

The Humbuggery of Charles Darwin

by Ann Lawler

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Ann Lawler

CEC

Charles Darwin is the acclaimed granddaddy of the entire environmentalist movement, that is, of today's plague of Green Fascism. Who can tell me what he is famous for?

[Answers from the audience: “the theory of evolution”; “the ‘survival of the fittest’ and ‘natural selection’ as the method of evolution”; “the ‘Tree of Life’: that all existing species arose from one primitive life form, via ‘transmutation of species’”; “that man descended from apes, so man is just another animal, and therefore just another part of Nature, not its master.”]

Yes, all that is true, but Darwin himself credited his so-called discovery of evolution to Parson Thomas Malthus (1766-1834), who claimed that mankind faces “scarce, limited resources,” and that human population

growth will sooner or later outgrow those fixed resources. Darwin emphasized his dependence on Malthus right in the introduction to his 1859 book *The Origin of Species*, whose full title is *On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*:

“[T]he Struggle for Existence amongst all organic beings throughout the world ... inevitably follows from their high geometrical powers of increase.... This is the doctrine of Malthus, applied to the whole animal and

vegetable kingdoms. As many more individuals of each species are born than can possibly survive; and as, consequently, there is a frequently recurring struggle for existence, it follows that any being, if it vary however slightly in any manner profitable to itself ... will have a better chance of surviving, and thus be *naturally selected*.” This Malthusian process, Darwin claimed, is the “origin of species.”

Darwin proclaimed repeatedly that Malthusianism held true for mankind, as well as animals. The British oligarchy had made Malthus a great hero already by the mid-19th Century, so Darwin well knew that Malthus had proposed *mass murder* as a “solution” to mankind's “overpopulation.” Malthus wrote, in his 1798 “An Essay on the Principle of Population”:

“All the children born beyond what would be required to keep up the population to this level, must necessarily perish, unless room be made for them by the deaths of grown persons.... [T]herefore, we should facilitate, instead of foolishly and vainly endeavouring to impede, the operations of nature in producing this mortality; and if we dread the too frequent visitation of the horrid form of famine, we should sedulously encourage the other forms of destruction, which we compel nature to use.... But above all, we should reprobate specific remedies for ravaging diseases; and those benevolent, but much mistaken men, who have thought they were doing a service to mankind by projecting schemes for the total extirpation of particular disorders.”

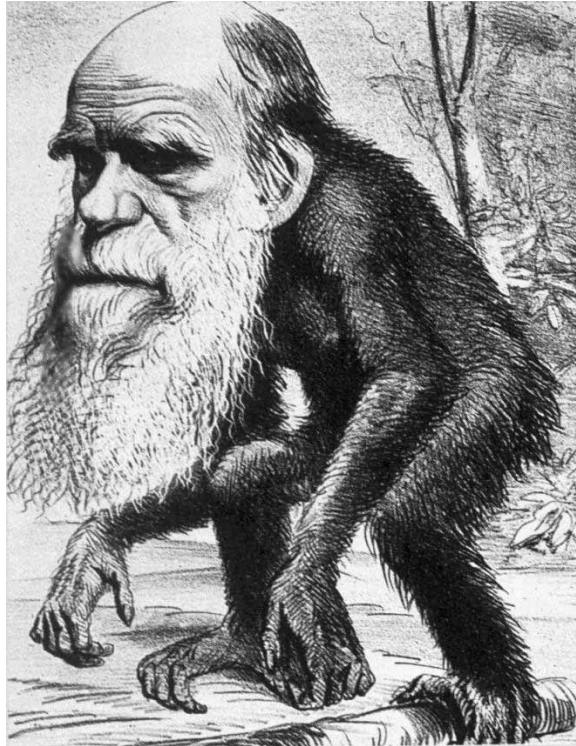
Malthus and the British East India Company

Malthus was not just any old country parson, but the official chief economist for the British East India Company (BEIC), the largest monopoly the world had ever seen, with an army in the late 18th and early 19th centuries that was larger than that of the British government itself. In fact, the slave-trading and dope-pushing BEIC *was* the British Empire. And when the BEIC set up its Haileybury College in 1805 to train its officials, they appointed Malthus as the very first professor of political economy in Britain, actually in the world. Malthus's students over the next several decades became the BEIC's administrators, and systematically applied his policies of genocide to keep the native populations under control. They killed tens of millions in India alone, including by forcing them to grow opium instead of food, which opium the BEIC then used to poison the Chinese.

It is likely that the BEIC promoted Malthus precisely *because* he was a reverend, to justify the kind of mass murder which most even nominal Christians would find objectionable. Darwin and his gang attacked Christianity because its fundamental tenets were a

stumbling block to British imperial rule. In particular, the notions of *imago Dei*, as expressed in the Book of Genesis: that man was created in the “image of God” to be fruitful, multiply, and have dominion over the Earth; and of *capax Dei*, as expressed in the opening verses of the Book of St. John: that man “is capable of God,” capable of participating in the Creator of the universe (the Word, the Logos), and can thereby become a willful co-creator in God's continuing process of creation.

There is nothing mystical about this.... It is all fully accessible to man's creative reason, whether you happen to be a professing Christian, or not. But this reality can never be understood through mere sense certainty, nor through the impotent formal logic of induction/deduction, so beloved of the British oligarchy and its stooge Charles Darwin. On the very first page of his *Origin of Species*, Darwin approvingly quoted Sir Francis Bacon, the so-called founder of the “modern scientific method”



Charles Darwin

of induction, which is no method at all, but just sense-certainty-based brainwashing. Throughout his life, Darwin maintained, correctly, that his *Origin* was based upon Bacon's method. The perpetuation of the British Empire depends on controlling how people think, that is, to make sure that they *don't* think. That was the whole point of the Darwin project—to convince human beings that they are mere animals, without a divine spark of creativity.

H.G. Wells: Fabianism, Imperialism and Eugenics

Thus Parson Malthus was Darwin's hero. But to situate the importance of this Malthus/Darwin duo in British imperial ideology, let's listen to H.G. Wells (1866-1946) in his 1901 book, *Anticipations of the Reaction of Mechanical and Scientific Progress Upon Human Life and Thought*, upon which he later said that his entire life's work was based.

Wells was at the very center of the British imperial priesthood: He had been a prize student of the man known as “Darwin’s bulldog,” T.H. Huxley; he co-founded the Fabian Society with Bertrand Russell and Sydney and Beatrice Webb; he was a fierce advocate of eugenics, like Russell and the rest of the Fabians; and, along with Julian Huxley and a couple of others, he personally invented the modern cult of “environmentalism.” If you understand Wells, you understand the real import of Charles Darwin and of today’s cult of environmentalism.

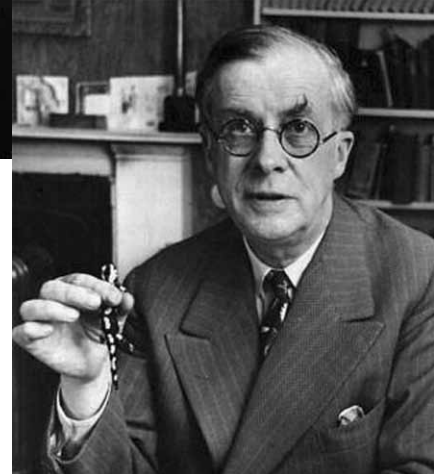
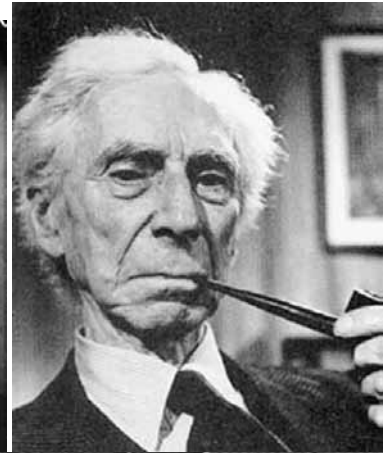
In his book’s first chapter, “Locomotion,” Wells lamented that the American Revolution had caused a worldwide explosion of railways, and that this “had changed the intellectual life of the world.”

Indeed, Lincoln’s victory over the British-backed Confederacy in the U.S. Civil War of 1861-65 had unleashed an astonishing growth of nation-states in Germany, Russia, Japan, and elsewhere, which copied the “American System” methods of public credit, intercontinental railways, the advocacy of science and technology, and the creation of a literate citizenry. World population growth surged. Anchored on transcontinental railways, all of this posed a strategic threat to the British *maritime* world empire. The British responded by unleashing World War I, and by proposing to murder entire sections of the world’s population via the new doctrine of eugenics.

Malthus/Darwin: ‘Ethical Reconstruction’

Wells exulted that the influence of Malthus and Darwin by the end of the 19th Century had virtually destroyed Christianity, paving the way for the “ethical reconstruction” of mankind. This “reevaluation of all values” would usher in what Wells called the “New Republic,” as the foundation for the coming “world state”—the total triumph of the British Empire worldwide, through what today is called “globalization,” and the “global governance” of Green Fascism.

Wells wrote: “Now, so far as the intellectual life of the world goes, this present time is essentially the opening phase of a period of ethical reconstruction, a reconstruction of which the New Republic will possess the matured result. Throughout the nineteenth century



Fabian Society founders (clockwise) H.G. Wells and Bertrand Russell, together with Julian Huxley, invented the modern cult of “environmentalism.”

there has been such a shattering and recasting of fundamental ideas, of the preliminaries to ethical propositions, as the world has never seen before. . . .

“The first chapter in the history of this intellectual development, its definite and formal opening, coincides with the opening of the nineteenth century and the publication of Malthus’ *Essay on Population*. Malthus is one of those cardinal figures in intellectual history who state definitely for all time, things apparent enough after their formulation, but never effectively conceded before. He brought clearly and emphatically into the sphere of discussion a vitally important issue that had always been shirked and tabooed heretofore, the fundamental fact that the main mass of the business of human life centres about reproduction. . . . Probably no more shattering book than the *Essay on Population* has ever been, or ever will be, written. . . . [I]t made as clear as daylight that all forms of social reconstruction, all dreams of earthly golden ages must be either futile or insincere or both, until the problems of human increase were manfully faced.”

