarmament." This means prosperous nations are to be brought down economically and technology is to be transferred to favor underdeveloped countries so all nations have to depend on other countries and the WORLD Management System to fill their economic needs. ICC-supervised trade would be essential.

From November, 1947 to February, 1948 the International Chamber of Commerce met in Havana. George Ridgeway discussed the meeting in his book, *Merchants of Peace*:

All attention was focused upon the crucial postwar problem of economic disarmament.<sup>68</sup>

Chamber of Commerce members often complain about big government, national debt, taxes, and government interference with businesses and individuals—not understanding their own organization's involvement in creating these problems. Nor do members realize that rather than grumbling about big government, they ought to be objecting to *bigamous* government.

At the present time Uncle Sam is like a householder trying to support two wives because the United States have two governments. First, there is the constitutional government originally formed by the states. Additionally, there is the world regional government, the WORLD Management System's blanket government, created with the aid of the International Chamber of Commerce, the Carnegie Endowment for International Peace, and the United Nations.

“To destroy you must replace.” Regional Government is the replacement for constitutional government, and it is well along the way toward accomplishing that goal.

In 1975 Clinton Morrison, National Chamber of Commerce chairman, urged business people to play an active part in the creation of regional governments. In typical World Management System fashion he used problems as the excuse:

Our geographic and economic interests in many cases no longer necessarily correspond to the political boundaries established many years ago under an older set of circumstances.

One helpful approach to these changed conditions, which the National Chamber supports, is the creation of regional governments to tackle regional problems.

The regional government . . . should be a multi-purpose body in which all interests and jurisdictions can be involved, one in which policy issues of area-wide significance can be resolved and which can implement policy decisions.<sup>69</sup>

What the Chamber wants, it usually gets. In most areas it got its regional government. Chamber power had helped to put the idea across. At the present time regional government is a blanket, but if WORMS plans are successful it is only a matter of time before constitutional government is totally replaced by world regional government.

How powerful is the National Chamber? In the March 20, 1978 issue of the *American Medical News* Richard L. Leshner, president of the Chamber of Commerce of the United States explained its power to physicians:

The National Chamber is the world's single largest business federation. AMN readers may be interested to know that over the last 2 1/2 years we have gone from 52,000 members to 72,000 members. These are not individuals; they are corporations and organizations. These include state and local chambers of commerce, American chambers of commerce abroad, and 1300 of the largest trade and/or professional national associations.

We have 1200 Congressional action committees with 100,000 people involved. We can activate that system to impact broadly on the entire Congress, or we can activate it selectively to impact on just the committee members considering a given issue.

We are trying to build up that force directly through the Chamber as well as through our related organizations called Citizens Choice, a citizens lobby for private enterprise. A few years from now, we would like to have those numbers I quoted above multiplied by a factor of a hundred. We have a lot of clout today.

The clout of any group depends on the willingness of its members to support it and its goals. Local Chambers would not cease to exist if they dissociated from the United States and International Chambers of Commerce, but those blanket bodies' life and power would be lost without the local Chambers.

Business owners and local businesses would do themselves a favor if they looked more closely at the activities of the U. S. and International Chambers of Commerce and if they would become more cautious about giving their approval when asked to support Chamber of Commerce national and international goals.

---

<sup>62</sup>Comte, *System of Positive Polity*, Vol 1., 160-161.

<sup>63</sup>A. Lawrence Lowell (Subsequently President of Harvard University) in a letter to Professor Frank W. Tausig, Jan. 9, 1907, pp. 6-7...“And Mark an Era,” Boston: Little Brown & Co., 1958, *World of Business*, Selected articles edited by members of Harvard Business School faculty, Vol. III, (New York: Simon and Schuster; 1962).

<sup>64</sup>*Congressional Record-Senate*, February 8, 1917, 2829.

<sup>65</sup>Nicholas Pileggi, “The West Point of American Business,” *Saturday Evening Post*, May 18, 1968, 90.

<sup>66</sup>“The Management of Men,” *Fortune*, February, 1949, 104.

<sup>67</sup>Winthrop W. Aldrich, “A Question of Our Own Capacity for Leadership?” *THINK* magazine (IBM); August, 1945, 13.

<sup>68</sup>George L. Ridgeway, *Merchants of Peace*, (Little Brown & Company; 1938, 1959), 188.

<sup>69</sup>*Washington Report*; June 16, 1975; (Chamber of Commerce of the United States).

Everybody makes plans, and there are all types of plans: work plans, house plans, recreation plans, education plans, career plans, personal plans, group plans, travel plans, etc. When two or more people participate in an activity, some kind of plan or statement of intention is necessary—even if it is just a simple question-and-answer exchange:

“Do you want to go bowling tonight?”

“OK, what time?”

“Seven?”

“Suits me, meet you there.”

A plan has been made. It will be carried out if nothing interferes. But what if Charlie, who made the plan with Harold, announces his plan on his arrival home and is greeted with, “You can’t go, Charlie. Uncle Auguste expected us to be at the meeting of the Human Betterment Society.”