And, Wells emphasized, Malthus begat Darwin (and

also Alfred Wallace, who supposedly “co-discovered” evolution with Darwin, and who also based his discovery of evolution on Malthus). The work of Malthus, said Wells, “awakened almost simultaneously in the minds of Darwin and Wallace, that train of thought that found expression and demonstration at last in the theory of natural selection. As that theory has been more and more thoroughly assimilated and understood by the general mind, it has destroyed, quietly but entirely, the belief in human equality which is implicit in all the ‘Liberalising’ movements of the world [meaning, in this case, those in sympathy with the American Revolution—AL]. . . . It has become apparent that whole masses of human population are, as a whole, inferior in their claim upon the future, to other masses, that they cannot be given opportunities or trusted with power as the superior peoples are trusted.”

The ‘New Republic’: Mass Murder

Mankind was *not* created *imago Dei*, “in the image of God,” Wells crowed, but has always been merely a part of nature, and therefore Christianity is just a myth: “And as effectually has the mass of criticism that centres about Darwin destroyed the dogma of the Fall upon which the whole intellectual fabric of Christianity rests. For without a Fall there is no redemption, and the whole theory and meaning of the Pauline system is vain.”

And since the “Pauline system” (that is, St. Paul’s—Christianity) has now been discredited, there are no stumbling blocks to simply murdering large portions of mankind, as “overpopulation.” The men of the New Republic “will not be squeamish” about killing, Wells wrote, because “They will have an ideal [eugenics] that will make killing worth the while.” Demanding, “And how will the New Republic treat the inferior races? How will it deal with the black? how will it deal with the yellow man? how will it tackle that alleged termite in the civilised woodwork, the Jew?” He answered, “Well, the world is a world, not a charitable institution, and I take it they will have to go.”

This overt commitment to mass murder was not just an “accidental” result of Darwin’s “value-free scientific work,” but is why “Darwinism” was created in the first place. Darwinism was not a scientific theory, but a witting project of cultural warfare, to take the Christ out of Christianity, to wipe out Christianity both in Britain and worldwide, with the avowed intent to secure British imperial rule over the globe. Darwin’s theory was a war launched against the notions of *imago Dei* and *capax*

Dei, of the divine potential within all human beings.

Even in an England still dominated by the Anglican Church, Darwin’s new “theory” would hit like a bombshell, and he knew it. He wrote in his private notebooks that his creed of “evolution” was “like confessing a murder.” After all, he was killing God, and that’s exactly how he saw it. That was why he left a note for his wife with his preliminary 1844 essay on “natural selection,” instructing her to publish it, “in case of my sudden death,” but why he did not dare publish it until others had laid some preliminary groundwork.

But what about eugenics? Was that just an accidental outcome of “Darwinism”?

Darwinism Gives Birth to Eugenics

If you have read even a few of the endless books written about Darwin, as I have unfortunately had to, you will have quickly discovered that there is a big debate about whether Darwin “accidentally” gave birth to eugenics, or “Social Darwinism”—the supposedly inevitable struggle of groups of people or nations against each other.

But when you look into Darwin just a little bit, including what he himself wrote, it is astounding that anyone could ever maintain that Darwin did not push eugenics. It pervaded his work right from the early days of his voyage to Australia, when he wrote in Chapter 19 of his book *The Voyage of the Beagle*: “The varieties of man seem to act on each other in the same way as different species of animals—the stronger always extirpating the weaker.” It was also implicit in his first book, *On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*, when he had to be a bit cautious, given the cultural environment of the time; but in his second major book, his 1871 *The Descent of Man and Selection in Relation to Sex*, he came out of the closet and wholeheartedly endorsed the Founding Father of eugenics, his first cousin Sir Francis Galton, together with other raving eugenicists.

In this second book, where he extended his conclusions about natural selection in the animal kingdom to mankind, he cited the work of three “authorities” upon whom he relied implicitly: “I have hitherto only considered the advancement of man from a semi-human condition to that of the modern savage. But some remarks

on the action of natural selection on civilised nations may be worth adding. This subject has been ably discussed by Mr. W.R. Greg, and previously by Mr. Wallace and Mr. Galton. Most of my remarks are taken from these three authors.”

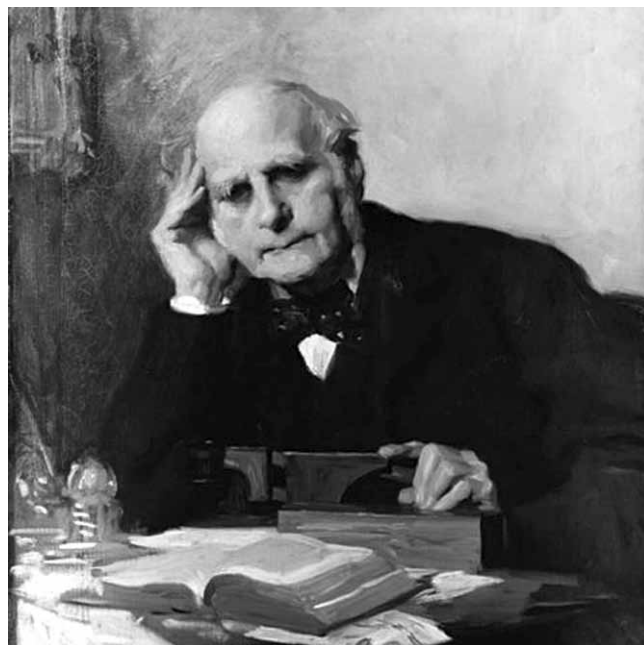
Darwin’s Cousin Galton, the Founder of Eugenics

Galton had coined the name “eugenics” from a Greek term meaning “wellborn,” and already in 1869 had written a book, *Hereditary Genius*, which argued that mental qualities are biologically inherited; that the white race is the biologically best endowed to dominate the world; that the English are the cream of the white race; and that the Darwin family itself is living proof of this principle. (That last one is pretty funny, when you consider that the Darwin clan, both then and now, are a bunch of real fruitcakes.) Upon reading the book, Darwin wrote to Galton, “I do not think I have ever in all my life read anything more interesting and original. . . . I congratulate you on producing what I am convinced will prove a memorable work.”

Galton proclaimed that “Jews are parasites”; that “the worth of an individual should be calculated at birth, by his class”; and that the “unfit” should simply be eliminated. Moreover, he wrote that “I cannot doubt that our democracy will ultimately refuse consent to that liberty of propagating children which is now allowed to the undesirable classes.” He was knighted by King Edward VII in 1909, for founding eugenics as a new ruling British imperial doctrine.

W.R. Greg, a rabid free trader, is often considered the “co-founder of eugenics” with Galton. Greg was already notorious for his 1851 book, *The Creed of Christianity*, in which he attacked the New Testament as “the foundation of doctrines repugnant to natural feeling or to common sense.” In the words of a contemporary, writing not long after his death, Greg “was one of the chief assailants of the Christian faith in his day.” Based on eugenics, Greg demanded that the British Empire rule the globe. In his 1872 *Enigmas of Life*, Greg said that Britain “owes her world-wide dominion and . . . the wide diffusion of her race over the globe, to a daring and persistent energy with which no other variety of mankind is so largely dowered. . . . At all events it is . . . the STRONGEST and the fittest who most prevail, multiply, and spread, and become in the largest measure the progenitors of future nations.”

Darwin approvingly quoted Greg on eugenics in his



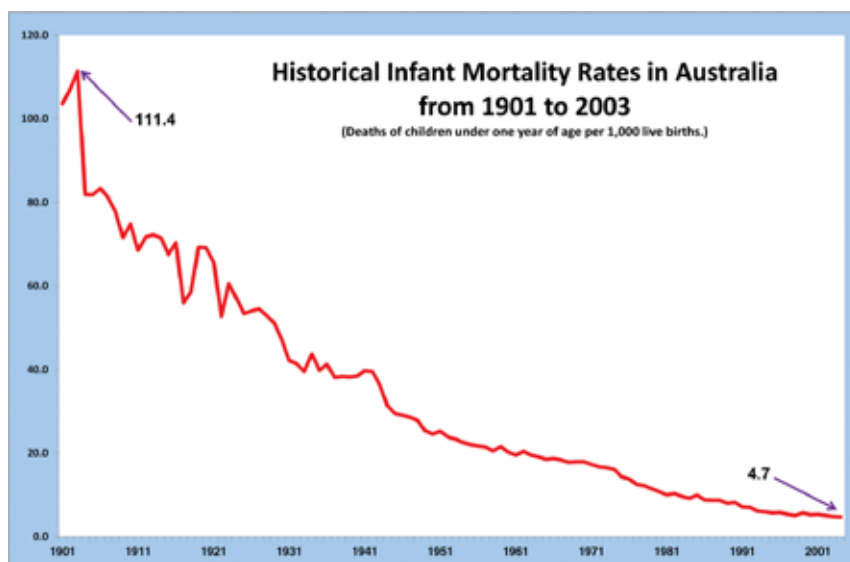
Trinity College, Cambridge Fellow Francis Galton was knighted by King Edward VII for founding the “science” of eugenics.

1871 book, *The Descent*, typified by the following passage, which, despite protests, he kept in later editions:

“A most important obstacle in civilised countries to an increase in the number of men of a superior class has been . . . that the very poor and reckless almost invariably marry early. . . . Those who marry early produce . . . many more children. . . . Thus the reckless, degraded, and often vicious members of society, tend to increase at a quicker rate. . . . Or as Mr. Greg puts the case: ‘The careless, squalid, unambitious Irishman multiplies like rabbits: the frugal, foreseeing, self-respecting, ambitious Scot, stern in his morality, spiritual in his faith, . . . passes his best years in struggle and in celibacy, marries late, and leaves few behind him. Given a land originally peopled by a thousand Saxons [e.g., Lowland Scots] and a thousand Celts [e.g., Irish]—and in a dozen generations five-sixths of the population would be Celts, but five-sixths of the property, of the power, of the intellect, would belong to the one-sixth of Saxons that remained. In the eternal ‘struggle for existence’, it would be the inferior and less favoured race that had prevailed—and prevailed by virtue . . . of its faults.’”