“I was going bowling.”

“You can’t forget Uncle Auguste. He made plans.”

“I have a plan too—betterment of my bowling score.”

“Your plans are trivial and selfish. You’ll have to forget them.”

Auguste Comte’s world plan is like that, but much worse. He made a plan for us, our children, our children’s children, and children forever after. Through the dominant idea of total unity he imposes his plan or System on us from the grave. It is like having an obnoxious intruder from a foreign land living with us and running our lives. He does not like fun and does not approve of anything that is not his own idea. He chooses our friends, spends our money, corrupts our children, interferes in our love life, attacks and attempts to replace Christianity, and thinks he knows everything about everything.

When we make plans for our families, our future, our finances, our work, our children, or our children’s education—the obnoxious intruder has a different idea which we are told to accept if we want to keep peace. We become like outsiders in our own home.

Nevertheless, most of those who support Comte’s plan and who work for the WORLD-Management System are not intentionally



abrasive. They think they are doing the right thing. They are captivated by this dominant idea—the pagan notion that Humanity is one, that to have a peaceful and prosperous world we must love the Great Being, Humanity. Personality is unimportant, except as a living sacrifice to the goddess, Humanity. Character is passé. Comte explained:

Character prompts us to command, the Heart to obey. During the earlier stages of human progress, when the problem was how to develop the human forces the Character acquired a natural ascendancy, and the spirit which disposes to submission was little honoured. But the Final Order of society will more and more show the true dignity of obedience; for now the problem is to bring the existing forces into discipline, and this must be done by giving the ascendancy to the Heart. And the Positive theory of human nature prepares us for this work; for it places the centre of cerebral unity in the Affections.<sup>70</sup>

Comte seems never to have considered the fact that love is not the only emotion. If we give unrestrained control to our emotions, neglecting intellect and character—hate and lust-for-power are every bit as likely to emerge as love. Here, too, the Bible reveals the truth that Comte denied:

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. . . . Matthew 15:19

Comte intended to use women to establish his System because he believed women were the emotional sex and would respond to his ideas about unity and universal love. Many women today do seem to be captivated by the idea that love means universal *unity*. They are convinced that it is up to them to destroy institutions of the past, unite the governments and religions of the world, and sacrifice their own lives to the Great Being, Humanity. These women play their roles in Comte's scenario without realizing they are being used.

Power for women has become a dominant idea that controls their lives. They think they are leaders, but it's a lie. They are not leaders, but programmed followers in a scenario planned nearly six generations ago:

Unless the new philosophy can obtain the support of women, the attempt to substitute it for theology in the regulation of social life had better be abandoned.<sup>71</sup>

How is the cooperation of women obtained? By praise and flattery, and by making them feel socially significant. Self-deficient women are especially vulnerable. They eagerly accept Comte's Religion of Humanity, particularly since it calls for women to be worshiped:

The new doctrine will institute the Worship of Woman, publicly and privately, in a far more perfect way than has ever before been possible. It is the first permanent step towards the worship of Humanity. . . .<sup>72</sup>

In some cases women's emotions are so stimulated by the concept of power that they become involved in primitive forms of tribalism. One would not expect educated women in the twentieth century to respond to pagan rituals, but it is happening. Not only are they participating, but their worship of the goddess, Humanity, is encouraged and financed by tax dollars and the System's tax-exempt foundations. It is frequently carried out in primitive rituals on college campuses with official sanction. For example, at San Jose State University:

Nearly 400 women picked different notes and held them, catching their breaths at different times so the sound droned unabated for five minutes. . . .The hymnic call was to the Goddess. . . . Later in the day, encouraged by the beat of bongo drums, spontaneous groups of circling women danced bare breasted in scenes suggestive of frolicking wood nymphs.

The occasion was a university extension course, "The Great Goddess Re-emerging," a three day program . . . . Although the lectures were mostly academic the gathering had the spirit of a feminist rally and the body contact of an encounter weekend. A religious phenomenon virtually unknown outside feminist circles, "goddess consciousness," will be widely known in three to five years, predicted Carol Christ of San Jose State University's women's studies program.

The official instructor for the UC Santa Cruz course and holder of a Ph.D. in religious studies from Yale, Ms. Christ described the rationale for the new attention to goddess images: "Religions centered on the worship of a male God keep women in a childish state of psychological dependence on men and male authority, while at the same time legitimizing the political and social authority of fathers and sons in the institutions of society. Even people who say they no longer believe in God or participate in Christian or Jewish groups still may not be free of the power of the symbolism of God the Father. Symbol systems cannot simply be rejected, they must be replaced.

The goddess movement is also called the womenspirit movement. What is considered its first major gathering was a conference attended by about 1200 women at the University of Massachusetts in late 1975.<sup>73</sup>

These women, like all other activist and problem-centered tribalists, believe they have an obligation to control the behavior of others. In addition to pagan-type worship, programmed leadership and peer counseling courses were available to them.