Darwin: ‘Murder the Poor’

What to do about this alarming situation? Darwin parroted Malthus: “With savages, the weak in body or



Darwin promoted infanticide as a means of population control. He would have preferred infant mortality rates in Australia to be at the 1900 level.

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

Darwin also lauded other measures to limit the population: “The greater death-rate of infants in the poorest classes is also very important; as well as the greater mortality, from various diseases, of the inhabitants of crowded and miserable houses, at all ages.” Yet even those are not sufficient: “Malthus has discussed these several checks [war, famine, etc.] but he does not lay stress enough on what is probably the most important of all, namely infanticide, especially of female infants, and the habit of procuring abortion.... Licentiousness may also be added to the foregoing checks.”

Trumpeting eugenics, Darwin proclaimed that different races have different “mental faculties.”

Moreover, parroting both John Locke and W.R. Greg, Darwin championed the rich over the poor in the “struggle for survival,” because the rich possessed *property*: “Man accumulates property and bequeaths it to his children, so that the children of the rich have an advantage over the poor in the race for success, *independently of bodily or mental superiority*.... But the inheritance of property by itself is very far from an evil; for without the accumulation of capital the arts could not progress; and it is chiefly through their power that the civilized races have extended, and are now everywhere extending their

range, *so as to take the place of the lower races*” (emphasis added).

How in the world could anyone argue that it is “unclear,” whether Darwin really intended eugenics?

Darwin was blatant on the subject, as was his infamous bulldog, Thomas Huxley. Huxley continually wailed that “overpopulation was destined to be the world’s gravest problem,” and even tried to establish a Population Question Association to solve this “true riddle of the Sphinx of History,” while Huxley’s prize students H.G. Wells and Henry Fairfield Osborn became two of the most notorious eugenicists of the 20th Century, and his grandson Sir Julian Huxley served as the long-time President of the British Eugenics Society, and co-founded the World Wildlife Fund (WWF) with Prince Philip and Prince Bernhard in 1961.

As for Darwin’s own family, his son, Maj. Leonard Darwin, was Chairman of the British Eugenics Education Society from 1911 until 1928, and its Honorary President until his death in 1943. Leonard also chaired the First International Eugenics Congress in 1912, while Darwin’s other sons, George Howard, Francis, and Horace, were all members of the Cambridge Eugenics Society, and George Howard’s son Charles Galton Darwin was Life Fellow of the Eugenics Society, and its Vice President in 1939 and President from 1953-59. A real nice bunch. It’s enough to make you agree with the eugenicists about how degeneracy runs in families.

Darwin: Not a Man, but a *Project*

Thus the debate over whether Darwin intended to push eugenics is as much a fraud as Darwin himself. Because Darwin, a neurotic hypochondriac who rarely left his house, was not a man, but a project, a figurehead for the cultural warfare that was run top-down by the Privy Council of the British Crown, one of whose members was Darwin's bulldog, Huxley; the British East India Company and its network of salons and front-groups; and the elite men's clubs of London, including the X Club of so-called scientists, which Huxley founded to ram through Darwinism. Darwin himself discovered nothing, and took all the key axioms of his so-called "theory of evolution" from others. In fact, he wrote in amazement at the end of his life about a person with such modest intellect as himself having had such a dramatic impact on history.

The very notion of "evolution," which he supposedly invented, had already been proposed by others. His grandfather Erasmus Darwin, for instance, had proposed "common descent" in his 1794 book *Zoonomia*, while Darwin's famous Tree of Life diagram, showing "common descent," with all species being derived from one or a handful of original primitive species, had already been published in a less elaborate form in a famous 1844 book by Robert Chambers, *Vestiges of the Natural History of Creation*. As for the idea that one species evolves into another species due to small changes in individuals within a species, that idea of "transmutation of species" was put forward by the French naturalist Jean-Baptiste Lamarck in his 1809 book, *Philosophie Zoologique*. The theory of "natural selection," the presumed engine of evolution, had been presented to the Royal Society in 1813 by Dr. William Charles Wells, who fled America for England at the outbreak of the American Revolution. One Patrick Matthew in 1831 had also propounded natural selection in a published book.



Thomas Malthus

'The Great Liberal Party'

Darwin and his co-conspirators called themselves members of the "great liberal party" of the 19th Century, which crusaded explicitly to wipe out Christianity worldwide, including even such small shards of it as still existed in Britain itself at the time. You have heard LaRouche repeatedly and rightfully denounce Liberalism as a cultural pus that is rot-

ting society away today, and threatens to plunge the world into the worst Dark Age in the entire known history of mankind. Darwinism is a key episode in the creation of that anti-human doctrine of Liberalism.

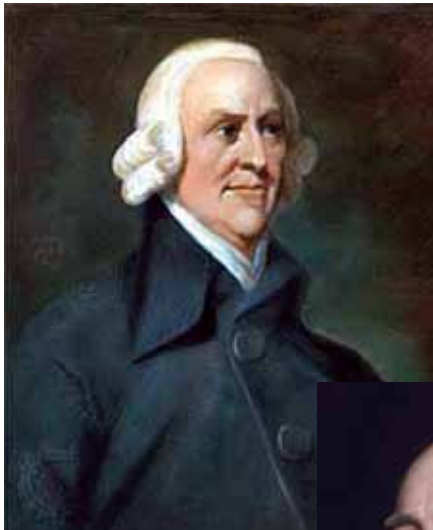
This "great liberal party" had been forged by one man, in particular: William Petty-FitzMaurice, the 2nd Earl of Shelburne (1737-1805), one of the wealthiest and most powerful men in Britain, and the uncrowned king of the British East India Company for decades. Among many other things, Shelburne was the single most important individual in deciding to found Australia as a British imperial outpost, as we

documented in our Australian History *New Citizen* [October 2009]. In addition to his personal promotion of Malthus, Shelburne sponsored the work of three other individuals whose notions became dogma for British imperial policy:

Adam Smith. Shelburne assigned him to write *The Wealth of Nations* as a weapon of the new British imperial warfare doctrine of free trade, following upon Smith's earlier work *The Theory of Moral Sentiments*, which denied the existence of human creativity and instructed mankind to live by pleasure and pain alone. The entire doctrine of "economics," as taught in almost all universities worldwide today, is based upon Smith and Malthus.

Edward Gibbon. Shelburne assigned him to write *The History of the Decline and Fall of the Roman Empire* to determine why the glorious Roman Empire had ultimately failed, so that the British Empire would not fail, but would rule forever. Gibbon argued that "glorious Rome" fell because of the rise of Christianity.

Jeremy Bentham was the author of the felicitic cal-



*The imperial rogues
sponsored by Lord
Shelburne (clockwise):
Adam Smith, Edward
Gibbon, and Jeremy
Bentham.*

culus, the arithmetic calculation of pleasure and pain to determine all human actions, and the founder of utilitarianism. He also wrote *Defence of Usury* and an essay defending pederasty. Bentham founded the British Foreign Office in 1782.

Although each and all of these creatures were crucial in founding modern Liberalism, I will zero in on Charles Darwin's hero, the BEIC's very-reverend genocidalist Thomas Malthus.

The Unholy Rev. Thomas Malthus

Malthus is famous for his 1798 book, *An Essay on the Principle of Population*, the same which H.G. Wells was so fond of, and which every man and his dog cites so knowingly, but which almost nobody has ever actually read.

Because of the war Britain had launched against France in 1793, by the mid-1790s Britain was suffering a deep depression, food riots were common, and rioters even attacked the King's own carriage in 1795. Subsiding the poor was costing a lot of money, even with the miserably inadequate welfare system of the day, known as the Poor Laws, so Shelburne's stooge Prime Minister William Pitt (The Younger) asked Malthus to write a tract to justify cancelling those laws. More im-

portantly, Shelburne and Pitt assigned him to attack the deeper principles of humanity, upon which the United States had been founded, in particular those of the general welfare and the right to "life, liberty and the pursuit of happiness," which principles still had an enormous influence in Europe, even in Britain itself and certainly with the Irish next door, who had militarily defeated the British in 1782.

As for population policy itself, Malthus plagiarized his major arguments from the Venetian priest Giammaria Ortes. Ortes had written a book attacking American Founding Father Benjamin Franklin's beautiful 1751 pamphlet *Observations Concerning the Increase of Mankind*, in which Franklin had foreseen and welcomed a doubling of the American population every 25 years—a terrifying prospect to the Venetian oligarchy and their British protégés. Malthus took his "sanctity of property" argument from another Venetian agent, John Locke, while his views on the Public Good were lifted wholesale from Bernard Mandeville's *The Fable of The Bees*—that the only pathway to Public Virtue, or the Public Good, was through untrammelled, individual Private Vice.

The Arithmetical/Geometrical Hoax

Ortes argued that population grows geometrically, but food supplies only grow arithmetically. This is typical statistical hocus-pocus, conjured up out of the blue with no proof; in fact, all of human history had proved precisely the opposite. But Malthus claimed that the larger the population was, the greater the misery, and that therefore genocide was God's will. Copying Ortes, Malthus wrote: "Population, when unchecked, increases in a geometrical ratio. Subsistence increases only in an arithmetical ratio.... This implies a strong and constantly operating check on population from the difficulty of subsistence. This difficulty must fall somewhere; and must necessarily be severely felt by a large portion of mankind."