Similar training is available for everyone from elementary students to senior citizens. A grant from the government or a foundation for the salaries of organizers is enough to get a movement going. There is enough foundation financing available to pay the salaries of thousands upon thousands of problem-exploiting activists, men as well as women. Every week the *Milwaukee Journal*, the *Washington Post*, and probably many other metropolitan newspapers, have help wanted ads seeking paid recruits for the System:

POLITICAL WORK—Full-time Year-round And Student Summer Positions Available—Work for social change and economic justice. Wisconsin Citizen Action is now hiring motivated individuals for political advocacy work. . . . \$300–\$325 a week plus bonus plus benefits. . . .<sup>74</sup>

FIGHT THE RIGHT—The CLEC Canvass Network, a national coalition of progressive organizations is hiring highly articulate, politically aware staff to do community outreach and fund raising. Help clean up the environment & get affordable health care for all! Travel, training and advancement opportunities. . . .

ACTIVIST, ACT NOW, GREENPEACE — seeks motivated, committed individuals work to spark community awareness about issues like incineration, ozone depletion, the destruction of our forests. . . . \$200–\$400/wk +<sup>75</sup>

The looking-glass self says to each recruit, “Now you are a leader. Now you are an activist. Now you are important!” Even the most submissive, tribalistic women, who submit mindlessly to the persuasive powers of charismatic leaders, see themselves as the vanguard of the future.

If they are not involved in goddess worship or paid political activism, women are at least as susceptible as men to the “leadership” con. Many women’s blanket organizations serve the System—often without the members realizing they are being used.

One womens' group that has political clout is the League of Women Voters. Whether or not you admire the organization, it is a fact that cannot be disputed, the League is effective in many ways. Those who disagree with positions taken by the League might hate to admit it, but most of the members are intelligent, charming, friendly, helpful, well-intentioned, and hard working.

I attended a meeting of a local chapter in 1977. I was warmly received, treated with utmost courtesy, and allowed to speak. The women were not vipers, shrews, nags, or unfeminine in any way. It was a pleasure to be with them. The program was on the subject of the United Nations and the New World Order.

The woman in charge of the program was lovely looking, sincere, intelligent, and conscientious. She must have spent hours working on her presentation which, nevertheless, was probably similar to presentations made by other women in chapters all over the country because they study and prepare from the same resources.

One of the chief resources was the magazine *Foreign Affairs*. This was the bi-monthly publication of the Council on Foreign Relations. At that time *Foreign Affairs* was edited by William Putnam Bundy, a 1947 graduate of Harvard Law School. His brother, McGeorge Bundy, has been a Harvard professor and dean, president of the Ford Foundation, and a member of David Rockefeller's Trilateral Commission.

John Jay McCloy (LLB-Harvard, 1921) was a member of the editorial advisory board. He had been president of the World Bank (1947-1949), chairman of the board of Chase Manhattan Bank (1956-1961), and Coordinator of U.S. Disarmament (1961-1963).

Another authority was Wassily Leontieff, Russian-born Nobel Prize-winning Harvard economist, who advocated a planned economy and developed an "input-output" theory for economic management. Leontieff's research was financed by the National Science Foundation to the tune of about a million dollars. The National Science Foundation was created at the suggestion of Harvard president, James Bryant Conant.

Leontieff's idea was that the industries interact with one another in a measurable and predictable way. He regarded the world as an enormous input-output machine. In the *New York Times* of October 19, 1973 Leontieff was quoted as saying:

I am now consultant-in-chief of a United Nations study to measure the impact of environmental issues on international development of policies. It's applying input-output to the world as a whole. Imagine! We're collecting data from 120 countries! But without an over all theory, you can't do anything with that data. You need a blueprint, and that's what I'm providing. . . .

The mystery of science is putting order into the world. The world is not very orderly, but science can look at things and recognize an order. Then it's marvelous to see how those things—ideas—begin to march like little soldiers under your command.

One of the goals of the League of Women Voters was said to be to arrive at a consensus, but the consensus was arrived at on the basis of feelings, rather than on a foundation of knowledge and enduring principles. The literature was filled with expressions such as: "Many feel. . . , Others react. . . , Still others believe. . . ." It was also filled with dire warnings about what might happen to us if we do not give up our national sovereignty and national defense and convince others to give in to the New World Order with redistribution of the wealth on a worldwide basis. We will have to face "the smoldering resentment of unattainable wealth. . . a keen sense of grievance. . . wars of redistribution. . . increased terrorism and guerrilla warfare in industrialized nations."

Dedicated to consensus, dazzled by Harvard bigwigs, and panicked by ominous warnings, the League of Women Voters members are in the same position as social studies students who are being taught under a conceptual framework. The conclusions they are supposed to arrive at are determined first. Then information is selected which leads them to arrive at the pre-determined conclusions, which they are emotionally prepared to accept.

In addition to their usefulness in promoting the System's political goals women are also used to help organize men for the System. A liberal attitude toward all forms of sexual expression and an abundance of willing and available partners is one of the inducements offered to men by the System and in tribes based on System philosophies.

One of the most notorious of these tribes was a communal behavior modification center in California called Synanon. The problem of drug and alcohol abuse was the excuse for its establishment in 1958 by Charles Dederich, an out-of-work alcoholic. By 1970 with the help of donations by individuals, corporations, and foundations, Synanon was a conglomerate controlling \$15 million worth of business and real estate assets. Thousands of addicts, some alcoholics, and a few who were merely fascinated by the idea of being in a commune, joined Dederich's settlements. Many more visited to participate in the Synanon activities which included sexual experimentation and the Synanon game—an exchange of a merciless barrage of taunts and insults about everything from sex life to personal appearance. Personalities were attacked and defenses broken down.

The national media heaped praise on the Synanon project as an

answer to the drug abuse problem. The January 31, 1969 issue of *LIFE* magazine had a three-page publicity piece on Charles E. Dederich, Synanon's founder. In October, 1970 *Good Housekeeping* applauded Synanon as a life-saving solution to the drug problem. In May, 1974 an article in *Seventeen* published a similar endorsement. Synanon received state, federal, and foundation grants, plus tax-exempt status. Corporations and wealthy individuals opened their purses.

It became the Synanon philosophy that the natural family was no longer to exist, but it was to be replaced by an extended family including everyone living at Synanon.<sup>76</sup> On February 27, 1975 forty women from Synanon centers in Oakland and San Francisco swarmed onto the University of California's Sproul Hall Plaza to demonstrate their commitment to the goals of Synanon. They had just shaved their heads to symbolize the shedding of a social structure. The idea of head shaving, which previously had been confined to male members, caught on for Synanon women when one woman came to a Synanon game with her head shaved. One after another the rest of the women did likewise.

Before the gathering crowd on campus, male members of Synanon shaved the head of a fellow member with electric clippers. They then offered to perform like service to any of the startled onlookers, but there were no takers. Founder Charles Dederich then proclaimed mass hair cutting "the greatest thing that has happened to women in this country." He said more than five hundred women so far had removed their locks.<sup>77</sup> Shortly thereafter, it was decreed that all female members must shave their heads.

In 1976 Dederich ordered vasectomies for men and abortions for pregnant women. In 1977 all resident couples were ordered to divorce their present mates and pick new spouses from within the group. There was a turmoil of mass spouse swapping. Synanon claimed 230 couples agreed to divorce while less than 20 left the compound rather than submit to the order.

Next Synanon became militant and vengeful. The center purchased arms and set up a militaristic committee to intimidate its enemies. Suits were filed against *Time*, ABC, and the *San Francisco Examiner* for critical stories about the community. An NBC producer received notes threatening her life after her report on Synanon was aired.

In 1978 Paul Morantz, an attorney who had won a \$300,000 judgment against Synanon for a couple who claimed the wife had been kidnaped and brainwashed by Dederich's followers, was bitten and nearly killed by a four foot rattlesnake that had been placed in the mailbox at his home. He was treated promptly with anti-venom serum and recovered, but Lance Kenton and Joseph Musico of Synanon, along with leader Charles Dederich were arrested for the crime of assault

with intent to commit murder. In July 1980 they pleaded no contest to the charges. Dederich was sentenced to five years' probation. Kenton and Musico received one year in jail plus three years' probation.<sup>78</sup>

Many groups similar to Synanon have been established. Some function for a while and disappear, some have ended in tragedy and death, and others are still active and growing. One thing these tribes have in common is sexual permissiveness. Members, especially women and children, are expected to submit to the sexual demands of the leader or engage in sexual activities with partners selected by the leader. It is the ultimate act of submission to the group—the total abandonment of inner strength and self-control. The System calls it "Liberation."

Another form of liberation which the System has encouraged for women is liberation from men. Comte, himself, was not successful in his relationships with women. He was never able to establish an emotionally satisfying sexual relationship. His marriage was unhappy and marred by a series of separations. The love of his life was Clotilde de Vaux, a young woman who had been deserted by her embezzler husband. She admired Comte, valued his friendship, and inspired some of his thoughts on the Religion of Humanity, but she seems never to have allowed him to fulfill his desire to be her lover. The relationship, which terminated after only a year by her death from tuberculosis, left a lasting impression on Comte's life and his work.

It may be that he did not wish other men to have what he, himself, did not enjoy because he decided that while friendship could exist between men and women, marriages should be chaste. He speculated that in the future it might be possible for women to produce children without male participation:

The change would complete the just emancipation of women, thus rendered independent of men, even physically. It would no longer be possible to contest the full ascendancy of the affective sex over children which were its offspring exclusively.<sup>79</sup>

Comte stated that an added advantage to granting total responsibility for reproduction to women, the emotional sex, would be the possibility of controlling the heredity of the race to produce higher types for the new world order. Single women having themselves artificially inseminated with the sperm of Nobel scholars and other strangers are examples of those already serving the System by having children in need of support by the System.