Or, to jazz the matter up in scientific-seeming statistics: "Taking the population of the world at any number, a thousand millions, for instance, the human species would increase in the ratio of—1, 2, 4, 8, 16, 32, 64, 128, 256, 512, &c. and subsistence as—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, &c. In two centuries and a quarter, the population would be to the means of subsistence as 512 to

10; in three centuries as 4096 to 13; and in two thousand years the difference would be almost incalculable, though the produce in that time would have increased to an immense extent.”

The Real Target: the American Republic

Fortunately, Malthus wrote, the “difficulty of subsistence” would kill a lot of people and keep the population in check. The rest of Malthus’ essay was, like Ortes’ original, one long rant against the physical economic and moral principles of the young American republic, which held that the general welfare could only be provided for through a productive physical economic policy based on building infrastructure and industry, driven by technological and scientific progress. These policies raise living standards; eliminate poverty, disease, and want; and elevate the minds of the people as the population grows.

Malthus particularly attacked manufacturing—which Franklin had championed in his 1751 pamphlet—claiming that it helped nothing, since all wealth comes from the land. He even claimed that “the principal causes of the increase of pauperism” included the increase of the manufacturing system, and of its labor force.

Malthus attacked the very cornerstone of the U.S. Constitution, the principle of the general welfare, which he termed “benevolence” (that is, the Christian notion of *agapē*), as a sham: “The substitution of benevolence as the master-spring and moving principle of society, instead of self-love, is a consummation devoutly to be wished.... The whole is little better than a dream, a beautiful phantom of the imagination. These ‘gorgeous palaces’ of happiness and immortality, these ‘solemn temples’ of truth and virtue will dissolve, ‘like the baseless fabric of a vision,’ when we awaken to real life and contemplate the true and genuine situation of man on earth.”

And, perhaps plagiarizing from Adam Smith (who likely also took his essential ideas from Ortes), Malthus snorted: “Benevolence indeed, as the great and constant source of action, would require the most per-

fect knowledge of causes and effects, and therefore can only be the attribute of the Deity. In a being so short-sighted as man, it would lead into the grossest errors, and soon transform the fair and cultivated soil of civilised society into a dreary scene of want and confusion.”

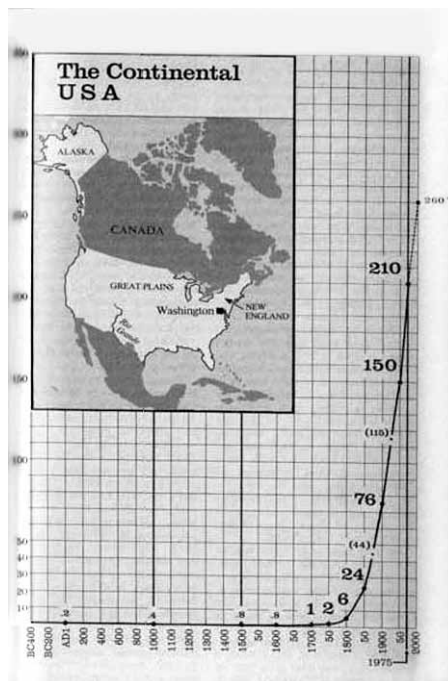
Instead of the general welfare, Malthus protested: “It is to the established administration of *property*, and to the apparently narrow principle of *self-love*, that we are indebted for all the noblest exertions of human genius, all the finer and more delicate emotions of the soul, for every thing, indeed, that distinguishes the civilised, from the savage state” (emphasis added).

‘Evil Is Necessary, the Soul Is Mortal’

As for these “finer and more delicate emotions of the soul,” Malthus wrote: “Locke, if I recollect, says that the endeavour to avoid pain rather than the pursuit of pleasure is the great stimulus to action in life: ... [I]t is by this exertion, by these stimulants, that mind is formed. If Locke’s idea be just, and there is great reason to think that it is, *evil seems to be necessary to create exertion*; and exertion

seems evidently necessary to create mind” (emphasis added).

Malthus basically claimed that the human soul was material, composed of matter, but that: “It could answer no good purpose to enter into the question whether mind be a distinct substance from matter, or only a finer form of it. The question is, perhaps, after all, a question merely of words. ... [I]t cannot appear inconsistent either with reason or revelation, ... to suppose that God is constantly occupied in forming mind out of matter and that the various impressions that man receives through life is the process for that purpose.” Elsewhere in the same book, Malthus wrote, “The idea that the impressions and excitements of this world are the instruments with which the Supreme Being forms matter into mind, ... seems to smooth many of the difficulties that occur in a contemplation of human life....”



America's industrial might and population skyrocketed after the Civil War (1865-75), terrifying the British Empire.

Here you have the typical refrain of the oligarchy, that everything in the universe, including life and the creative powers of mind, emerges from the abiotic, what they claim to be mere dead matter. As I said, and as was widely known at the time, much of the rest of Malthus' *Essay* was simply copied from the early 18th-Century degenerate Dutchman, the Venetian stooge Bernard Mandeville, who argued for population control, and said that the Public Good of society emerged through letting Private Vice run rampant.

Alexander von Humboldt's *Real Science of Nature*

Those were the wittingly evil origins of Darwin's *Origin*. This moral dimension aside, all of Darwin's supposed scientific work, as such, had been discredited even before he issued it, such that the British establishment did not dare publish it until the truly great scientific thinker and naturalist Alexander von Humboldt was laid to rest in 1859. Unlike Darwin, Humboldt (1769-1859) was a true scientific genius. He was the master of dozens of scientific disciplines and was recognized internationally as the acknowledged authority on Nature, as well as being an ardent supporter of the young American republic.

Humboldt demonstrated in his 1848 masterwork *Cosmos: Sketch of a Physical Description of the Universe*, that nature was far from being a brutal war of each against all. He wrote: "Nature considered *rationally*, that is to say, submitted to the process of thought, is a unity in diversity of phenomena; a harmony, blending together all created things, however dissimilar in form and attributes; one great whole animated by the breath of life. The most important result of a rational inquiry into nature is, therefore, to establish the unity and harmony of this stupendous mass of force and matter."

In other words, there are knowable physical *principles*, including the fundamental principle of life itself, which guide the upward development of Creation, as opposed to a presumed random interaction of individual particles leading downward to equilibrium, or a supposed steady state, as Darwin and the British argued. Today their same notion is packaged under the



Alexander von Humboldt

pseudoscientific term, "sustainable."

For Humboldt, the laws of the "sphere of intellect," of the creative human soul, are of a higher order than those of nature, the latter being characterized merely by "a progressive development of vegetable and animal life on the globe." Humboldt concluded his masterpiece with the following words, emphasizing that *mind* rules nature:

"From the remotest nebulae and from the revolving double stars, we have descended to the minutest organisms of animal creation, whether manifested in the depths of ocean or on the surface of our globe, and to the delicate vegetable germs which clothe the naked declivity of the ice-crowned mountain summit; and here we have been able to arrange these phenomena according to partially known laws; but other laws of a more mysterious nature rule the higher spheres of the organic world, in which is comprised the human species in all its varied conformation, its creative intellectual power, and the languages to which it has given existence. *A physical delineation of nature terminates at the point where the sphere of intellect begins, and a new world of mind is opened to our view*" (emphasis added).

Humboldt's *Cosmos* was received with universal acclaim, outselling all books other than the Bible in his native Germany, and was immediately translated into nine other languages.

'Survival of the Fittest'

Whilst Humboldt's intention was to elevate mankind to seek out, understand, and participate in the creative laws governing the universe, the Darwin project aimed to deny mankind's knowledge of any such universal principles, along with any notion of a creative God. It wasn't just the idea of who man is that they were attacking; they intended to overturn the way people thought about virtually everything connected to reality. If successful, their method would degrade the sciences of theology, philosophy, biology, and physics to a mere statistical hocus-pocus, free of causality. If applied to society, and in particular to economics, it would establish Liberalism as the new God. That would mean freedom to do as one pleases, and to cheat and steal at will, because that's how God made nature, and man is just a part of nature.

The Darwin project was fundamental to the Empire's agenda, but it was less the work of Darwin, than of two of his lifelong associates, the social scientist Herbert Spencer (1820-1903), and T.H. Huxley (1825-95), the man who invented the idea of "agnosticism" as part of his war against the Creator.

The Pathetic Herbert Spencer

Not surprisingly, both Spencer and Huxley were pathetic personalities. Spencer was so neurotic that, like Darwin, he rarely dared appear in public. A hypochondriac, he consumed heavy doses of the BEIC's opium for his endless array of never-diagnosed "ills." He was beset by constant mental aberrations which he called "the mischief," and would wear earplugs to avoid over-excitement, particularly when in danger of losing an argument. Huxley suffered from depression most of his life, for which he also periodically took big doses of opium, and his family was riddled with insanity.

Like Darwin, Spencer and Huxley were members of the networks set up by the BEIC and Privy Council to remold the cultural, scientific, and religious philosophy in England for imperial rule. Spencer helped engineer Darwin's thoughts while Huxley, Darwin's bulldog, became the mouth organ for the new science of evolution.

Spencer was one of the most famous philosophers of the 19th Century. One million copies of his works were sold in numerous languages. Darwin worshipped Spencer, and wrote that "he will be looked at as by far the greatest living philosopher in England; perhaps equal to any that have lived."

Spencer, even more than Darwin himself, is recognized as the inventor of Social Darwinism—the application of Darwin's supposed discoveries in nature, to human society. He was a disciple of BEIC intelligence chief John Stuart Mill; an employee of *The Economist* magazine, which the BEIC set up to propagandize for free trade; and the man who coined the term "survival of the fittest." For an arch right-winger, such as he was known to be, he had some curious friends: Fabian Society founder Beatrice Webb began life as his private secretary, was his intimate friend throughout his life, and then served as the Executor of his estate when he died. So much for the difference between "left" and "right" in the British Empire.