The children of the sixties, the so-called *baby boom* generation, and those who followed their example, did not of themselves conceive the idea of living in communes, indulging in uninhibited sexual

activity, producing paternally-anonymous children, and demanding the right to same-sex marriages. These ideas were suggested to them in their sociology classrooms and sociology textbooks.

The method used was low-pressure selling—suggest the idea, then tell students that it is up to them to decide if they wish to act on the suggestion. The natural family was re-named the *nuclear family*, and other types of “families” were suggested. Children whose fathers are not identifiable are easier for the System to claim than those under paternal, as well as maternal, protection.

It is not easy to inspire the people who have been brought up and educated according to a conceptual framework of managed unity to wake up and do independent thinking, but it is important to make the effort. I have seen on many occasions how it can be done. Hal Walker, for example, changed the attitudes of a roomful of business executives with simple honesty.

I have been at many meetings, including Sidney Simon’s presentation of values clarification, where a comment and a simple question alerted an entire audience and encouraged them to think, rather than passively absorb. Even without public and foundation financing, self-secure women who use their minds and respect men, as well as themselves, can also learn the game of Red Rover. With knowledge and patience they can win back the minds of many who have been deceived—perhaps even some of August Comte’s goddess-worshipping wood nymphs.

---

<sup>70</sup>Comte, *System of Positive Polity*, Vol. II, published by the author in May 1952, translated by Frederic Harrison, M.A., (New York: Burt Franklin: Research & Source Works Series 125. Philosophy and Religious History Monographs 4 [Originally published London, 1875]), 227.

<sup>71</sup>Comte, *System of Positive Polity*, Vol. I, 168.

<sup>72</sup>Ibid, 205.

<sup>73</sup>*Milwaukee Journal*; Sunday, April 30, 1978.

<sup>74</sup>Ibid, Sunday, August 15, 1993.

<sup>75</sup>*Washington Post*; Sunday, August 15, 1993.

<sup>76</sup>*San Francisco Magazine*; May 1970.

<sup>77</sup>*Berkeley, California Daily Gazette*, February 2, 1975.

<sup>78</sup>David MacDonald, “The Little Paper That Dared,” *Readers Digest*; July, 1981, 61-65.

<sup>79</sup>Comte, *System of Positive Polity*, Vol. IV, 244.



**A**n eagle was soaring through the air when suddenly it heard the whizz of an arrow, and felt itself wounded to death. Slowly it fluttered down to the earth, with its life-blood pouring out of it. Looking down upon the arrow with which it had been pierced, it found that the shaft of the arrow had been feathered with one of its own plumes. "Alas!" it cried, as it died,

"WE OFTEN GIVE OUR ENEMIES THE MEANS FOR OUR OWN DESTRUCTION." (from *Aesop's Fables*)

The WORLD-Management System is like that. It uses the efforts and resources of those whom it would enslave to manufacture the weapons used against them. The WORMS goal is to eliminate national sovereignty wherever it exists and to replace self government with world regional government.

It also seeks to standardize and supervise all human activity. Everything is to be included in the System-decreed standardization: science, government, natural resources, business, education, child care, trade, career choices, international relations, industry, banking, medical care, housing, economic development, religion, social relationships, and reproduction. The idea of this totally-controlled New World Order has dominated the minds and been the life work of many brilliant, but self-deficient intellectuals.

The degree to which the WORLD-Management System continues to dominate depends to a great extent on whether we help or hinder the process. It depends on whether we can be made to sacrifice our intellectual independence to be hypnotized and dominated by collective emotions and tribalistic rituals. If inner strength and self-direction are to be destroyed, we, the victims of this vast sociological experiment, must cooperate in the destruction. We must give up self-control, love of truth, personality, and Christianity. The System demands that all such components of individual character be surrendered.

WORMS strategists have been preparing American minds for this sacrifice for generations. The System's conceptual framework, used

in setting up school curriculum and many other educational and media endeavors, teaches unity, tribalism, artificial undiscriminating universal “love,” and guilt for the “sin” of separation.

Adults, as well as children, are trained to renounce their intelligence, inner strength, and personality. They are trained to give in to the emotional demands of the System. Auguste Comte wrote that this was absolutely necessary for his plan to succeed:

The essential purpose of true philosophy is to systematize human life as a whole on the principle of the subordination of the intellect to the heart. The chief difficulty of my task is doubtless to induce the intellect to accept this position voluntarily, since no permanent result can be attained otherwise.<sup>80</sup>

Christianity must be diluted or destroyed because anyone motivated by the Spirit of Truth—anyone who believes one serves God with all his heart, with all his soul, with all his mind would not subordinate integrity and intelligence to Comte’s artificial, materialistic emotions. Under WORMS standardization we would no longer be allowed to rely on our own intelligence to seek information and make decisions. The System sanctions information sources and appoints its own programmed decision makers.