Herbert Spencer; fruitcake

Spencer maintained that man's only knowledge comes through his senses. Observations and statistics provide the only proof of what is happening. He said mankind couldn't possibly know actual reality, or the Divine, and he relentlessly attacked Christianity as being the "impiety of the pious." There were no universal principles or dynamics, but only "statistical probabilities," because "those complex influences underlying the higher orders of natural phenomena ... *work in subordination to the law of probabilities*" (emphasis added).

Spencer was so obsessed with statistics, that he named an 1850 book, in which he formulated Social Darwinism, *Social Statics*, and he seized on the fraudulent Second Law of Thermodynamics of Rudolf Clausius and Lord Kelvin as the basis of his ideas of nature and society. Spencer preached that the universe is entropic, winding down. He said that there is a "persistent force" which constantly acts upon the unshaped, unformed matter, causing it to become separated, differentiated, and more complex over time—his "theory of evolution"—and that this force runs out when the inter-

actions of matter reach an equilibrium. He applied this so-called law both to the physics of inanimate particles and to human society, as the Law of Equal Freedom. For human society, this “law” stipulated that all human beings must have “equal freedom” to cheat, steal, and speculate financially, and this anarchy would converge on the desired “equilibrium”:

“[T]he injunctions of the moral law, as now interpreted, coincide with and anticipate those of political economy. Political economy teaches that restrictions upon commerce are detrimental: the moral law denounces them as wrong. . . . Political economy says it is good that speculators should be allowed to operate on the food-markets as they see well: the law of equal freedom (contrary to the current notion) holds them justified in doing this, and condemns all interference with them as inequitable. Penalties upon usury are proved by political economy to be injurious: by the law of equal freedom they are prohibited as involving an infringement of rights.”

In another section of *Social Statics*, he propounds eugenics outright. “Natural selection,” he says, is a result of: “...the continuance of the old predatory instinct . . . [which] has subserved civilisation by clearing the earth of inferior races of men. The forces which are working out the great scheme of perfect happiness, taking no account of incidental suffering, exterminate such sections of mankind as stand in their way, with the same sternness that they exterminate beasts of prey and herds of useless ruminants.”

Thomas Huxley: Darwin’s Bulldog

Now let’s look at the other driver of the Darwin project, T.H. Huxley, the grandfather of Prince Philip’s WWF co-founder Julian Huxley and the personal mentor of H.G. Wells, whom Huxley proclaimed to be one of his two or three best students ever. To introduce Darwin’s bulldog, it is revealing to look first at the kooky Belgian Adolphe Quetelet (1796-1874).

Quetelet was a statistician, a disciple of Pierre-Simon Laplace (the “French Newton”). The latter believed that “all the effects of nature are only mathematical results of a small number of immutable laws.”

Quetelet insisted that statistical laws be applied to human society to create what he called a “social physics,” which Spencer basically copied and renamed “social statics.”

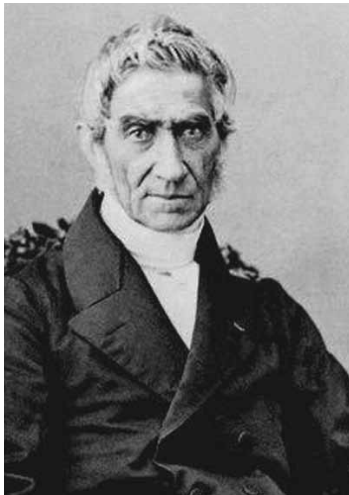
Quetelet’s method was to make ceaseless measurements of the human body, to determine what he called the “average man,” as well as social measurements, such as rates of crime, births and deaths, marriages, and suicides, in order to predict statistical trends for society as a whole. In his book, Quetelet extensively quoted Malthus, and most likely that is how Darwin, who owned Quetelet’s book, happened to “open Malthus for amusement” in the first place, triggering his so-called discovery of evolution.

It was well known already at the time, that Darwin applied Quetelet’s statistical method to species evolution in exactly the same way as Maxwell used it for gases: to cover up his inability to find the cause of individual changes, by statistically predicting the probabilities of overall changes. James Clerk Maxwell relied on Quetelet as well. He tried to use Newton’s mechanics to work out the physical behavior of individual molecules of gases, but he finally declared that to be impossible, and then used Quetelet’s statistics to calculate probabilities, which became the basis for the Second Law of Thermodynamics. Galton, as Darwin’s advisor on statistics, was in regular contact with Quetelet, and used his statistical methods as the basis of his new “science” of eugenics.

One recent author observed: “Darwin’s cousin Francis Galton saw that, as natural selection was basically a statistical theory, natural variation within a species could be tamed by Quetelet’s error law. Galton’s investigation of the statistical distributions of human features and behaviour led him to conclude that there was ‘better’ and there was ‘worse’—that such a distribution implied that men are not ‘all of equal value, as social units, equally capable of voting, and the rest.’ It was then but a short step to the idea of selective breeding to improve the distribution, as he argued in *Hereditary Genius* (1869). Galton’s insistence on the need for statistics in studies of inheritance led him to establish the central mathematical basis of



Thomas Huxley, Privy Councillor



"Social physics" based on the statistical method of Adolphe Quetelet (far left) led Edinburgh anatomist Robert Knox (left) to buy bodies from William Burke and William Hare (above). Burke and Hare cut corners, grabbing people on the street and murdering them.

biometrics, the measurement of biological variation.”¹

It is well known that some of the pioneering work in statistical theory in the 20th Century was done by rabid eugenicists, originally looking, as Galton did, for statistical patterns in large populations.

Quetelet’s method also led directly to one of the most infamous criminal scandals of 19th-Century Britain. Robert Knox, a famous Edinburgh anatomist, was influenced by Quetelet’s idea that anatomical features such as the size and the shape of the brain determined moral behavior, so he performed dissections on human corpses to prove this so-called science of “moral anatomy.” The supply of corpses in Edinburgh couldn’t keep up with Knox’s quest, however, so he deployed his assistant to buy bodies from two locals, William Burke and William Hare. Burke and Hare cut corners, simply grabbing people off the street and murdering them to sell for dissection; they were eventually charged with the murders of at least 16 people, and became so notorious that even today “to burke” someone means to kill them. Knox’s assistant, Thomas Wharton Jones, was, fittingly enough, the teacher of Thomas Huxley. As La-Rouche has always said, statistics leads to mass murder.

Thomas H. Huxley himself was made a Fellow of the Royal Society at the age of only 25, and at 26 a member of its ruling council. Later on, his Royal Society sponsors got him inducted into the Privy Council, the ruling body of the Empire. Since Charles Darwin virtually never spoke in public, Huxley became his mouthpiece, his self-proclaimed “bulldog.”

Huxley is portrayed as a deep thinker and rationalist, who was committed to overthrowing the “superstitions” of Christianity, in favor of pure science. In reality he was the opposite—a lifelong crusader against actual scientific method, as well as against Christianity. He rampaged against Mosaic Judaism and Christianity in hundreds of pages of writings based upon the work of the medieval irrationalist William of Ockham, who had argued, from sense certainty, that neither truth nor causal physical principles exist, because they can’t be seen, touched, or smelled, and therefore reality consists of mere agglomerations of particular things. Huxley created “agnosticism,” based on Ockham’s doctrine of the Two Truths. Agnosticism says that, while God may exist, that cannot be proven by formal logic; on the other hand, it can’t be strictly proven that He *doesn’t* exist, so I won’t take a position on the matter. It’s real sophistry, since Huxley at the outset ruled out the method of thinking by which the Creator *can* be known.

Huxley was a leading figure in the so-called Working Men’s Movement, which was actually founded by the elite of Cambridge University, just like its successor of a couple of decades later, the Fabian Society. He lectured to these early socialists on Darwinism and “modern scientific method.” His actual affection for the “masses” is captured in the following passage: “The great mass of mankind have neither the liking, nor the aptitude, for either literacy, or scientific, or artistic pursuits; nor, indeed, for excellence of any sort.” And in any case, he said, the “great mass” was doomed to poverty due to overpopulation: “What profits it to the human Prometheus,” he demanded, “if the vulture of pauperism is eternally to tear his very vitals?”

1. Philip Ball, *Critical Mass: How One Thing Leads to Another* (New York: Farrar, Straus and Giroux, 2004).

Huxley issued a compilation of his working-man lectures in 1863, as the book *Evidence as to Man's Place in Nature*, to attack the traditional Judeo-Christian notion of Genesis 1:28, that man is made in the image of the Creator (*imago Dei*) and that man's purpose is to continue God's creative work (*capax Dei*). Huxley took up two major arguments in that book. First, he argued that all life originated in the non-living; and second, that the only true scientific method was induction/deduction based on sense certainty. On the first point, in his third lecture, "The Method by Which the Causes of the Present and Past Conditions of Organic Nature Are to Be Discovered—The Origination of Living Beings," Huxley asserted that there is no real difference between living and nonliving matter:

"Thus we come to the conclusion, strange at first sight, that the Matter constituting the living world is identical with that which forms the inorganic world. And not less true is it that, remarkable as are the powers or, in other words, as are the Forces which are exerted by living beings, yet all these forces are either identical with those which exist in the inorganic world, or they are convertible into them; I mean in just the same sense as the researches of physical philosophers [such as James Clerk Maxwell—AL] have shown that heat is convertible into electricity, that electricity is convertible into magnetism, magnetism into mechanical force or chemical force, and any one of them with the other, each being measurable in terms of the other—even so, I say, that great law is applicable to the living world. . . . [S]o that we come to the broad conclusion that not only as to living matter itself, but as to the forces that matter exerts, there is a close relationship between the organic and the inorganic world—the difference between them arising from the diverse combination and disposition of identical forces, and not from any primary diversity, so far as we can see."

Louis Pasteur's work forced Huxley to deny "spontaneous generation," or to pretend to, so he said that, while that of course doesn't happen these days, it is indeed how life started "in the beginning," thus denying the whole point: the principled difference between the abiotic and the biotic. For instance, he gave a lecture in 1870, while he was President of the British Association for the Advancement of Science, entitled "Biogenesis and Abiogenesis." He cited Pasteur approvingly, but then added, "If it were given to me to look beyond the abyss of geologically recorded time . . . I should expect to be a witness of the evolution of

living protoplasm from not-living matter."

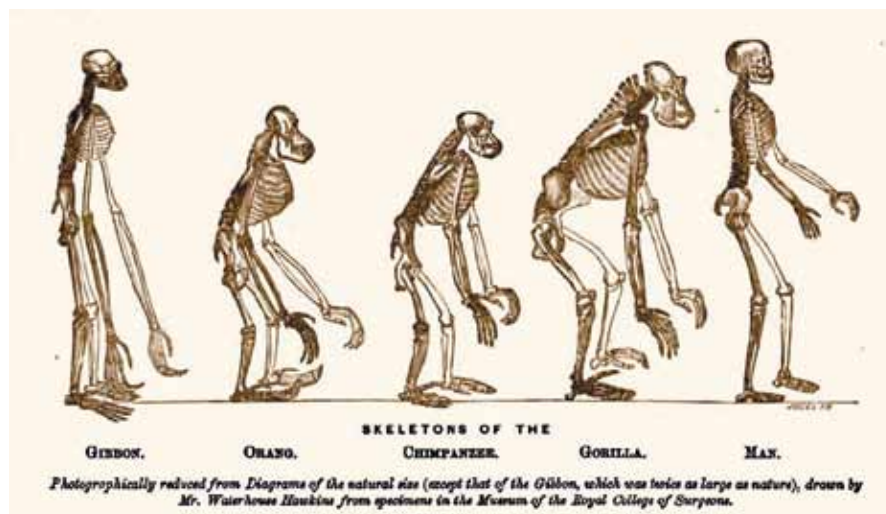
Huxley's buddy Darwin clearly agreed with him. In February 1870, the year before his second book, *The Descent of Man*, was released, Darwin wrote a letter to his friend Joseph Hooker, suggesting that the original spark of life may have begun in "some warm little pond, with all sorts of ammonia and phosphoric salts, lights, heat, electricity, etc. present, . . . [where] a protein compound was chemically formed ready to undergo still more complex changes."

Huxley and Darwin: 'Man Is an Animal'

But Huxley reserved his real passion for the question of scientific method, that is, for his conception of the nature of man: Is man capable of creativity, of acting as a co-creator of the universe, or is he just another animal, shuffling along by pure sense certainty? Huxley argued for the latter, maintaining that whereas many people say that the so-called scientific method of sense-certainty-based empiricism started with Darwin's hero Sir Francis Bacon, on the contrary: "[I]t would be entirely wrong to suppose that the methods of modern scientific inquiry originated with him, or with his age; they originated with the first man, whoever he was; and indeed existed long before him, *for many of the essential processes of reasoning are exerted by the higher order of brutes as completely and effectively as by ourselves*" (emphasis added).

And that was precisely the same as the core of Darwin's argument in *The Descent of Man*. He devoted all of Chapters II and III, both entitled "Comparison of the Mental Powers of Man and the Lower Animals," to show "that there is no fundamental difference between man and the higher mammals in their mental faculties."

Although, with his working-men cover, Huxley polemicized for "good old common sense," his knowledge of the real issues went much deeper. For instance, he launched a tirade in the pages of the popular *Nineteenth Century* magazine in April 1887, titled, "Scientific and Pseudo-Scientific Realism," where he denounced "the men of the Renaissance" [foremost of whom was Nicholas of Cusa—AL], for rejecting Ockham and the Nominalists: "We follow the evil example set us . . . by almost all the men of the Renaissance, in pouring scorn upon the work of our immediate spiritual forefathers, the schoolmen of the Middle Ages [Ockham and his followers, such as the 14th-century "Oxford Calculators"—AL]. . . . [The] goal for the schoolmen, as for us, is the settlement of the question



A famous image from Huxley's *Man's Place in Nature*, showing the alleged descent of man and the other primates from a common ancestor, as proposed by Darwin.

how far the Universe is the manifestation of a rational order; in other words, how far logical deduction from indisputable premises will account for that which has happened and does happen. That was the object of scholasticism, and, so far as I am aware, the object of modern science may be expressed in the same terms.”

Terrified that he and his fellow logical positivists had not yet wiped out the Platonic method, he whined, “Consider, for example, the controversy of the Realists and the Nominalists. . . . Has it now a merely antiquarian interest? Has Nominalism, in any of its modifications, so completely won the day that Realism may be regarded as dead and buried without hope of resurrection? Many people seem to think so, but it appears to me that, without taking Catholic philosophy into consideration, one has not to look about far to find that Realism is still to the fore, and indeed extremely lively.”

He then ranted against the reality of universals, or physical principles, as being causal, and defended his life-long war against them: The proper topic of the present paper, he said, “is the use of the word ‘law’ as if it denoted a thing—as if a ‘law of nature’, as science understands it, were a being endowed with certain powers, in virtue of which the phenomena expressed by that law are brought about. . . . All I wish to remark is that such a conception of the nature of ‘laws’ has nothing to do with modern science. It is scholastic realism. . . . The essence of such realism is that it maintains the objective existence of universals.”

On the contrary, wrote Huxley: “The tenacity of the wonderful fallacy that the laws of Nature are agents, in-

stead of being, as they really are, a mere record of experience, upon which we base our interpretations of that which does happen, and our anticipation of that which will happen, is an interesting psychological fact; and would be unintelligible if the tendency of the human mind towards realism were less strong.

“Even at the present day, and in the writings of men who would at once repudiate scholastic realism in any form, ‘law’ is often inadvertently employed in the sense of cause. . . . In fact, the habitual use of the word ‘law’, in the sense of an active thing, is almost a mark of pseudo-science; it characterises the

writings of those who have appropriated the forms of science without knowing anything of its substance. . . . As for myself, I seem to have unconsciously emulated William of Occam [Ockham], inasmuch as almost the first public discourse I ever ventured upon, dealt with ‘Animal Individuality’, and its tendency was to fight the Nominalist battle [i.e., to defend the Nominalists—AL] even in that quarter.”

In his 1894 essay, “Hume, With Helps to the Study of Berkeley,” Huxley again spewed hatred for creativity and Platonic ideas: “The Platonic philosophy is probably the grandest example of the unscientific use of the imagination extant; and it would be hard to estimate the amount of detriment to clear thinking” it has caused. Indeed, “in face of the ignominious fate which always befalls those who attempt to get at the secrets of nature, or the rules of conduct, by the high *apriori* road, Platonism and its modern progeny show themselves to be, at best, splendid follies.”

But the big block to science, Huxley ranted, was the irrationality of Mosaic Judaism and Christianity: “I had set out on a journey, with no other purpose than that of exploring a certain province of natural knowledge; I strayed no hair’s breadth from that course which it was my right and my duty to pursue; and yet I found that, whatever route I took, before long, I came to a tall and formidable-looking fence. Confident as I might be in the existence of an ancient and indefeasible right of way, before me stood the thorny barrier with its comminatory notice-board—‘No Thoroughfare. By order. Moses.’” Huxley complained against “the pretensions

of the ecclesiastical ‘Moses’ to exercise a control over the operations of the reasoning faculty in the search after truth, thirty centuries after his age.”

Moreover, he raved, “demonology is an integral and inseparable” part of Christianity: “The further back the origin of the gospels is dated, the stronger does the certainty of this conclusion grow; and the more difficult it becomes to suppose that Jesus himself may not have shared the superstitious beliefs of his disciples.”

Huxley had at least one prominent ally in this war of Darwinism against Christianity, one of the most famous politicians in history, who said: “The law of selection justifies the incessant struggle by allowing the survival of the fittest. Christianity is a rebellion against natural law, a protest against nature.”

Would anyone like to guess who this distinguished statesman was? That was Adolf Hitler.

So these were the two men, Spencer and Huxley, who drove the Darwin Project.

Darwinism: The BEIC’s Ruling Ideology

Given that British society was still largely dominated by the Anglican Church at the time Darwin’s *Origin of Species* was issued in 1859 (half of all the graduates of Oxford and Cambridge, for instance, became parsons), the British East India Company circles had a lot of work to do to make it the ruling ideology of, first, Britain itself, and then of the whole British Empire.

Today I shall not present in detail the findings of our research on the BEIC’s network of exclusive men’s clubs in London and how they promoted Darwinism, but I will mention just one of them, to give you a sense of how this worked. This is a club founded by Huxley himself to promote his Ockhamite religion.

Huxley called a meeting of seven of his best mates and co-thinkers on Nov. 3, 1864 at the St. George Hotel in London. Joined by a ninth member the following month, they called themselves the X Club, and were carefully chosen so as to represent all fields of science. Though not formally a member, Sir Francis Galton, the founder of eugenics and general secretary of the British Association for the Advancement of Science since the previous year, was very close to several of the X Club and a sometime guest at their dinners.

All the X-ers were partisans of Darwin; all but one were members of the Royal Society; and, most important, all were rabid opponents of the Christian conception of *imago Dei*. All were self-described members of

the “great liberal party” of Britain, followers of the BEIC’s Jeremy Bentham and John Stuart Mill. According to a history of the club by Ruth Barton,² “The X Club can be regarded as the cabinet of a liberal party in science. Its policies were to advance research, to reform the public image of science, and to disseminate science and scientific attitudes in society. From 1860-1890 it was influential. It was the party in power between 1870 and 1885. Under the leadership of the X Club science became central to English culture.”

With an appropriate allusion to the Jacobin dictatorship, the Committee of Public Safety which emerged during Lord Shelburne’s French Revolution to send hundreds or thousands of people to the guillotine, this historian concluded, “The X Club, which represented all branches of science, might be called a ‘Committee of Public Safety’ for science.” Indeed, they referred to themselves as such.