We could no longer expect thoughtful, reasonable, considerate, or truthful personal dealings. All loyalties would have to be to the System—to its educational goals, its standardized emotional causes, its ritualized procedures, and its world regional government. One-to-one obligations and friendships would be replaced by one-to-System, group-to-System, System-to-group, and System-to-one obligations, goals, regulations, and policies. The WORMS would intrude in every situation to impose conformity.

A great many political office holders, prominent public figures, educators, business managers, media representatives, opportunists, and groupists at all levels of society already have been used to promote the System. They have helped bring about changes in goals, moral codes, education, business, social relations, and government structures which the System needs to reach and maintain dominance.

Despite the inroads it has made in this and previous generations the System is still vulnerable. Perhaps it won’t be overcome immediately, but it can be tamed. Its direction can be reversed. To do this we need an increase in intelligent understanding of System goals and methods, especially in the takeover of education and health care. Here the System’s eventual goal is that no one be educated by means other than those supplied by the System and no one receive health and medical care except through the System.

To bring about a reversal of these takeover attempts we need a will to act wisely, not impulsively or blindly. We need the ability to see through WORMS standardization techniques. We need to turn back attempts to corrupt us and the U.S. Constitution. We need to turn back attempts to replace our state and local governments with world regional government. We need to understand and help others to understand how the System operates.

In 1969 George A. Miller, a Rockefeller University psychologist, wrote in *American Psychologist* about his ambitions for the System saying:

I recognize that you do not need complete authority over a social organization in order to reform it. The Important thing is not to control the System, but to UNDERSTAND it. Someone who has a valid conception of the System as a whole can often introduce relatively minor changes that have extensive consequences throughout the entire organization. (emphasis added)<sup>81</sup>

Self-secure individuals can play the game as well as materialists. Relatively minor changes can be put in the way of oppressive System standardization. I believe after reading *Why Things Are The Way They Are* that you, too, have a more “valid conception of of the System as a whole.” If informed businessmen, teachers, preachers, elected officials, professionals, media personnel, and others introduce their own minor changes, who knows what the result might be?

Many people have recognized something was amiss, but they have not seen the whole picture. Unless they were aware of the System and its goals they tend to blame politicians as the primary villains, rather than uninformed and sometimes unwilling accomplices. Few of them have been dedicated, determined change agents for the System.

Citizens gripe about their loss of control over their property, their lives, education, and the cost of government. However, if they fail to zero in on the System’s materialistic, bigamous, world regional government as the real cause behind many of their problems, they are merely making noise and shooting at clay pigeons.

Intelligence and knowledge, not blind emotion, are needed—especially to evaluate one’s own participation in organizations. The WORMS can find ways to control or use almost any group—especially those that are dominated by national and international blanket organizations.

Where there are philosophical and political differences between groups, the System uses both sides to achieve its goals. Whether the confrontations be men v. women, liberals v. conservatives, farmers v.

workers, youth v. age, black v. white, rich v. poor, environmentalists v. industrialists, unions v. employers, public v. private, Christian v. Humanist, city v. suburbs, doctors v. lawyers, teachers v. parents, the System can use the problems and controversies to increase its own power.

How is this done? Take, as an example, liberals v. conservatives. The System gains strength while the two sides appear to be in conflict:

(A) The liberal theory in political economics has been tax and spend. Buy benefits for the people to gain loyalty from the people.

(B) The conservative theory is that government should let private enterprise solve our problems. The purpose of business is to make a profit. If everyone works to benefit himself, conservatives believe the *unseen hand* will make things come out for the best.

(C) In the System's final synthesis the two groups compromise. The theories are combined to come up with a new System-empowering proposal which is sold to both sides:

The governments spend more, not less; but they spend it in such a way as to make it possible for non-government operators (especially multinational corporations) to profit by picking up a piece of the action or by managing programs for the System. The liberals get their programs. Conservatives, along with stock-holding foundations, get their profit. The System theorists and managers get their power, and the people pay—losing their freedom to act intelligently and independently in the process.

When elected officials meet with groups such as the National Conference of State Governors; when teachers join the National Education Association and the National Council for the Social Studies; when business groups join and promote the agenda of the United States Chamber of Commerce and the International Chamber of Commerce; when citizens participate in national conferences, such as the White House Conferences on Children; when state officials follow the leadership of the foundation-created Education Commission of the States—there is a tendency for those participating to feel a closeness and loyalty to these blanket groups that makes them forget, and sometimes betray, their obligations to their families and constituents back home. *To destroy you must replace.* Loyalty to blanket organizations replaces primary loyalties.

The System uses new group loyalties and our good qualities, such as our desire to be helpful, our willingness to volunteer our efforts, and our hope to make things better for others, against us. The System knows how to make naive participants in groups feel good about themselves, knowing they will do anything for anyone who gives them a feeling of self-worth.

Members of WORMS-organized task forces, blanket organizations, and citizen action groups in communities, while working for System goals, can usually be made to believe they originated the ideas they are organized to promote. System organizers know that people are more willing to accept sociological changes if they believe they had a part in bringing them about.