Their proclaimed devotion to science and progress was belied by the fact that most or all of the X Club members were devotees of two men in particular: Herbert Spencer, and another agent of the BEIC, Thomas Carlyle, a personal protégé of John Stuart Mill and the messiah of a New Dark Age. Carlyle called explicitly for the destruction of all industrial society and a return to feudalism, where, yes, the lord could torture or kill his serfs, but that would be a more noble existence than that of the modern serfs, degraded by the culture of industrialism.

With the backing of related elite clubs, many of them dominated by the Cambridge University Apostles, over the next three decades the pro-feudal maniacs of the X Club took over most of the top positions in British science, and reshaped the ruling culture of Britain itself. They dominated the Royal Society, as well as most of the top institutions running educational policy in Britain, including the numerous parliamentary committees whistled up to ram through “reform.” As just one example among dozens, Huxley himself chaired the London School Board, which set elementary education policy for the rest of the country, and which the London *Times* declared to be “the most powerful body outside Parliament.”

Such are the basics of the fraud known as Darwinian evolution. Now, let’s look at the process of *real* evolution.

2. Ruth Barton, *The X Club: Science, Religion, and Social Change in Victorian England* (Philadelphia: University of Pennsylvania, 1976).

Real Evolution: the Self-Developing Biosphere

Contrary to the Darwinian kooks, the universe is not a bunch of particles whose random motion somehow brings about order. It's neither chaotic nor unknowable, as these Darwinists claim. Every aspect of the universe is creative, and that's not just a Christian belief, it's scientific truth. If something can't be scientifically proven, then in reality it is simply a belief. That's why we have so many kook religions—including *environmentalism*—which chooses to believe something its advocates can't prove, rather than look for the truth.

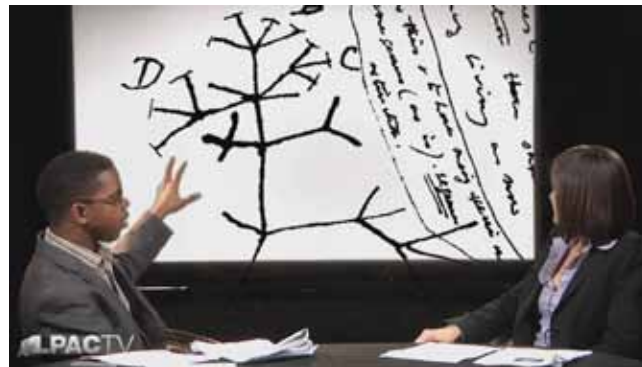
We may not have all the answers yet, but what we can prove is that the principle of Creativity governs the anti-entropic progress of the universe, and that process is reflected in every thing that makes up the universe. From the abiotic, to the biotic, to the noëtic, the universe and everything in it is creative.

If you look at the fossil evidence of species and changes in their morphological characteristics over time, what's evident is that the universe is an endless progression of change; a series of interconnected cycles of change, which all reflect an upward process of development. Species come into existence and go out of existence, but each new species has come into existence at a time determined by the universe and for the benefit of the universe. This is completely opposite to the entropic, "the-universe-is-running-down" Darwinian view.

And, each new species as it has come into existence has been more complex than the species that existed previously. What also discredits the Darwinists is that new species emerged that were unrelated to any other species, and appeared on different continents at the same time. For Darwin's theory to be true, there needed to be a link, some relationship connecting the new species to the old. The reason paleontologists aren't able to find these "missing links" is because there aren't any.

This is Darwin's evolutionary tree (**Figure 1**). (I am summarizing the material presented by Sky Shields and Alicia Cerretani in the LPAC-TV video "Evolutionary Potential,"³ which I urge you all to watch.) Each branch of the tree is supposed to represent a species which experiences random mutations, causing it to branch out. Some of the mutations are naturally selected to become

FIGURE 1



a higher species, which creates a new offshoot from the tree. For Darwin's theory to work, there has to be a link connecting one species to the next.

But let's look at the case of the *Archaeopteryx*

(**Figure 2**), discovered about 150 years ago. The Darwinists tried to claim that this bird-like creature was the missing link between the dinosaurs and birds. After all, it lived in the Jurassic period with the dinosaurs, and it had dinosaur-like characteristics: a mouth with teeth, a long lizard-like tail, and a skeletal structure that resembled a lizard, but with feathers. So the Darwinists claimed the dinosaurs and this new bird-like creature must be related. Their claims ran into problems in the 1980s, when it was realized that there were a number of other lizard-like birds, or bird-like dinosaurs, called *Enantiornithes* (**Figure 3**), which all seemed to come from a different lineage than the *Archaeopteryx*.

In fact there was an explosion of feathered dinosaurs all around the same time, across different continents, which made it impossible for them all to be related. All species at that time were developing feathers of some form, but it appears that it was some time later before any would actually fly. Standard

FIGURE 2



FIGURE 3



3. <http://www.larouchepac.com/node/17607>; also in *EIR*, March 25, 2011.

natural selection explains changes in terms of “advantages,” but none of the Darwinians’ attempts to explain the first feathers make sense. There weren’t feathers for flying yet—no advantage; there weren’t enough to keep the creatures warm—no advantage; and another idea, that the plumage made them more attractive as mates, is ridiculous—dinosaurs were reproducing long before feathers gave them lingerie!

With the development of feathers and wings over time, the use of forearms seemed to be phased out. At the same time, or perhaps earlier than these feathered creatures were appearing, some species appeared which didn’t express the lizard-type characteristics, but were more closely aligned to our current birds. So it seems like a “parallel evolution” was happening, with two varieties of a similar species popping up around the same period.

You can see in **Figure 4** the fan-tail characteristics that were emerging in dinosaurs.

Another development in birds that can’t be explained by natural selection is magnetoreception, by which birds navigate.

What is the explanation of these massive shifts that occurred all over the world? Did the previous species become extinct, or did they evolve into new species? However it happened, it is clear that some sort of process on the scale of the entire biosphere was determining the need for these shifts.

The Cambrian Explosion

Another example of an upshift in the ordering of species is the Cambrian explosion of life, and of the diversification of life, beginning about 530 million years ago (**Figure 5**). Suddenly creatures of all types were developing skeletal systems, and there was no common skeletal factor previously to relate that to. The chemical structure of the skeletons themselves was so diverse, that there wasn’t any way of explaining this upshift. For instance, if the skeletons had all been made of calcium, then perhaps their coming into existence could have been explained as a necessity of

FIGURE 4

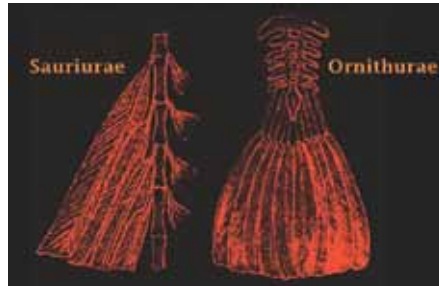


FIGURE 5



FIGURE 6

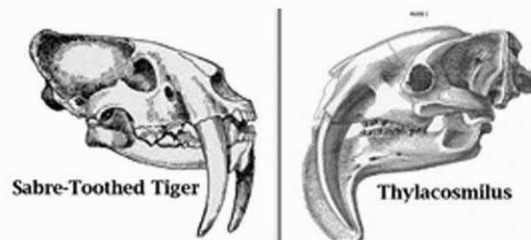
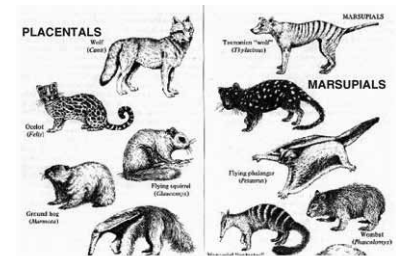


FIGURE 7

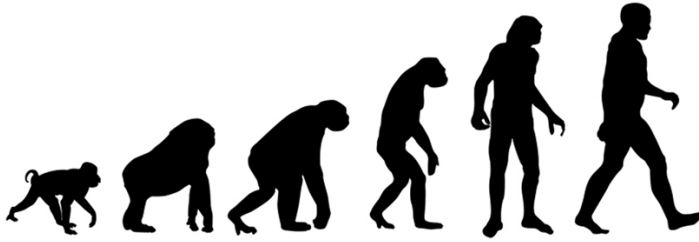


the biosphere, in order to absorb excessive calcium. But that wasn’t the case; the chemical makeup of the skeletons was varied, the only related consistency for these species was that they all expressed the characteristic of a skeletal structure, first externally, and eventually internally.

Also, around a similar period as the bird diversification, there is evidence of several attempts by reptiles to become mammals. This was a huge upshift in the organization of species, because it was a leap from cold-blooded reptiles to warm-blooded mammals, with other characteristics not seen before, such as the ability to rear live young, the ability to eat plants or animals, varied teeth structures (**Figure 6**), and a more advanced hearing capability. And it’s as though, at a certain point, it were simply “time for this to occur.”

This mammalian explosion produced three broad classes of animals, not all of which are present worldwide (**Figure 7**). For example, we have the pouched marsupials, which are almost unique to Australia, New Guinea, and nearby islands in the continental shelf of Sahul. They don’t appear anywhere else in the world (except for the opossum). Placental mammals are the most diverse group, with nearly 4,000 species, and they can appear anywhere in the world. Animals of the monotreme order lay eggs, but then the hatched young are fed on their mother’s milk; they exist in various regions of the planet, but only five species remain.

FIGURE 8



The marsupials and mammals are quite different, in addition to the confinement of marsupials mostly to Australia. Yet saber-tooth species within these classes developed in the same time period.

Even more amazing is, if you compare a chart of modern mammals with a chart of modern marsupials, you see that analogous types of creatures have developed within each of these classes. There's a placental cat and a marsupial cat; the same goes for dogs, flying squirrels, etc. This parallel evolution is a characteristic of development in all living organisms.

In the case of man, the heavily promoted Darwinian idea is that man is simply a higher form of animal. I think everyone has seen the chart in **Figure 8**, depicting the evolution of man from a monkey.