Even when similar ideas seem to occur spontaneously to groups in every part of the country, few of the members realize that the ideas promoted are not their own, but have been suggested to them. While destroying their own independence they feel pride because they are told they are involved in *pilot projects*, that they are leaders, and that their *input* is important.

The System always demands we sacrifice our intelligence and common sense to System-controlled emotions and dominant ideas. Nowhere have System techniques been more effective in getting people to sacrifice their intelligence than in the WORMS takeover of education. After nearly a century of activity to control and dilute educational content, the System hopes by the year 2000 to achieve its goal of total control and standardization of education.

As always, the System begins by stating a problem. (He who states the problem chooses the goals.) The latest education problem selected by the WORMS is that American students are not up to *world-class standards* and they are not reaching their *full potential*. Before we jump in and say, "Yes, that's true," we should remember that the System has been in virtual control of curriculum for nearly a century. System curriculum planners created the problems they now propose to solve.

The WORMS concept that everyone must meet a particular standard or reach his/her full potential is a recipe for total takeover of individual personality. It provides for: (1) Psychological control: Tests professed to reveal each person's full potential can be demanded. (2) Legal control: Laws can be passed to support the universal *right* to realize full mental, physical, social, occupational, emotional, recreational, and sexual potential. (3) Sociological control: System-financed groups can be formed to promote educational standards and full potential for every *organ of humanity*. (4) Economic Control: Taxes can be levied and funds awarded to profit-making institutions with System-approved programs. This enables conservatives to get in on the action. They generally support a program if they can see a profit. (5) Educational control: Education can be pupil-centered or child-centered to make persons of all ages meet WORMS standards or reach their full potential.

Convincing people that realization of one's full potential is a basic human right is a strategy to beguile them into accepting a perpetual

burden for perpetual control. No one ever reaches full potential. A goal that cannot be reached keeps people striving, while at the same time feeling guilt for failure.

My own father was an example of a man who never reached his full potential. He was fascinated by business and would have liked to own and run a florist shop. He did not. He showed better than average talent in art. He could make beautiful pencil sketches. If he had been trained in art from youth, he might have become a professional artist. He did not. He had many clever ideas. He might have become an inventor. He did not. He was sturdily built and above average in sports. He might have become a professional athlete. He did not. He never reached his full potential in any of these things.

But Dad did go to medical school and become a doctor. He delivered babies, stitched cuts, bandaged wounds, diagnosed illnesses, and took out tonsils. He supported his family and enjoyed his friends. But even there, I'm sure, he did not reach his full potential. He had to choose which talents to develop and use and which to leave less developed.

You, too, are a person who will never reach full potential. Anyone who is intelligent enough to be reading and understanding this book will very likely have many talents that remain undeveloped. Only those individuals with the most limited talents and abilities—mentally and physically—can come anywhere near reaching their full potential. This is because their potential is so meager.

At this writing the WORMS effort to gain more centralized power over education is called *GOALS 2000: Educate America*. The program demonstrates awareness of the following psychological/sociological behavior control principles: (1) He who states the problem sets the goals. (The problem has been stated.) (2) Those who are to be affected by change are more willing to accept it if they feel they participated in bringing it about. (Efforts are being made to involve as many citizens and groups as possible in *GOALS 2000* and to make them believe their input is essential. Actually, what is needed is not their ideas, but their sanction.) (3) He who sets the goals controls the behavior. (Six power-grasping, child-centered goals are being publicized):

GOAL 1: By the year 2000, all children in America will start school ready to learn.

GOAL 2: By the year 2000, the high school graduation rate will increase to at least 90 percent.

GOAL 3: By the year 2000, American students will leave grades four, eight, and twelve having demonstrated competency in

challenging subject matter, including English, mathematics, science, history, geography, arts, and foreign languages; and every school in America will ensure that all students will learn to use their minds well, so they may be prepared for responsible citizenship, further learning, and productive employment in our modern economy.

GOAL 4: By the year 2000, U. S. Students will be first in the world in science and mathematics achievement.

GOAL 5: By the year 2000, every adult American will be literate and will possess the knowledge and skills necessary to compete in a global economy and exercise the rights and responsibilities of citizenship.

GOAL 6: By the year 2000, every school in America will be free of drugs and violence and will offer a disciplined environment conducive to learning.<sup>82</sup>

Every month there is a *GOALS 2000: Educate America* "Satellite Town Meeting" or video teleconference to promote and discuss *GOALS 2000*. Sponsored by the U.S. Chamber of Commerce and the U.S. Department of Education, it reaches more than two thousand U.S. communities. The program sometimes originates from the studios of the U.S. Chamber of Commerce in Washington. The U. S. Chamber of Commerce has used teleconferencing to promote many System projects—regional government being a prime example.

An education program which claims to be child-centered rather than content-centered ought to be rejected. Child-centered education is based on a false and potentially dangerous assumption that a teacher can and should probe a child's mind to know, or assume to know, what he is thinking and feeling.