This first version of this imperial view of man claimed that, prior to the development of *Homo sapiens*, that is modern man, Neanderthal man fit somewhere in that line-up, as did man. Investigations into their habitats, however, as well as morphological analysis, showed that Neanderthal man and Cro-Magnon man were contemporary and not related. This is where the ugly face of British imperial control over science emerges, to crush any idea that mankind's characteristic is creativity. The British paleontologists concocted the lie that Neanderthal man was inferior, and had therefore been naturally selected for extinction. But the evidence about Neanderthal man shows real human creativity, such as his capability for making tools. The thought police quash that evidence, to support the theory that Cro-Magnon man was the "fittest" to survive.

In 2010, genetic analysis showed the possibility that modern man pos-

sessed genes from both Cro-Magnon and Neanderthal man, suggesting that these two seemingly distinct species were capable of being absorbed into one another. This would mean that, rather than these species being selected by their "fitness" for either extinction or survival, they converged into a more complex, better organized state of mankind, which we know as modern man. It is as if the biosphere determined that it was time to produce man, and, as happened with birds and other species, its seemingly separate attempts were all successful, and converged into modern man.

This gets to the question of what drives such creativity. What causes these successive changes in species which reflect the process of the biosphere becoming much more complex? Each progression takes the biosphere to a higher level of complexity or energy flux density. The increased ordering of things increases the overall energy of the universe itself.

There are two galactic cycles that influence our Solar System, and therefore the Earth: One is a 62-million-year cycle and the other's period is 145 million years. Tectonic and other cycles on Earth are connected to activity within our Solar System, such as the Sun's increased solar flare activity, and cosmic radiation emitted from the Sun, nebulae, and supernovas. It's highly likely that the mass extinctions of species, shown in the fossil record, are caused by this activity; in turn, the extinctions occur in cycles which correspond with the 62-million-year cycle of our Solar System's movement up and down through the plane of our galaxy (**Figure 9**), and the larger 145-million-year cycle corresponds to a proposed motion of our Solar System around the

FIGURE 9



FIGURE 10



galaxy, and through the spiral arms of the galaxy (Figure 10).

As the Solar System traverses through the galaxy, absorbing cosmic ray fluxes and experiencing variations in gravitational forces, those changes become dynamic factors in the self-development of the Earth's biosphere. An example of this dynamic self-developing biosphere is the creation of the ozone layer. The original single-celled organisms that lived in the oceans photosynthesized sunlight, producing oxygen as a by-product. The oceans then were saturated with soluble iron, which bonded chemically with the oxygen to form insoluble iron oxide, which sank to the ocean floor, and, over millions of years, built up iron deposits. This process fluctuated, because periodically the soluble iron would be depleted by the oxygen bonding, and the photosynthesizing single-celled organisms would die off, because the build-up of the very oxygen they were producing as the by-product of photosynthesis was deadly to them. When tides, upwellings, undersea volcanoes, and other events increased the iron levels again, the bonding process would once again lay down another iron deposit.

Over time, this led to the emergence of multi-celled cyanobacteria that could tolerate high oxygen levels, to take over from the single-celled organisms. As the oxygen levels in the oceans continued to increase, oxygen started to rise up from the oceans into the atmosphere. In the atmosphere, the

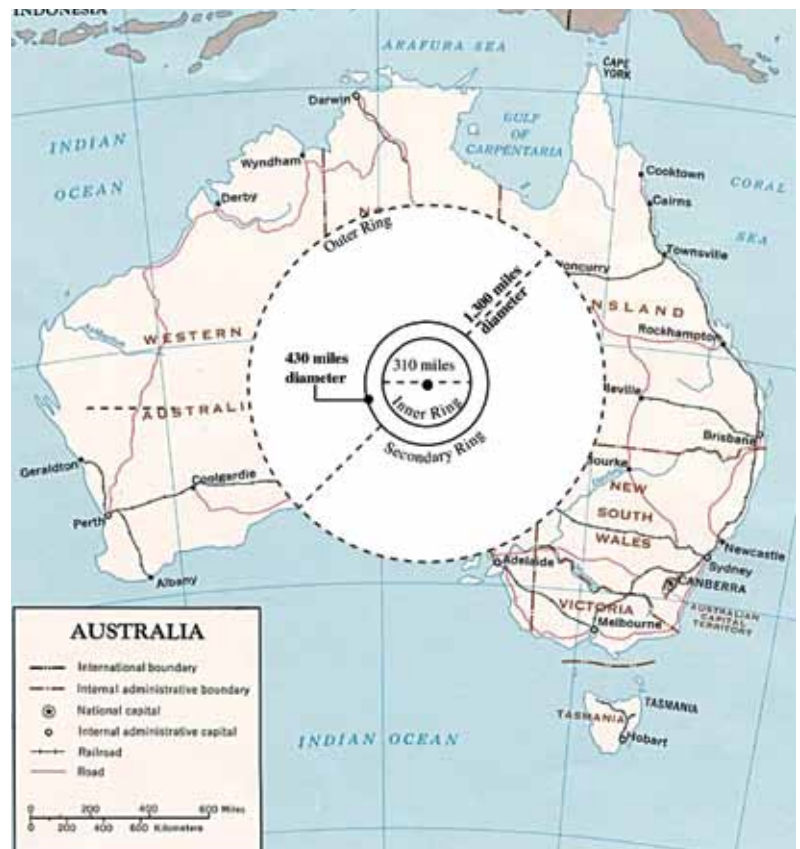
oxygen molecules underwent a chemical reaction with cosmic rays to form ozone, which provided a layer of protection from the Sun's most harmful, ultraviolet rays. In turn, this allowed the emergence of new species that wouldn't have been able to exist without the protection of the ozone layer, including, eventually, the emergence of species from the ocean and onto land.

This process is dynamic, not mechanical. Each event is determined by, and in turn determines, the biosphere as a whole. In turn, the biosphere is inseparable from the Solar System, the galaxy, and the universe as a whole.

Look at the example of the incredible Massive Australian Precambrian/Cambrian Impact Structure (MAPCIS) (Figure 11), dated at 540 million years ago. Only recently identified, MAPCIS may have been the

FIGURE 11

Massive Precambrian/Cambrian Impact Structure (545 Million Years Ago)

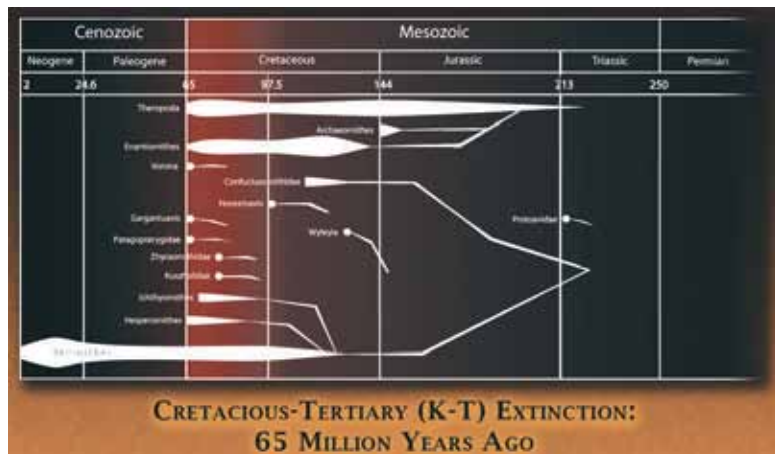


Art by EIRNS/Stuart Lewis

most massive meteor impact in the Earth's history, and it hit right here in Australia, leaving a total impact zone over 2,000 km wide. Chinese scientists attribute the impact to enhanced gravitational forces, caused by the position of the Solar System, which was inside a spiral arm of the Milky Way galaxy. Other experts point to this event as being the trigger for the Cambrian explosion. The impact was so great that it melted and showered the Earth with mineral feldspar, consisting of potassium, magnesium, and calcium. Over the next several million years, these minerals fertilized the then-barren continents and the oceans, changing the conditions to allow for an explosion of new life.

The last mid-plane crossing of the galaxy arm by the Solar System was around 65 million years ago, which coincided with the Cretaceous-Tertiary or K-T extinction period (Figure 12). This crossing relates to the period when all these changes I've mentioned occurred: the extinction of the dinosaurs, the shift from reptiles to mammals, and flying birds as opposed to

FIGURE 12



winged reptiles. Man as a species, first seen in *Homo habilis*, better known as tool-making man, only emerged around 3 million years ago. Morphologically he doesn't resemble what we know as modern man, but he did express the characteristic that is unique to man—our ability to organize the lower phase-spaces, the abiotic and the biotic. The fact he could make tools showed he was creative, an expression of both cognition and reason. He had a reason to make tools, and then applied his mind to make that happen. No other species can do that. All species express the creative principle that drives this upward progression, but only mankind is willfully creative, our defining quality which reflects the Creator.

What environmentalists choose to suppress, is that this Earth that they profess to care so much about is part of our Solar System, which is part of our galaxy, which is a relatively small galaxy amongst the billions of galaxies that make up the universe. Many of the varieties of species or breeds in existence today are a result of man's willful ability, and that's despite the British liberal brainwashing and looting. Now mankind is at a turning point, and our role is to recruit people to be useful participants of the human species, because that's what the universe expects from us.

If you think about it, mankind came into existence for the benefit of the universe, to improve the complexity of the universe, which we do through the discovery and development of the physical principles that govern the universe. If we continue to tolerate Liberalism, and turn our backs on our responsibility to the universe, then we most likely will find ourselves sharing a future with the dinosaurs.

LPAC VIDEO

TO BE OR NOT TO BE: A GALACTIC QUESTION

If we recognize that to man is granted a higher identity, above the simple perceptions of our mere mortal coil, an identity consistent with the greatest achievements of Classical arts and science, then we must locate our mission not in what is, but in what must become.

<http://larouchepac.com/galactic-question>