Subject-centered education has specific goals that are natural to the learning process. Goals do not have to be contrived. For example: (1) Learn the numbers and simple addition, subtraction, multiplication, and division facts to be able to manipulate figures for useful purposes. (2) Learn the letters and sounds to read and write words, sentences, paragraphs, etc.

A good teacher does not have to probe the psyche of his students or worry about the *whole child*. If a teacher knows his subject and how to present it effectively—and if the students do their part by giving their undivided attention—education will succeed. It is no mystery. The reason education has been a failure is because the World-Management System, with its programs, its child-centered education,

its foundation megabucks, and social experiments, has been destroying, rather than promoting, good education.

Many people, especially among those who are intelligent but have not gone to college, have been afraid they might be embarrassed if they attempt to question or confront System “intellectuals.” One need not be afraid. A degree sometimes means its possessor is over-schooled, but under-educated. An intellectual who evades or refuses to answer intelligent questions, or who attacks the credentials of those who ask intelligent questions is probably depending on an emotional, rather than intellectual consent for his project.

Any honest, intelligent, reasonably well-informed person is qualified to challenge System promoters. I have heard speeches by, and questioned some of the System’s most famous leaders and social architects. They have included Lawrence Kohlberg, who was credited with developing the Carnegie/Mellon moral reasoning; Sidney Simon, the values clarifier; Wassily Leontieff, who won a Nobel Prize for his input/output theory; and others. Always, I expected strong, intellectually-challenging messages by personable charmers. How else could they be so effective? More often than not I have been amazed to find the message delivered by hesitant, nervous, stammering, uncertain creatures who were tongue-tied by the first intelligent question from the audience.

Sometimes it has seemed to me that the speakers lost enthusiasm for their own projects, but did not know how to get out of the System trap. In one case the speaker’s answer to my first question led to another question, and then another. It seemed possible he was leading me on—encouraging questions that revealed to the audience the weaknesses in his own work.

The System loves meetings. I have attended seminars, workshops, and training sessions for System workers and task forces. I have been to countless in-service meetings for teachers where WORMS projects have been promoted. In addition to questionable content many of these meetings involved game playing, touching exercises, and sensitivity training. All of the teachers and citizens could not have been taken in, but they remained silent. Why?

The answer for teachers and many others, I believe, is because they are paid to attend. Why do they not challenge when the speaker or facilitator talks nonsense? Why do they cooperate without question when asked to participate in childish games? Because they receive university credit or credit toward promotion for being present and participating. Also, because they trust their superiors. They think there must be a good reason for the seemingly-senseless activities. They do not expect to be cheated or deceived.

Dealing with the System is like a game of poker that depends



largely on bluff. The System is bluffing about the strength of its hand. It is winning because it has a huge, intimidating pile of chips—the POWER of government and foundation MONEY. It also has the POWER of many because it promises grants and benefits to System promoters and organizers.

But the System's hand, when fully revealed, will be seen to be made up of jokers. What a tragedy it would be if we allowed everything that is true, valuable, beautiful, and good to be swept away by a brazen bluff.

By the year 2000 self-deficient tribalists of the WORld-Management System expect to be virtually in control of the future. Total control of education and health care are the System's main projects for the '90s. The projects will be completed when no one can be educated, healed when injured, or cured of disease through any source outside the System. It is if all of us with our vouchers and health cards are being crowded aboard the *Titanic*, a WORld-Management *Titanic* with no lifeboats.

While the System is strong today, we still have lifeboats. They are small and independent businesses; private schools; Christian schools; public schools that resist WORMS curriculum control; independent Christian churches; private medical practices; family farms; cities, counties, and states that try to maintain honest local control; private charities; independent radio and TV stations; publishers who print the truth without fear; privately owned properties and resources, etc.

It would be folly for anyone—even the most ardent WORMS supporters—to drill more holes in the lifeboats. The WORld Management System is a gigantic error. It has no loyalty to individuals, groups, or ideals. If it achieves total domination, those who have been most useful in building its power may be the first to be tossed overboard or liquidated when their services are no longer needed, just as was done to many of Adolph Hitler's early supporters.

If everything and everybody is made to belong to the System, there can be no rescue and no place to go. There will be nowhere outside the System to buy, sell, work, play, seek medical attention, learn, teach, worship, or live. It is time for each of us to self-direct and to introduce changes—however minor—in our own lives and work to help maintain a society of intelligent, thinking individuals, rather than one of emotionally-controlled, group-dominated biological robots. It is time to cease giving our enemies the means for our own destruction.

---

<sup>80</sup>Comte, *System of Positive Polity*, Vol. I. xxx.

<sup>81</sup>George A. Miller, "Psychology as a Means of Promoting Human Welfare," *American Psychologist*, December, 1969; 1071.

<sup>82</sup>*GOALS 2000, Educate America—Organizing Your Community to Reach the National Education Goals; (United States Department of Education; Call 1-800-USA-LEARN).*



